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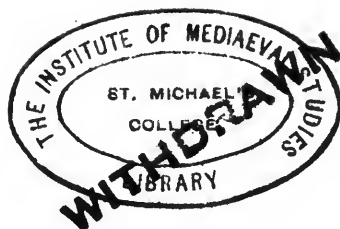
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The Catholic University Bulletin.

"Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church a progress in intelligence, knowledge and wisdom, but always within their natural limits and without sacrifice of the identity of Catholic teaching, feeling and opinion."—ST. VINCENT OF LERINS, *Commonit*, c. 8.



PUBLISHED QUARTERLY BY
THE CATHOLIC UNIVERSITY OF AMERICA,
WASHINGTON, D. C.



JUN 22 1933
WITHDRAWN

AUG 30 1960

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PROSPECTUS.

It is customary for academic bodies to issue from time to time a publication which informs the general public as to their character and scope, and the results of their labors. Nearly all the learned institutions of this country possess, under different titles, one or more such organs, through which they exercise an ever-widening influence. If this is found useful to old and well-established seats of learning, it is eminently so to a new university like ours, whose object and nature are easily misunderstood, just as the range of its studies and the gravity of its work may be less highly esteemed than is proper. Moreover, in the early days of so serious an enterprise the need of sympathy and co-operation is more vividly felt than at a later time when a multitude of honored graduates, accumulated wealth, and great services rendered, forbid any apathy or opposition. Hence, the administration and professors of the Catholic University feel the pressing necessity of publishing a BULLETIN, which shall serve in the future as their regular mouthpiece. Such a circular is all the more needed since our country is of vast extent and the friends of higher Catholic education are scattered over so enormous an area that an accurate and detailed knowledge of the work of the University cannot reach them without the aid of some periodical publication.

The object of the BULLETIN is to convey to all who are interested in the Catholic University of America a full knowledge of what is being done by its professors and students, and to act as a hyphen between the academic corps on the one hand, and the world of American thought and action on the other. It does not undertake to add to the number of general reviews, but to be a means of communication with the great Catholic body and the scientific world in general, whereby the aim, the plans, the methods, the work, and the spirit of the University may be better and more widely appreciated.

Through the BULLETIN will be made known the work of the administration of the University, so far as it is of public interest, the material progress in the execution of the general plan, the benefactions, gifts, and other marks of good-will or sympathy which come to us, and all other matters of external interest likely to attract the attention of the public.

The vital part of a university is its teaching ; hence the BULLETIN will contain frequent information relative to the system of teaching and the results obtained, descriptions of the special schools, their operation, and the progress made by professors and students in the sciences for which such schools were opened. The methods of teaching will receive special attention, as well as

the history and the theories, old and new, of higher pedagogics in general. Questions and discussions of an educational nature will find frequent treatment in its pages, inasmuch as they affect the actual teaching of the University, by enlightening, suggesting, correcting, and keeping the minds of professors and students ever open to the freshest and healthiest influences that arise from the comparison of the science of teaching in the past and elsewhere, with the systems in vogue among us, and the improvements of our own age. The degrees given in the various faculties, the examinations, competitions, prizes, and relations with affiliated colleges and seminaries, will be duly chronicled as well as all items likely to interest professors and students in their respective departments.

There will also be frequent but concise summaries of the systems of instruction given in other institutions, with comparison and criticism of the results obtained. Though the perfection of a plan of higher education for American Catholics is the primary object of the University, the *BULLETIN* will follow with interest the development of other great schools, and keep its readers in touch with the latest improvements and best results of the principal centres of higher education.

Under suitable rubrics there will appear in every issue a number of brief notes, reviews, or summaries of subjects closely connected with higher pedagogics. Among the miscellaneous topics treated in every issue especial attention will be paid to the latest researches and discoveries in the various sciences taught at the University. The growth of the library, museums, and collections will be constantly noted, as well as of all other instruments or helps of the teaching office.

The public official documents concerning the University, emanating from the Holy See, or the Board of Directors, as well as the academic discourses, will be communicated through the *BULLETIN*, which is meant to be in the future the repository of all that concerns our university schools in their public capacity.

Among the books reviewed, careful summaries will be given from time to time of the important ones connected with the history of universities, academies, schools, and learned bodies. The contents of the more valuable among the pedagogical reviews will be noted, and the statistics of higher education in this country and abroad will be given, as occasion offers.

Nevertheless, the *BULLETIN* will not be, strictly speaking, an exclusively pedagogical journal. It will contain in each issue matters of much value, not only to professors and students, but to all who love higher knowledge and who care to obtain a broad, intelligent view of the world of research and investigation. Literary and biographical notes, necrologies of celebrated savants and teachers, accounts of learned congresses, will find place in its pages, as

well as all matters of general educational interest or that illustrate the growth of culture.

The BULLETIN does not conflict with any other literary undertaking of American Catholics. The field of its labors is as yet untouched, and it justly hopes to receive a welcome from all who desire to see the standard of study and research uplifted among us. Within the sphere of its purpose the BULLETIN will be conducted in a true Christian spirit, combining both depth and frankness of investigation with intelligent devotion to the teachings of the Church and her permanent interests. It will take for its motto the luminous formula of St. Vincent of Lerins, adopted long ago in the heat of conflict, and consecrated since then by the adhesion of the noblest intellects: "Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church; a progress in intelligence, knowledge and wisdom, but always within their natural limits and without sacrifice of the identity of Catholic teaching, feeling and opinion."

THE
Catholic University Bulletin.

JANUARY, 1895.

THE CHURCH AND THE SCIENCES.

The opening of an American Catholic University was significant in many respects. It was entirely in accord with the traditions of the Church, which, after endowing barbarian Europe with Christianity and civilization, rounded out this double progress by establishing centres of learning. It was also the worthiest monument which the episcopate of this country could have raised to seal the first century of the Catholic Hierarchy in these United States, and to crown the work of those noble pioneers whose laborious love had planted the faith in the New World and perfected our ecclesiastical organization. For they, like their missionary prototypes in Germany, France and England, had prayed for the hastening of the time when the Church would be free to do for science here what she had done at Oxford and Paris. Their hopes have at length been realized in an institution whose purpose it is to give the Catholics of America, clergy and laity alike, the fairest opportunity to bring forth and enjoy the fruits of higher education. And it seems to me but fitting that our people, in whose interest the University has been founded, should be acquainted more thoroughly with its aims, its methods and its achievements.

Its primary scope is to encourage research, to impart knowledge, and thereby to prepare our Catholic youth for the practical duties of life, and for the proper discharge of their obligations as Christians and as citizens in a country where intellectual worth is already so highly esteemed and bids fair to triumph, even in popular appreciation, over the vantage of merely material gain. But in attaining this object, the University teaches another and all-important lesson to the many who may never enter its precincts nor feel for its work that deeper sympathy which it rightly claims from all who are blessed with Catholic belief. It is meant to be not only a source of knowledge for and through its students, but also the truest expression of the relations which subsist between the Catholic Church and science.

There can be no question of *establishing* such relations; they are implied in the very nature of things. They spring from the inviolable unity which binds together God's revelation and nature's teaching in the completeness of truth. Faith presupposes reason, and, far from checking the powers of the human mind, lays open to its view and assent eternal truths which, unaided, it could never have reached, or, reaching by painful effort, could not have so firmly possessed. As a consequence, theology, the science of faith, supposes philosophy in which reason puts forth its ultimate findings. Divinity studies are more fruitful when, as in the scholastic system, they are interwoven with sound philosophical principles. And by this happy blending of divine truth and human speculation, to use the words of St. Augustine, *fides saluberrima gignitur, nutritur, defenditur, roboratur*. The speculative order, in fact, is in a large measure parallel with the practical order. Supernatural virtue implies natural morality. The savage, before he can be Christianized, must be humanized. The Church, perfect as she is in her organization and fully provided with the means to accomplish her divinely appointed purpose, requires none the less the co-operation of civil authority,

ut tranquillam vitam agamus. As the Church in laboring for the weal of man turns to higher profit the best elements of his nature, so, if for no other motive, must she cherish rational knowledge, because, in respect of her object, it is useful.

But, besides this point of utility, the Church values science for its own sake. Her mission on earth is to glorify God, not only at her altars and in her ritual solemnities, but also by so instructing mankind that the "invisible things of Him, from the creation of the world, may be clearly seen, being understood by the things that are made—His eternal power also, and divinity." (Rom. I. 20.) Now, if all creatures declare, according to the measure of perfection which they severally possess, the glory of their Creator, in a far higher way must man, God's masterpiece, show forth His wisdom and power. Bearing in his intelligence the image of his Maker, it is by the use of his intelligence that he must glorify God. The more highly man's mind is developed, the better is our knowledge of the Supreme Mind whence all understanding proceeds. The more thoroughly the secrets of nature are mastered, the deeper must be our reverence for Him by whose unailing design all laws and all elements are moved to "one far-off divine event." Every advance, therefore, of real science being a new evidence of man's intelligence and affording a new insight into the marvels of creation, is a cause of rejoicing for the Church. For whether we study the heavens or unravel the mysteries of life about us, we are more deeply impressed at every step of our research with the idea of God's wisdom and bounty. This thought, which brings out to every serious mind the true relations between Catholicism and science, has found eloquent expression in the Pastoral Letter of Cardinal Pecci, now happily reigning as Leo XIII., on the Church and Civilization. To the faithful of Perugia he says: "And will it be urged that the Church is systematically opposed, or cold and indifferent, to the studies and researches which yield such precious results, or that

she stubbornly insists upon closing the book of nature in order that no one may read farther therein? Whosoever gives credit to fancies so grotesque shows how little he knows of the flame of zeal that burns in the heart of Christ's Spouse."

What was said in 1877 to a single diocese has since been repeated, with the emphasis of Pontifical authority, to the whole Church. The measures adopted by Pope Leo for the restoration of Thomistic philosophy and the promotion of scientific pursuits, are due not to impulsive enthusiasm, but rather to a penetrating, far-sighted prudence. He realizes fully the actual needs of Catholicism. We can no longer content ourselves with a knowledge of what is being done in the various departments of science; we must contribute our share of the work. As Mgr. De Harlez, in his clear and forcible address to the Catholic Assembly at Malines, in 1891, so well declared, "it is not enough that we should be *au courant* in scientific matters, . . . we must be *masters* of science." Otherwise, our Catholic youth, obliged to seek elsewhere their scientific information, will insensibly come to look upon their non-Catholic teachers as the sole representatives of progressive knowledge. Nor can we complain if, through a lack of proper exertion on our part, the honor which should belong to the Church is given to others. The world, protest as it may, still bows to authority, and the weight of authority in the domain of science belongs to those who acquire the right to speak by personal research.

The duty, then, of Catholics in this matter, as the same distinguished scholar concludes, is first, to take the lead in the scientific movement and aid in the promotion of science by original investigation; second, to keep a watchful eye upon systems and theories that spring up daily, and by prudent criticism sift hypothesis from certainty, and established fact from erroneous deduction.

This is the most dignified and, in our day, the only effective form that Apologetics can assume. As Catholics, we know of a certainty that no real conflict can arise be-

tween the truths of religion and those which science has solidly demonstrated. But this conviction must be brought home to those who are outside the Church, and who judge her rather by what her members do, than by what they write or say, in favor of science. Such critics, if they truly deserve the name, must recognize merit wherever they find it, and at least respect Catholicity, though they may not admit its supernatural claims. Once this respect is compelled by the work of Catholic scientists, Apologetics, in the usual sense of the term, will be needless.

In order that the honor of the Church may be completely vindicated, it is necessary above all to do away with the mistaken idea that Catholics are not free to pursue scientific research. After what has been said concerning the relations between the Church and science, it may appear superfluous to insist on the liberty which she allows her children. However, there is in many candid minds a lurking suspicion that Catholics are kept in constant fear of running up against a barrier of some sort, of being checked, so to speak, by theological inhibitions. And if by this is meant that the Church is ever vigilant for the preservation and purity of faith, we not only admit that such is the case, but we insist moreover that this is the only course which an institution founded by Christ to spread His doctrine could consistently follow. On the other hand, we deny that in her solicitude for the faith once delivered to the Saints, the Church interferes with the legitimate action of science. A conclusion which, though apparently based upon fact, runs counter to dogmatic truth, is not the verdict of science itself. It is the finding of certain scientists who go out of their proper sphere into that of speculation on matters beyond their reach. The Church does not ask science to furnish proof of her tenets, nor does she pretend to fix the principles and methods which science shall follow. But in return she claims the right to use her authority concerning things which properly pertain to her mission as teacher.

No well-informed person, of course, will mistake the views of theologians for formal definitions. For even on such subjects, Catholic thinkers enjoy a large freedom, the Church being slow to decide where the learned disagree. *A fortiori* we may say, she acts with great reserve in regard to scientific opinions. And experience proves that in so doing she is wise. When we consider the many hypotheses which, during a single century, are put forward as the ultimate conclusions of science, we have reason to be thankful that the Church does not forthwith pronounce in their favor. First of all, in many cases, learned men themselves are not in accord. Why should the Church sustain one view and condemn the others? Again, a glance at the history of science will show that what is received as irrefragable theory in one generation is shattered sometimes by a single discovery in the next. Why should the Church commit herself, by approval or by censure, to any phase of this fluctuation?

Merely human teachers can afford to accept an opinion, either definitely, because, so far as they know, its basis is sound—or provisorily, because it is the best that is offered, though they are prepared to reject it when new and conflicting data are furnished. As individuals, they bear but a light responsibility, fully aware that their errors will be corrected and their shortcomings supplied by future research. But the Church, which exists for all time, is in a different position. To give authoritative sanction to hypotheses which may be simply evanescent, would not only imply taking sides in scientific questions; it would also be detrimental to the essential authority which the Church must exercise in matters of faith.

Hence it is evident that the Church, far from neglecting scientific advance, sets a higher value upon it than do those who are swept to and fro by every new current of opinion. She makes more allowance for real progress than those who are now its loudest champions, but who, when their little span is done, will be quoted as historical memories of a scarcely enlightened past. Not that she,

for this reason; rebukes them or undervalues their efforts. She can afford to wait, but in the meantime it is her earnest desire that the truth should be made known as rapidly as possible. And it is her purpose, declared so often by the voice of Leo XIII., that Catholics should make the best use of their freedom to further the interests of science, and thereby to honor her and help her to glorify the Father of Lights. To all of us she says: "For this is your wisdom and understanding in the sight of nations." (Deut. IV., 6.)

J. CARD. GIBBONS.

LEO XIII. AND THE CATHOLIC UNIVERSITY.

I.

The celebrated John Gerson, chancellor of the University of Paris, in a speech delivered before the Parliament about the year 1440, personifies the University in the following words: "I am she who was inspired in Adam's creation, was renewed by Abraham and the other sons of Noah, then transplanted to Athens and named Pallas or Minerva, then came to Rome in the palmy days of chivalry, then was planted by Charlemagne in France, in this city of Paris."¹

Vincent de Beauvais, in his *Historical Mirror*, solemnly recorded his opinion that the University of Paris owed its foundation to Charlemagne. The Italian universities are loth to yield the palm of antiquity. A diploma of the Emperor Conrad II (1024-1039), in favor of the University of Salerno, makes its foundation go back to the Roman Emperors. England, however, outdoes all rivals. In the history of John Caye (Joannes Caius,) published in 1574, we read: "In the year of Creation, 3588, 375 years before Christ, in the reign of the valiant Gurguntius, the twenty-fourth King of Great Britain since Brutus, a son of the King of Spain, Cantaber, landed in England and founded the city of Cambridge and established there our University, composed at first of philosophers and astronomers he brought with him from Athens."

It goes without saying that claims such as these are unhistorical. The truth is, according to the latest and best historian of the universities of the middle ages², that as to origin universities may be divided into four cate-

¹ Migne, *Encyclopédie Théologique*, II Série, 34, *Dictionnaire d'Éducation, Universités*.

² H. Denifle, O. P., *Die Universitäten des Mittelalters bis 1400*.

LEO XIII. AND THE CATHOLIC UNIVERSITY.

gories : those formed spontaneously, those founded by the State, those founded by the Church, those founded by the combined action of the State and of the Church. The larger number is in the fourth category ; the smaller number is in the first : they are Paris, Salerno, Bologna, and Oxford. These four are the more interesting in their history, and the more suggestive of the nature and aims of an university. They show too what have been the intent and influence of the Papacy in higher education better even than the later institutions that owed their foundations to the exclusive action of the Popes or to the combined action of Popes and temporal princes.

The beginning of the thirteenth century was characterized in the political order by the rise and extension of the civic communes ; in the social order by the organization of trade-guilds for mutual protection, the advancement of commerce, and the internal regulation of the various crafts ; in the intellectual order by a desire for a higher education and a deeper investigation than were afforded by the Trivium and Quadrivium of the monastic and cathedral schools of former times. Out of those schools grew other schools with a new object in view. The new object was specialization of the mass of learning that had been accumulating. Medicine made the school of Salerno, Law the school of Bologna, Theology and Philosophy the school of Paris. Into those specialized schools entered the spirit of liberty and independence that produced and animated the free municipalities and trade-guilds of the middle ages ; that is to say, the specialized schools grew in time into corporations, self-governed, and were thus differentiated from the former monastic and cathedral schools which were under the immediate and autocratic ruling of the Abbot, the Prior, or the Bishop. The earliest universities were an evolution from former germs due to selection and environment.

And for the simple reason that they were not founded, but gradually evolved out of a new intellectual and social movement, it is hard, not to say impossible, to fix the

precise date of their appearance as fully formed and completed scientific bodies. Given a circumambient atmosphere of self-government, an appetite for higher and special studies, and eminent teachers, either seated in pre-existing schools like Lanfranc and William of Champeaux, or knights-errant of knowledge like Abelard, and in time the university must come.¹ Thus were born the Universities of Salerno, Bologna, Paris, and Oxford. The Church did not found them any more than it founded chivalry.

But as the Popes seized on chivalry and sanctified it by turning it to spiritual uses, so she welcomed, approved, and blessed the new intellectual movement with its democratic tendencies and organization akin to those of the communes and trade-guilds of the day. The papal recognition of the new schools brought the power of the Church, then dominant in Europe, to their help, and gave universal validity to their degrees. However, it must be held in mind that the documents coming from the Holy See in favor of the earliest universities were not charters of foundation, but letters of privileges and exemptions presupposing an already assured and time-honored existence. The cathedral or monastic school had by a gradual process of differentiation grown into the *studium publicum* or *generale*; and this latter, under the influence of that spirit which created the commune and the free associations of the trades and crafts, and also in virtue of the approval and privileges granted by the civil and ecclesiastical powers, evolved into an independent corporation, a guild of learning, an aggregation of specialized schools, ruled by a rector and a senate chosen by the students, as at Bologna, or by the teachers, as at Paris, subject to no civil and criminal jurisdiction outside its own body, and to no ecclesiastical jurisdiction but that of a diocesan, and oftener a papal chancellor. Such, then, was the origin and such the nature of the first universi-

¹*The Life of St. Thomas of Aquin*, by the Very Rev. Roger Bede Vaughan, O. S. B. London, 1871. Vol. I., chap. XVI.

ties, as the early history of Paris, Bologna, Salerno, and Oxford clearly proves.¹

The action of the Church by confirmation and approval of the earlier, by foundation of the later universities, safeguarded the rights of those associations of learning and made them in a sense ecclesiastical bodies. As in the middle ages the civil order had modeled itself on the ecclesiastical, and trade associations on the monastic, so the universities naturally took on an ecclesiastical coloring. The rector and chief officers were clerics and celibates; the costume of masters and students was clerical; the election and installation of the rector were religious ceremonies; degrees were granted by apostolic authority, *auctoritate apostolica*, after a profession of faith by the candidate; the doctor's graduation took place in the church, and was followed by the singing of the *Te Deum*, or a Mass of thanksgiving. The privileges, spiritual and temporal, granted to universities presupposed the clerical character, such as immunity from civil jurisdiction, academic tribunals of justice civil and criminal, dispensation from residence for beneficiaries studying or teaching, the right granted to doctors of an option on certain vacant benefices, precedence given to rectors over church dignitaries, as for instance at Bologna, where the rector in religious ceremonies had precedence over bishops and archbishops, the archbishop of the city excepted.

If at first the university, while in process of formation, came under the immediate jurisdiction of the diocesan *scholasticus*, archdeacon, or chancellor, who alone could grant a license to teach, it must not be forgot-

¹Denifle, O. P., *Die Universitaeten des Mittelalters bis 1400; Chartularium Universitatis Parisiensis*, vols. I., II., III., 1889, 1891, 1894; Kaufmann, *Geschichte der deutschen Universitaeten*; Drane, *Christian Schools and Scholars*; Laurie, *The Rise of Universities*. Documentary histories of many mediaeval universities have been published, notably by Denifle for the University of Paris, da Padeletti for the Italian universities, Anstey for Oxford, Kink for Vienna, Annerstedt for Upsala, Zarneke and Stuebel for Leipsic, Winkelman for Heidelberg, and Reusens for Louvain. The chief writer on the universities until the apparition of Denifle was Bulaeus: *Historia Universitatis Parisiensis*, 1665-1673, 6 vols., fol., with the additions of Jourdain (1862.) A bibliography of the documentary literature on the Catholic universities is given in the *Chartularium* of Denifle, vol. I., p. 8., and new documents are regularly consigned to the pages of the *Archiv fuer Literatur und Kirchengeschichte des Mittelalters* of PP. Denifle and Ehrle.

ten that later on, when Rome approved the first universities and founded those of a posterior date, they came under immediate papal jurisdiction through a chancellor specially appointed by the Holy See to grant degrees and to govern in connection with the academic senate and the various faculties. Moreover, certain of the older universities, in addition to those governing sections, had special conservators of pontifical privileges, either appointed by the Pope or elected by the university with the approval of the Pope, whose main duty was to preserve and defend against any encroachment from the civil and local ecclesiastical powers the privileges and exemptions granted by the Holy See. Councils provincial and general admitted universities to sit and vote as corporate bodies. Theological consultations and decisions were frequently asked from them by bishops and Popes. All universities had the right of censuring books, especially those of their own members, and some had the *jus inquisitionis in haeticam pravitatem, necnon excommunicandi et absolvendi in quibusdam casibus*. To sum up, the university was an ecclesiastical literary republic, a self-governing and self-recruiting association under the control of the Church, and the most wonderful feature of those earliest guilds of learning was the democratic independence which was allowed them. To this day, if we mistake not, Cambridge in its calendar calls itself a *Literary Republic*.

At Bologna the *Universitas* was of the extreme democratic type; it was the *universitas scholarium*; the students elected the teachers and the rector, and this type prevailed in the later universities of Italy, Spain, and Southern France. At Paris the *Universitas* was of a less democratic, a rather aristocratic, type; it was the *Universitas Magistrorum*; the teachers recruited themselves from their graduates, and elected their officials and rector. This type prevailed in Northern France, England, and Germany. But in either case, let it be remarked, the two elements of the corporation were included in the full title, only

in inverse order, for the full title of the Bologna corporation was *Universitas Scholarium et Magistrorum*, and that of Paris, *Universitas Magistrorum et Scholarium*.

In the beginning the word "*Universitas*" meant not the buildings, nor the school, nor the totality of the various branches of knowledge taught, but the corporation of masters and scholars teaching and attending some specific school.

Likewise the word "*Faculty*," which at first meant a specific science, later on came to mean the sodality or body of teachers engaged in teaching a specific branch of knowledge, as Bulaeus defines it, or the corporation of those teaching and those studying the same group of subjects, as Du Cange defines it. Thus the faculty also included the two elements, teachers and students. It was the formal constitution of a theological faculty in Paris, (1259-60,) that first led to the separate incorporation of the other faculties in that university. When the various faculties were at last formally constituted, they were to all intents and purposes, universities within a university. Each elected its own dean, and the deans sat as part of the governing body along with the rector and the procurators of the "nations." What the "*nations*" were in university life and what their procurators, it is not the plan and purpose of this article to explain. Bulaeus in defining the faculty states that "*nations*" is no concern or consideration in the definition.¹ Moreover, he considers it essential to a faculty that it should have its own seal, hold its own private *comitia* or meetings, and have its own dean.

When we read of the large number of students who attended the earliest universities, ten and as many as twenty thousand at Bologna during the thirteenth century; at Oxford twelve thousand in the year 1200, thirty thousand in the year 1231, fifteen thousand in the

¹Facultatis vero nomine, quod ad regimen et administrationem attinet, intelligimus corpus et sodalium plurimorum magistrorum certae alicui disciplinae addictum sine ulla distinctione nationis. *Laurie, op. cit. Lecture ix.*

year 1263 ; at Paris twenty-five thousand in the thirteenth century ; at Padua forty thousand in the fifteenth century, we cannot help thinking that the numbers were somewhat exaggerated. But after making all necessary allowances, we are forced to conclude that the attendance at those schools in the earliest times was something phenomenal. To be fair, however, we must remark that servants, cooks, all the various tradesmen that supplied the wants of the students, the craftsmen that copied and bound manuscripts, the money lenders that accommodated at fair rates the impecunious searchers after knowledge, were regarded as members of the university community, *Cives Academici*; that universities were the only schools that trained for the ecclesiastical, the legal, the medical, the teaching professions ; that their degrees were stepping-stones, and, in fact, absolutely necessary to promotion in the offices and emoluments of Church and State ; that many of the students, especially at Paris and Oxford, were boys of fifteen and even twelve, while again many were matured men, monks and holders of benefices, who were exempt from residence for the purpose of study. It was a motley crowd, all things considered. There were young and old, ignorant and learned, poor and rich, good and bad, representatives of every European nation, some who came for knowledge, and some who came for fashion, and some who came for wealth, and some who came for place :

Dat Galenus opes, Justinianus honores,
Sed genus et species cogitur ire pedes;

not only a motley crowd, but naturally also a turbulent, restless, riotous crowd, that stood up for its rights, real or fancied, and fought for them, and inaugurated, for future times to perpetuate, the famous conflicts of Town and Gown.¹

The later universities were direct foundations, not spontaneous growths and evolutions like Paris, Bologna, Salerno, and Oxford. In the constitutions of these later universities we may expect to find the conclusions to which

¹ Vide Vaughan, *op. cit.*, vol. ii, and also *Christian Schools and Scholars*, vol. ii.

the best minds had come in regard to higher education; we may expect to find the continuation of all that time had proved good in the earlier universities, and the avoidance of what was proved to be less desirable. The point to which we would draw attention, however, is this, that universities, as they arise, always seek the approbation of the Holy See, and receive from it constitutions and a chancellor. The whole history of these institutions shows that the Pope was the constant referee when questions of difficulty arose; that he was considered by all the supreme arbiter; that if Paris deserved to be called the mother, the Pope was more truly the father of universities. The author of *Christian Schools and Scholars* is authority for the statement that before the Reformation Europe counted sixty-six universities, sixteen of which belonged to Germany, all due, if not to the direct foundation, at least to the approval and encouragement of the papacy.

Protestantism took away from the control of the Holy See the universities that the Church had built up in the countries torn from the unity of Rome. But in those countries the universities, while losing their ancient faith, lost, too, their privileges and liberties as independent ecclesiastical associations of learning. The maxim, *cujus regio illius religio*, a political as well as religious first truth of the early years of Protestantism, made the Church and the universities creatures of the State, and left no one to stand as protector and arbiter between them and the arbitrary will of the civil power. It is true that the rise and wonderful progress of the sciences in the eighteenth and nineteenth centuries have furnished to the universities a work and given them a brilliancy which were not theirs in the days before Protestantism; but that scientific wave would have come just when it did come, even had Protestantism never been born, and consequently is not due to Protestantism; and at any rate the universities have lost in consequence of Protestantism that spirit and character of free guilds, that inner life of liberty, which was the noblest ap-
 anage

of their Catholic birth and inheritance. For instance, the right to recruit themselves by the election of professors to vacant chairs, a right that the statutes of Padua call *maximum privilegium scholasticae libertatis*, was everywhere in Europe usurped by the State.

II.

After the first shock of the Reformation the Church set about repairing her losses, and notably the despoilment of her fondest work, the universities. Without speaking of the many theological colleges founded since the Council of Trent in and out of Rome, the *Encyclopédie de Théologie Catholique*, (vol. 24, p. 358,) names thirty universities founded by the Church in various parts of Europe between the years 1552 and 1834; and since this latter date we have to add to the number the universities of Lille, Paris, Lyon, Angers, Fribourg, Ottawa, Laval, Washington. The age that saw the rise of the universities was one of intense intellectual life, and the direction in which that life trended was Greek metaphysics, the supremacy of reason over revelation, of Aristotle, the chief representative and exponent of reason, over Christ and the Fathers, the Founder and teachers of revealed religion. For a time it looked as if Reason was about to rule the intellectual world without regard to God and Revelation; as if Aristotle and Socrates were about to displace Christ and St. Augustine. The duty of the hour was to make out the conciliation of the truths of reason with the truths of revelation. The Church, if she was to hold her place in the world, must master and guide the new intellectual movement, and as this movement is embodied in the new schools called universities, she must control and foster them.

That is precisely what she did. Beneath her fostering care forth from the universities came great minds that tamed and rode Reason to useful service and yoked Aristotle to the car of Christ. Not unlike the twelfth century is our own. Now, as then, there is an intense intellectual activity, but the direction and field into which it

energizes and reaches is somewhat different—the reading of nature's secrets, the conquest of nature's forces, the physical as contradistinguished from the metaphysical sciences. This movement, too, started out in hostility, claiming in advance that it would disprove Religion and God, and boasting that it had done so long before honest results justified the boast. The Church, as she was quick to see what was true and good in the twelfth century movement, sees also what is founded and noble in the nineteenth century movement—God mirrored in nature, which is His work, and the study of nature by new processes and methods that cannot but lead in the end to Him who has made nature what it is. And so now the work of advanced schools under the Church's direction is the conciliation of revealed science with the physical sciences, as in the twelfth century the work was the conciliation of revealed science with rational science. She did the one through the mediæval universities; she will do the other through the universities of the nineteenth and twentieth centuries.

The American public has a vague notion that Leo XIII. is in some far-off way connected with the foundation, and concerned in the success, of the Catholic University of America. The remaining pages of this paper will describe exactly and minutely the relations of the present Pope with our University. But before going on to that description it may not be amiss to remark that the American public is not perhaps aware of the great interest the Holy Father has taken throughout all his pontificate in higher education. In this regard his acts make a pretty long list, out of which I will name the most prominent only. If one was asked to state the three branches of knowledge from which are taken the objections advanced to-day against religion and revelation, he would find no difficulty in answering that they are the philosophical, the historical, and the biblical. Now, with those three

branches Leo XIII. has dealt in three Encyclicals which have caused a sensation, if not in the world at large, at least in the world of learning. In August, 1879, appeared the *Aeterni Patris*,¹ dealing with the philosophical system and methods of St. Thomas as adaptable to modern times and education. In August, 1883, appeared the *Saepe-numero*, dealing with history, its aims and methods, and ordering the Vatican archives to be thrown open to all serious students. In November, 1893, appeared the *Providentissimus Deus*, dealing with Scriptural studies, their importance, their methods, and their limitations.

To written words Leo XIII. has joined acts which can leave no doubt of his interest in all that concerns the promotion of higher education. In December, 1880, he erected a chair especially devoted to the expounding of Thomistic philosophy in the famous University of Louvain.² Hearing of a project to establish a university in Salzburg, he wrote³ to the Archbishop of that city to encourage him and his people to bring the project to accomplishment. In February, 1889, he raised the College of Ottawa, Can., to the dignity of a university, named the Archbishop of that city its chancellor,⁴ and approved⁵ in June, 1891, the constitutions of the faculties of Theology, Philosophy and Canon Law of the new institution. In August, 1889, he encouraged the foundation of a university in Fribourg, Switzerland,⁶ and at a later date approved the constitution of this new foundation. In December, 1889, he gave canonical erection to the faculty of theology of the Catholic Institute of Paris,⁷ which may be considered the germ of a university; and likewise in December, 1889,⁸ he granted canonical existence to the theological faculty of the Cath-

¹For all Encyclicals and letters of Leo XIII. quoted in this paper see *Sanctissimi Domini nostri Leonis Papae XIII. Allocutiones, Epistolae, Constitutiones, aliaque acta praecipua*. 4 vols. Brussels.

²Op. cit. vol. i, p. 318.

³Ibid. vol. ii, p. 126.

⁴Ibid. vol. iii, p. 409-212.

⁵Ibid. vol. iv, p. 220.

⁶Ibid. vol. iv, p. 92.

⁷Ibid. vol. iii, p. 289.

⁸Ibid. vol. iii, p. 296.

olic University of Toulouse. There are few Popes in the history of the Church to whose credit can be placed such a long and glorious roll of acts in regard to university education.

But what concerns us most and interests the readers of the BULLETIN is the relation of Leo XIII. to the Catholic University of America and his various acts in connection with it. A study of the interior organization of this newest university and a comparison of its constitution with the constitutions of the mediæval universities would be important not only as a contribution to the history of education but also highly fascinating. However, space permits me to deal only with the narrative of its foundation and of the Holy Father's solicitude for it during the five years of its existence just elapsed. The Third Plenary Council of Baltimore that closed its sessions in December, 1884, considered among other educational topics, the feasibility of establishing a university in the United States. In the thirtieth Private Congregation was read a letter from Mary Gwendoline Caldwell offering three hundred thousand dollars for the purpose. The Fathers appointed at once an Executive Board composed of the Most Reverend Archbishops of Baltimore, Boston, Philadelphia, Milwaukee, and the Coadjutor Archbishop of New York, the Bishops of St. Paul and Peoria, the Very Rev. John Farley, and Messrs. Reuben Springer, Eugene Kelly and William Drexel to receive the promised donation and take steps toward the founding of the institution. In the decrees of the Council¹ was incorporated a chapter setting forth the necessity and advantages of a deeper and more specialized study of the Sacred Sciences than the ordinary seminary afforded. The better defense of truth against the errors of the day, the recruiting of professors for the theological schools of the country, the correct carrying on of ecclesiastical causes and processes, seemed to demand a centre of higher studies, wherein the more talented

¹*Acta et Decreta Concilii Plenarii Baltimorensis Tertii*. Baltimore, 1886. Tit. v, cap. iii. *De Seminario Principali*, p. 93.

among the young clergy might devote themselves for three or four years to Philosophy or Canon Law, or the natural sciences, or any branch of knowledge befitting their vocation, and this centre of higher clerical studies might, it was hoped, grow with time into a complete university.¹

This higher clerical school to be established in one of our greater cities was to be forever under the jurisdiction and government of the Bishops of the United States, and a constitution for the Faculty of Theology was to be drawn up at once and submitted to the Holy See for its approval.² The hierarchy informed the Sovereign Pontiff in a letter,³ October 25, 1886, of the project contemplated and lay before him the hopes and prospects of its success. They asked that the University should forever remain under the government of the Bishops of the United States, and should never pass into the control of a religious order; that the internal discipline of the theological school be placed in the hands of the Society of St. Sulpice; that Washington be chosen as the site of the University; and that the first Rector be the Right. Rev. J. J. Keane, who had consented to resign the see of Richmond to take up the difficult task of making the foundation. This letter

¹Permagni interest, ut ecclesiae hisce in regionibus militanti nunquam desint viri iisdem disciplinis (*Philosophiae et Theologiae*) eruditissimi, qui causam veritatis strenue et invictae tueri valeant contra omnigena errorum monstra et opiniorum deliramenta, nostra praesertim aetate, ex insanae philosophiae latebris in dies emergentia; aut in seminariis nostris magisterium exercentes scientiae augendae prosint; vel etiam in ecclesiasticis causis pertractandis utilem operam navare queant. Quamobrem magnopere optandum est ut hisce in Statibus praeclarum quoddam scientiae existeret centrum, in quo juvenes ingenio et virtute praevalentes, consueto studiorum absoluto cursu, disciplinis theologicis, vel juri canonico, aut philosophicis una cum naturalibus scientiis aliisque quae viros ecclesiasticos nostrates decent tres quatuorve annos impendere possent, ita ut, seminario tali semel incepto, haberetur nucleus vel germen quoddam unde, favente Dei gratia, perfecta suo tempore effloresceret studiorum universitas.

²Hujusmodi seminarium omnimodae jurisdictioni, directioni atque administrationi Episcoporum eorundem Statuum subjectum erit, ad quos spectabit studiorum rationem definire, leges disciplinae praescribere, professores ceterosque officiales instituere, allaque omnia ordinare quae ad rectum seminarii regimen pertinent. Quoniam de facultate theologica et philosophica juxta normam Universitatis Catholicae agitur, leges regiminis et disciplinae ac rationis studiorum, postquam de iis inter Archiepiscopos et Episcopos deliberatum erit, examini et approbationi S. Sedis subjiçietur, nec nisi hac approbatione obtenta vigorem habebunt.

³*Constitutiones Catholicae Universitatis Americae a Sancta Sede approbatæ cum documentis annexis.* Romae, ex typographia Polyglotta S. C. De Propaganda Fide, 1889, p. 14.

was entrusted to Bishops Keane and Ireland, deputed by the hierarchy as their representatives at Rome in this grave matter. The Holy Father acknowledged receipt of this joint letter of the hierarchy of the United States in an answer to the Archbishop of Baltimore, April 10, 1887.¹ The Popes in the past, he writes, have always been solicitous to promote science by the establishment of higher schools in the principal cities of the world. The needs of our times and especially of the American Church demand an institution of this kind. Therefore he approves the project; the constitution and rules are to be sent to him for approval; as to the city in which the university shall be located, he wishes it to be the choice of the majority of the episcopate; their suffrages are to be taken on the question.² So it was done. Washington turned out to be the choice of the majority. The Sovereign Pontiff is so informed in a letter written by the Executive Board, November 13, 1888,³ stating that the buildings for the school of theology are under way, that it is hoped to inaugurate the opening of the University by a solemn ceremony the following year, and that the Rector, Right Rev. J. J. Keane, is deputed by them to lay before the Holy Father the constitution for his approval. The answer of the Pope is of March 7, 1889, and is addressed to the Archbishop of Baltimore who, meanwhile, had been raised to the Cardinalate. His Holiness praises the episcopate for their zeal in the education of the clergy and the laity, rejoices to learn that the capital of the country has been chosen for the site of the University, and that it is to be dedicated in the centenary year of the establishment of the hierarchy in the United States. The constitution and rules brought by the Right Rev. J. J. Keane, the titular Bishop of Jasso, Rector of the University, having been submitted to a Commission of Cardinals which approves

¹ Leonis XIII. *Allocutiones*, etc., vol. ii, p. 262.

² De urbe vero in qua universitas studiorum sit erigenda, cupimus ut cum ceteris Foederatorum Statuum episcopis consilia communicentur, rogataque singulorum sententia de hac re decernatur.

³ *Constitutiones*, p. 24.

them, formally constitute the new institution a university in the full sense of the word.¹ The Holy Father places it under the jurisdiction of the episcopate of the United States, and names the Archbishop of Baltimore its perpetual Chancellor. He expresses the wish that all the Catholic colleges and seminaries of the States should in the course of time become affiliated to the University, and that the well-known generosity of the American people should soon complete it by the addition of the other faculties. In order to compass that desirable end, he forbids any other Catholic university to be opened in the United States without the permission of the Holy See.² On this point a more definite interpretation was put by a Rescript, March 23, 1889, emanating from the Congregation of the Propaganda;³ it was defined to mean that no project of another university could be entertained until all the faculties should have been established at Washington.

The constitutions approved by the Holy See consist of two parts: the General Constitution of the Catholic University of America, stating the nature, the aims, the governing powers of the corporation as such; the Special Constitutions of the Faculty of Theology as one distinct branch and member of the general corporation; when other faculties are organized and incorporated, their rules likewise shall be drawn up in conformity with the General Constitution and submitted for approval. The force and value of the Papal approbation are thus stated in Chapter XII. of the *General Constitutions*: "The Board, on the proposition of the Academic Senate and the Rector, may enact by-laws to promote the observance of those consti-

¹Nunc (Cardinalium) sententiis ad Nos delatis, Nos postulationibus vestris libenter annuentes, statuta ac leges Universitatis vestrae per has litteras auctoritate Nostra probamus, eidemque propria justae ac legitimae Universitatis jura tribuimus.

²Constituta autem per has Nostras litteras Universitate Washingtonensi indicimus ne ad alia hujus generis instituta procedatur inconsulta Sancta Sede.

³*Constitutiones*, p. 13. Porro ne haec dispositio aequivocationi, aut non rectae interpretationi locum relinquat, Sanctitas Sua praedictam clausulam ita intelligendam esse declaravit, ut de alia Universitate in Statibus Foederatis Americae Borealis agi nequeat, nisi postquam omnes facultates ordinariae in Universitate Washingtonensi constitutae sint, ac nisi ante quaecumque hac super re pertractationem Sancta Sedes consulatur.

tutions. But no change in the constitutions and no derogation from them can be made without the approval of the Holy See."¹ The same binding clause forms chapter seventh of the *Special Constitution of the Faculty of Theology*.²

Thus approved and blessed by the Pope, The Father of Universities in the past ages, the Catholic University of America was dedicated, and began its existence on Wednesday, November 13, 1889. The grand assemblage of Archbishops and Bishops of the United States, and their brethren in Canada, Mexico, and England, who had so splendidly celebrated the centenary in Baltimore, came to take part in the inauguration of the University. His Eminence, Cardinal Gibbons, Chancellor of the University, solemnly blessed and dedicated the Divinity Chapel under the patronage and title of St. Paul, the Apostle of the Gentiles, who had been chosen with the approbation of the Holy See, as the patron of the Faculty of Theology. The celebrant of the Mass was the Most Rev. Francesco Satolli, Archbishop of Lepanto, who had been sent by the Sovereign Pontiff to show by his presence at the centenary and the inauguration the deep and affectionate interest felt by the Holy Father in these two memorable events.³

Three years later, September, 1893, when the Most Rev. Francesco Satolli was sent to the United States as Delegate Apostolic, Leo XIII. desired that he should reside at the University until a special home was provided for the Delegation in Washington. This was an honor highly appreciated by the Chancellor, the Directors, the Rector and the Faculty; it assured to the University the

¹*Constitutiones*, p. 39. Consilium Moderatorum, proponente Senatu Academico et Rectore, regulas dare poterit quae harum Constitutionum observantiam promoveant. Nulla hisce Constitutionibus induci mutatio, neve his in quovis derogari poterit sine approbatione Sanctae Sedis.

²*Const.* p. 49. Episcoporum Coetus, proponente Senatu et Rectore, leges condere potest, quae ab hisce Constitutionibus haud discordent, sed ad eas accuratius servandas et ad meliorem Lycei administrationem utiles sint. Nemini in hisce Constitutionibus quidpiam inmutare aut tollere fas est, inconsulto Romano Pontifice.

³*Solemnities of the Dedication and Opening of the Catholic University of America*. Baltimore, 1890.

continued approbation and affection of the Holy Father, and bound it by stronger and more loving ties to the Holy See. The frequent correspondence between the University and its Illustrious Founder, the strong words of sympathy spoken by him about the University to American visitors, to the Right Rev. J. J. Keane, and the professors in audiences repeatedly granted during their visits to the Eternal City, are evident proof that he follows with keenest interest and deepest love the progress of this venture, which he cherishes, so he has said, as the apple of his eye, and from which he anticipates benefits, great beyond the dreams of the most sanguine among ourselves, for the Church in the United States and in the world.

THOMAS O'GORMAN.

THEOLOGY IN UNIVERSITIES.

The life of a university, like that of an individual, is a continuous development. In exceptional cases, notably in our time and country, unlimited means may call into sudden existence, institutions that are from the first completely organized. But the greater number of universities, American and European, are the results of a gradual formation, in which school has been added to school, and faculty to faculty. It is not, of course, absolutely necessary that this process should be repeated nowadays, nor that a modern university should follow the phases presented in the growth, for instance, of its mediæval predecessors. These, in fact, differed widely both in their origins and in the manner of their development. Long before the "idea of a university" had taken definite shape, and consequently before any regular plan had been tested, schools were established for the teaching of particular sciences, and grew to maturity as circumstances allowed or required. Thus at Bologna and Orleans, the study of law was the starting-point, while at Paris theology led the way as medicine did at Montpellier. At Louvain, as is well known, theology was preceded by philosophy, medicine and law.

Naturally enough, the pioneer department in each school retained a certain seniority over those which were added to it, and, in a measure, shaped the character of the whole institution. But again it is interesting to note that, whatever branch formed the beginning, its natural bearings upon the other sciences made the teaching of these, sooner or later, a necessity. External influences, no doubt, such as the rivalry of other institutions and the pressure of authority, played a considerable part in the foundation of new chairs. Be this as it may, the net result of these formative processes was an organization

comprising the four faculties of Theology, Law, Philosophy, and Medicine—a *universitas studiorum* which served as a model for later institutions.

When the Bishops of the United States decided upon the founding of a university, they were not bound by tradition to begin with one school rather than with another. So far as precedent was concerned, they might have preferred for the beginning the department of natural science, philosophical branches, or strictly professional studies. Obvious reasons, however, demanded that the first place should be given to theology, or, in other words, that the clergy should be the first to profit by the opportunity of higher education.

During the long missionary period, the work of preserving and spreading the faith in this country devolved upon the zealous men who came from other lands, and upon American priests whose number in the early days was necessarily small. The former had the advantages of an education in countries where the organization of the Church had for centuries been complete; the latter were often obliged to shorten their studies in order to take up, as quickly as possible, the active duties of the mission. That both labored earnestly and well, is attested by the rapid progress of religion within the last hundred years. But this very progress prepared the way for better things. With the growth of the hierarchy, the perfection of ecclesiastical organization, and the increase of Catholic population, clerical vocations became more numerous, and it was possible to give candidates for the priesthood something more than the "necessaries" of theology. The seminaries, whose work had hitherto been cramped by the urgent needs of the mission, were allowed freer scope. Their curriculum was perfected and lengthened, their teaching corps enlarged, and their students, as a consequence, more thoroughly trained. And these improvements in turn, by quickening the desire for sacerdotal knowledge, and by so multiplying the number of priests in many dioceses as to relieve the strain of immediate

demand, justified the opening of an institution in which specialized studies might be pursued.

On the other hand, the American Church had contracted a debt of gratitude with those seminaries in Europe that had educated a goodly proportion of our clergy. Ireland, Belgium, France, and especially Rome, have received hundreds of young men from the United States, and sent them back equipped for priestly duties in their own country. The Urban College, under the direction of Propaganda; its offshoot, the American College in Rome; and the American College at Louvain, have each furnished a fair quota of men distinguished alike for breadth of learning and for success in missionary labor. The advantages of studying abroad, both in regard to the essentials of theological training and in regard to the opportunities for incidental improvement, cannot be overestimated. At the same time, it is evident that such advantages are in the nature of privileges which comparatively few can enjoy. The great majority of our priests must be educated at home, in the midst of the people to whom their lives are devoted. Their minds, even while they are being imbued with theological learning, must be kept in touch with their actual environment. Their studies must be made, not merely in an abstract manner, but with a view to practical application in this age and in this country. In a word, as they grow up to the priesthood, they must grow in intelligent sympathy with those whom they are to serve. By thus adapting their mode of thought and action to the conditions of priestly life in America, they will, from the very outset, be able to understand their people and make themselves understood by the people. While, therefore, greater facilities for certain lines of specialized study are to be found in foreign institutions, these advantages are more than balanced by the benefits derived from higher education at home.

It is further to be noted that, beside the practical duties of the mission, there is also incumbent upon the priesthood at large the duty of cultivating and spreading

ecclesiastical knowledge. Every priest, in fact, is obliged by the very nature of his ministry to teach. While the greater number discharge this duty from the pulpit, some must be employed in the more difficult task of instructing candidates for the priesthood. And as this instruction, in order to be fruitful, must adjust itself to the changing conditions brought about by the progress of science, it supposes a special preparation. Hence, as seminaries become more numerous, they must be supplied with teachers who have not only laid solid foundations in the ordinary theological course, but have also made themselves masters of the particular subject which they are appointed to teach. That not every graduate of the seminary has the aptitude and the inclination for such work, is perfectly clear. Nevertheless, it is certain that vocations of this sort are already numerous and that they will be more frequently developed as opportunity is given for following a scientific career. They should not be thwarted simply because, at a given time, all the seminary chairs happen to be filled. There is always a school, the school of the scientific world, that will listen to *scientific* teaching on theology as well as on any other subject. There is always work to be done in vast amount, in order that Catholic truth may be clearly expounded and ably sustained. And if there are men whose taste and talent fit them for such work, they should receive all possible encouragement. To afford them the time, the freedom, and the training which a thorough formation requires, is one of the main objects of a university course in theology.

More important, however, than their individual profit is their collective influence. A body of men devoted to theological science and imbued with the spirit of Catholicism, can render incalculable service to the Church. They constitute a centre in which intellectual activity is developed, and from which it radiates over the entire country. Problems that could not be touched, or could at best be only imperfectly treated by isolated workers, can be properly handled in all their details by the com-

bined efforts of specialists. Misrepresentations of Catholic doctrine, attacks on the policy and practices of the Church, whatever, in a word, tends to mislead public opinion in regard to her position, can best be offset by the corrections and replies that emanate from such a well-drilled corps of theologians.

Nor would these beneficial effects be confined to one country; the Church at large would be the gainer. By the very fact of the unity of faith, schools that are merely national in their organization, but for that reason partake of the life and prosperity of the nation itself, contribute to the welfare of the whole Catholic world. This, at least, is what history tells us. The national greatness of Spain reached its zenith precisely at a time when her universities flourished. The famous schools of Salamanca, Alcalá, Seville and Valencia gave the world those master theologians who, in the sixteenth century, renovated Sacred Science and brought each of its branches to perfection. But will anyone imagine that such scholars could ever have been produced, if they had found no centre of living, energetic thought in which their abilities could be developed and kept in activity? Was it not at Louvain, in the ranks of the secular clergy, that the Church found those champions who, single-handed, withstood the first onset of Protestantism, and for half a century held it in check? And in our own day, considering the intellectual vigor of Germany, which is but a phase of her national strength, must we not think, with envy and regret, of the good which might have been wrought in the cause of Catholic truth if all those strongholds of learning were yet, as once they were, so many bulwarks of the Christian faith? Reflections of this sort, however, are useless if they terminate in mere regret. Losses in one direction must be repaired by advance in others. And this is why the Holy See, with a clear comprehension of the situation, has labored incessantly, not only to multiply and develop national colleges in Rome itself, but also to secure the foundation and prosperity of theological schools in

every country. Instance the efforts of Leo XIII. in favor of the philosophical institute at Louvain, the establishment of which is due both to his earnest persistence and to his generous appropriation. Now, the same needs which are felt in Belgium are certainly more pressing in the United States. To provide for them by organizing the Faculty of Theology in the Catholic University was the wisest course that the American episcopate could have adopted.

This measure, while it responded to an urgent demand, was also in keeping with scientific principles. Having decided to found a university in the true sense of the word, the bishops naturally gave their first attention to that portion which is essential, fundamental and central. Now the science which, in a Catholic university, forms the basis, and around which all the rest must be grouped, is theology. When we say that a university is a *studium generale*, we mean not only that its courses are open to all, but, more precisely, that it embraces all departments of human knowledge and binds them in harmonious unity. But evidently this harmony and this fulness of knowledge is impossible if the science of things divine be excluded. To search out particular truths and neglect the First Truth, to study the nature of beings about us with no regard for the Source of all being, to discover the secrets of physical and moral laws, and take no account of the Supreme Lawgiver—this course, no doubt, is quite possible, but it does not attain the object of university teaching.

When we insist on the claims of theology to a place in the university, we are far from supposing that the science is to be sterile or stagnant. On the contrary, we are aware that such will inevitably be its condition if it is cut off from the other sciences. It must be brought into contact with them, be stirred with their vigor, and assisted by their progress. Dogma can scarcely dispense with metaphysics; Scripture must draw largely on philosophy; moral questions get light from the social sciences,

and canon law must take civil legislation into constant account. Theology will feel this influence mainly in the improvement of its methods. Its unchanging truths will receive a treatment which brings them home with greater clearness and force to the modern mind. Its development becomes more vigorous and regular when it parallels the growth of other sciences, seeking an instant solution for the problems which they suggest, instead of delaying until the progress of thought has made solution impossible or useless.

Theology is not the only gainer by this co-operation; it exercises in turn a wholesome influence upon all other branches of knowledge. These, it is true, do not receive from theology their guidance or their results. They start from principles established by reason; they follow methods best adapted to their respective purposes; they trust to observation, experiment, or human authority; they accept nothing that is not strictly demonstrated. And yet they stand in need of theology to supplement their efforts by expounding the science of God, and to remind them of the invisible things of the Creator that lie beneath and beyond the manifestations of force in nature and life and man. "Religious truth in a word," as Newman declares, "is not only a portion, but a condition of general knowledge."

If, therefore, it is impossible to divorce faith and reason, human science and divine science, it is but proper that in the grand centre, which we call a university, skilled workmen in both lines of knowledge should find employment side by side and mutual encouragement. It is both fitting and useful that the lecture-halls of the Divinity Schools should adjoin the laboratories of empirical science; that in the library sacred literature and "profane" literature should be companions, and that clerical students should unite with lay students in their efforts to advance and make known the truth. Our age is one of "secularization." But are we entirely without blame? With the priest shut up in his sacristy or cloister,

theology confined to the pulpit, and moral precepts reserved for the confessional, what wonder that, where such conditions exist, the Church should lose her influence upon the intelligence and will of the people? That this has actually come to be the state of things in some countries is no reason why America likewise should suffer; and it is well that our bishops have forestalled the possibility by according to theology the rank which it rightly deserves in the Catholic University.

Their action is all the more significant when we consider that theology, beside its actual, intrinsic importance, is *the science of the day*. In our time, as in the past, theological questions command, above all others, the attention and serious investigation of mankind. This assertion may appear, at first sight, paradoxical; yet it is absolutely true. Let us glance at the facts. The enthusiasm for biblical studies in both the Old World and the New, amounts, we might say, to a passion. They have not produced, we admit, the polyglot editions of Antwerp, London and Paris. But to see what they have accomplished, we have only to count the works on lexicography and archæology, the revisions of texts, the reproduction of manuscripts, the volumes on exegesis, the histories of Israel, the discovery of code after code. Then come dogmatic questions. Unfortunately, there are no Summas of St. Thomas, nor commentaries of Cajetan, nor treatises of Suarez: but in their stead we get no end of studies upon the ideas of God, of the Trinity, of the Incarnation, along with exhaustive dissertations upon the history of dogma, the influence of Greek philosophy, the beliefs of the early Church. And if the controversy *De Auxiliis* no longer sets order against order, is Agnosticism less confident or Determinism less resolute? As much might be said of moral theology. For though it is true that the world hears little of Probabilism, and kindred topics, the keenest scrutiny is applied to the bases of natural law, of right and of duty, of morality, responsibility, property, marriage, the family,

society and authority. As to historical questions, little need be said ; for everyone knows with what critical acumen and wealth of erudition each age of the Church, each pontificate, and each act of papal authority, has been sifted, reconstructed, explained and judged.

We do not forget that in France, in Holland and elsewhere, some theological faculties have been suppressed ; but this we know was done to make room for other chairs and especially to build up the Science of Religion. At Paris, to say nothing of the municipal schools, there is a chair of the History of Religions at the Sorbonne and another at the Collège de France, while at the École des Hautes Études there is a section of religious science comprising no less than ten courses. Similar institutes have been founded at the Dutch universities of Utrecht and Groningen. At Leyden a whole faculty is occupied with the encyclopedia of theology, the history of doctrines concerning the Trinity, the history of religions in general, the history of the Jewish religion and of ancient Christian literature, the exegesis of the Old and the New Testaments, the history of Christian dogma, the philosophy of religion, and moral theology.

All the world knows what Max Mueller has done at Oxford, and what has been accomplished by his compeers at Glasgow, St. Andrews, Edinburgh and Aberdeen. To the same movement belong the Hibbert lectures, the Gifford lectures and the conferences held at South Palace Institute. Mr. Barrows announced at the beginning of this scholastic year that "in six of the leading American institutions Comparative Religion has found a place."

The natural outcome of this many-sided activity is a literature, which would make in itself a good-sized library and which is rapidly increasing. Let it suffice for the present to mention such publications as *The Sacred Books of the East*, the *Annales du Musée Guimet*, the *Revue de l'histoire des religions*.

But, it may be urged, this is not real theology—these investigations are not all inspired by a zeal for Christian

truth. Granted: but what these facts do show is the lively interest that men take in questions of a religious nature. After what has been said, no one will deny that it is of the utmost importance to have the true religion and the true theology taught on the strictest scientific methods, and on the largest possible basis. The School of Divinity must include not only the traditional branches, but those, also, which are of recent creation. Every source of knowledge must be turned to the profit of Catholicity, lest, through our neglect or indifference, it be diverted into channels of error.

For various reasons, therefore, we must thankfully acknowledge the wisdom of our Bishops in choosing the School of Theology as the nucleus of the University. As other schools are established about it, the healthful interaction of sacred and natural sciences will be more clearly perceived. And the beneficial results of this contact will be experienced not only by our theological students, but by all who come here in quest of higher education.

TH. BOUQUILLON.

A PROGRAM OF BIBLICAL STUDIES.

A new proof of the untiring energy of the reigning Pontiff, Leo XIII., and of his zeal for the cause of religion, is his recent encyclical, *Providentissimus Deus*, upon Biblical studies. The purpose of the encyclical is clearly stated in the words of the Holy Father: "We have for a long time cherished the desire to give an *impulse* to the noble science of Holy Scripture, and to impart to Biblical studies a *direction* suitable to the needs of the present day. We desire that this great source of Catholic revelation should be made abundantly accessible to the flock of Jesus Christ, and that especially those in Holy Orders should display greater diligence in reading, meditating, and explaining it." His object is, therefore, to give encouragement and direction to the study of Sacred Scripture. He also indicates the practical means by which this can be carried into effect. For, after speaking with regret of the attacks made on Scripture by rationalists, he adds: "In order that Scripture may find the champions so much needed in this battle, the study of Scripture should be placed on such a footing as its importance at the present day demands. For this purpose, the first thing to do is to make a wise choice of professors, who are not to be appointed at haphazard out of the crowd; . . . also, to provide in time for a continuous succession of such teachers; . . . to select young men of good promise; . . . to set them apart exclusively for Holy Scripture, and to afford them facilities for full and complete studies."

The manifest purpose of the encyclical is to remedy the neglect into which, in some parts of the Church, the study of Scripture has fallen. In the past, Biblical studies had the most honored place in the cycle of ecclesiastical sciences. In the seventeenth century Catholic scriptural

scholars were among the foremost, and it seems but just that in the renaissance of scientific activity among us it should be so once more. In the mediæval universities the bachelors in Theology were allowed to teach only the "*Sentences*" of Peter Lombard and the elements of Scripture; while none but the Masters or Doctors of Theology were permitted to carry on the profound course of lectures on the sacred books. They taught nothing but Scripture, and their only text-book was the Bible. These traditions have never faded from the consciousness of the Church, and even yet in Catholic universities the chair of Scripture is the "*Cathedra primaria*," more honorable than any other. In every cathedral organized according to the decrees of the Council of Trent, (which only enforced an earlier use,) there ought to be a "*Canonicus Theologus*," the first among the canons, whose official duty it is to explain the Scriptures at least twice a week to the people.¹ The Holy Father, in his encyclical, shows how else the Church has promoted scriptural studies, and urges a renewal of the same at the present day. It is to be hoped that the encyclical will have the effect which he intends it should produce—a reviviscence of interest in Biblical studies.

It is possible to advance Biblical science in two ways. First, by making new discoveries, and thus increasing the existing stock of knowledge on such subjects. Secondly, by popularizing, and making more generally accessible the knowledge which we already possess. The first supposes an amount of leisure for personal research not generally at the disposal of scholars. The second is the ordinary rôle of the professor, whose duty it is to give an orderly and systematic presentation of the results obtained by pioneers in the field.

In the hope that a glance at the vast extent, unlimited variety, and practical results of the Biblical department may be of service to some of our readers, we purpose in this paper to sketch in broad outlines, but in

¹Rev. H. Denifle, O. P., Subarchivist of the Vatican. *Revue Thomiste*, May, 1894.

narrow compass, a program of Biblical studies, and to give a concise and comprehensive survey of the entire course, of its several departments, and of the nature, object, and usefulness of each. However varied, these studies may be conveniently arranged under three general heads:

- I. The Biblical Sciences introductory to Exegesis.
- II. Exegesis itself.
- III. The Biblical Sciences resulting from Exegesis.

I.

“*Biblical Introduction*” is used in many senses. The term itself is vague, and, therefore, precision and uniformity in the use of it are hardly to be expected. All agree that Introduction introduces; but not all agree as to what it introduces to. It suits our purpose in this paper to understand by Introduction that science or group of sciences which more or less approximately prepares the way for Exegesis. The object of Introduction is to discuss and elucidate all those Biblical questions, a knowledge of which is indispensable, as a preliminary to the interpretation of the text, to determine the origin and authority of the books, and the historical situation out of which they have grown, and from which alone they can be scientifically and critically understood. It consists in bringing together, under suitable heads and in systematic order, all the knowledge that we possess about the Bible, so that the student, thus equipped, may be in a condition to enter upon the task of intelligently interpreting the Sacred Volume. Briefly, in Introduction we study all *about* the Bible. In Exegesis we study the *Bible* itself.

The ultimate aim for which Biblical studies are prosecuted, the end to which all our efforts are directed, is to appropriate and make our own the truths contained in the Bible. This is done in Exegesis. Therefore, Exegesis, like every other end, is of primary intention, and is desirable for its own sake. But what is first in intention is last in execution. For, before proceeding to Exegesis,

certain preliminary questions must be asked and answered, on the solution of which all progress depends. This is done in Introduction. Therefore, Introduction, like every other means, is of secondary intention, and is desirable for the sake of the end to which it leads. But being the only means to the end, it is as necessary as the end itself, and should precede it. The Holy Father insists upon this study of Introduction: "It is needless to insist upon the importance of making these preliminary studies in an orderly and thorough fashion; . . . for the whole subsequent course must rest on the foundation thus laid, and make use of the light thus acquired."

To the general preliminary question, *What is the Bible?* the answer is, The Bible is the collection of books which the Church has placed on her canon as divinely inspired. An analysis of this answer will suggest all the questions that belong to Introduction. They are:

1. What is an inspired book?
2. Which are the inspired books?
3. In what languages were the inspired books originally written and translated?
4. Do we understand those languages?
5. In what condition has the text in those languages reached us?
6. What is the human origin of the inspired books?
7. In what environment were they composed?
8. How should the inspired books be interpreted?

The complete curriculum of the Biblical studies which answer the above queries, is the following:

1. The Treatise on Inspiration.
2. The History of the Canon.
3. The History of the Text and Versions.
4. Biblical Philology.
5. Textual Criticism.
6. Higher Criticism.
7. Biblical Archæology.
8. Biblical Hermeneutics.

Let us consider these in order.

1. *What is an inspired book?*

The answer to this question contains a discussion on the history and doctrine of "*Inspiration.*" Three Ecumenical Councils tell us that all Scripture is inspired because "God is its author." Beyond this general indication we are left much to ourselves in the discussion of this very interesting subject. The following questions are more easily asked than answered: What precisely is the nature of Inspiration? What are we to think of the theories of positive, of negative, subsequent, verbal, mystical, mechanical, naturalistic, partial, plenary, dynamical Inspiration? What is the relation of Inspiration to Revelation, to spiritual Illumination, to Infallibility? What effect does Inspiration produce on the intellect, on the will, on the other faculties of the writer? What about the grades and different degrees of inspiration? What is the correct criterion for distinguishing inspired from non-inspired books?

As many of these questions regard problems not yet defined by the Church, it might not be amiss to seek their solution, to some extent, in the phenomena presented by the Bible itself, the only inspired book we possess. For this reason, some postpone the discussion of Inspiration to the very end of Biblical Introduction, or even to the end of Biblical Exegesis.

2. *Which are the inspired books?*

The student of Scripture, before undertaking to interpret the Sacred Volume, should know which are the inspired books; else he might find himself engaged on a commentary on the fourth book of Esdras, the book of Enoch, the Koran, or the Talmud. Accordingly, in the "*History of the Canon*" is discussed the gradual formation of the collection or catalogue of inspired books into a body of sacred literature, distinct from all other books, and forming a part of the remote rule of faith and morals. Here again, but from a different point of view, it is usual to inquire how far inspiration goes and where it stops, and to conclude that it extends to all the books on the

official catalogue of the Church, and is probably limited to that collection. They, and they alone, are inspired.

Under this heading the following questions are usually discussed: How did the collection of books, called the Canon, come to be formed? What makes that collection an authoritative standard of faith and practice? What is the criterion by which we distinguish inspired from non-inspired or apocryphal books? What is Canonicity, and what are its different kinds? Were there two official Canons among the Jews before the time of Christ, the one Palestinian, the other Alexandrine? Did the Jews ever admit, did they ever positively reject as profane, our seven Deuterocanonical books of the Old Testament? How is their canonicity proved? The history of the Canon within the Church, especially in the Council of Trent, as well as outside the Church, is discussed. To all this might be added an interesting supplement on the apocryphal books of the Old and New Testaments.

3. *In what languages were the inspired books originally written and translated?*

In the *History of the Texts and Versions*, which answers this question, we are told all about the original languages of Scripture, their peculiarities, the art of writing among the ancient Hebrews, the form of their manuscripts, the means taken to preserve them from destruction and from corruption, about the strange vicissitudes through which they have passed during the last two thousand or three thousand five hundred years, and about the condition in which they have succeeded in reaching us. We are also informed about the ancient versions, especially those which the Church has adopted in her liturgies, and has officially declared to be authentic, as the Septuagint, the Syriac, the Latin Vulgate, etc. Then, too, since we are sure to meet various readings in them, we are told the relative value of the original as compared with any translation, and of the translations as compared with one another. The meaning and force of the decree of the Council of Trent declaring the Latin



Vulgate to be authentic are also discussed and interpreted.

4. *Do we understand those languages?*

The next step in advance is to inquire how far we understand the original languages of the inspired books, and whether our acquaintance with the grammar and lexicon of the Biblical Greek and Hebrew is sufficiently accurate to warrant us in holding that we can translate those languages with sufficient accuracy to insure reliability of interpretation. This question is solved by another preliminary science called "*Biblical Philology*." Without a knowledge of the languages of the original text and of the principal ancient versions of Scripture, one may acquire, through a good modern translation, a sufficient acquaintance with the contents of the Bible for all practical purposes, but never can such a one study the sacred books critically and profoundly. The utility of Biblical Philology is shown, if in no other way, in this, that if no one were familiar with those languages, we should never have had any good translation, and should be unable to control a translation already made and ready at hand. The Holy Father says in his encyclical: "Where (in the Vulgate) there may be ambiguity or want of clearness, the examination of the original tongue, says St. Augustine, will be useful and advantageous."

In fact, no translation, however good, can ever and always supply the place of the original text, when critical accuracy is required. For this we must go to the original source, to the fountain-head, to what Jerome was accustomed to call "*Hebraica Veritas*." No translation of the Bible is faultless; because, while God inspired the first writers, he did not see fit to inspire all that ever took it upon themselves to translate inspired books. "*Aliud est vatem, aliud esse interpretem*," says Jerome of the translators of the Greek Septuagint. God did not make himself responsible for the fidelity of their translation.

Yet it must not be supposed that any knowledge, however profound, of Biblical languages, is, of itself, sufficient

to make a good interpreter of Scripture. But it is one of the requirements. He must be a good theologian also ; else many a rationalist would be a consummate exegete. It is only in the light of the Christian faith, reënforced by all the aids of sound modern Biblical scholarship, that the Christian Scriptures can be rightly and critically understood.

5. *In what condition have the texts in those languages reached us ?*

Having become familiar with the original languages of the canonical books, and knowing that the original autographs no longer exist, but only numerous copies of them called apographs, the next step in order is to inquire what reason there is for believing that the texts of the Old and New Testament faithfully represent the original words or readings, and that they are not so altered as to have become unreliable. Briefly, in what condition has the text reached us ? This problem is solved by "*Textual Criticism*," the object of which is to eliminate the errors committed by the human instruments of transmission, to ascertain the original condition of the text, and, from all the materials available, to reproduce an edition conformable to the primitive autograph which passed from the hands of the writer under the eyes of the first readers.

The need of textual criticism arises from the loss of the original Hebrew and Greek autographs, as well as from the vast number of various readings which, in the course of ages and in repeated transcriptions, have crept into the manuscripts. Such variations are, naturally, unavoidable ; for no book has ever been copied so often as the Bible,—Hebrew, Greek, Latin, Syriac, etc. At every transcription it was possible, to say the least, for slight mistakes to creep into the copy ; and what was possible has happened.

"This ancient Book
Would lack its quaint, old, honest look,
If on its pages
Were scattered nothing of the dust of ages."

The Holy Father says, in his encyclical: "It is true, no doubt, that copyists have made mistakes in the text of the Bible; this question, when it arises, should be carefully considered on its merits, and the fact not too easily admitted, but only in those passages where the proof is clear." In fact it is impossible to contend that Scripture is absolutely free from all errors of transcription. Like man on the first morn of his creation, Scripture was pure and spotless when it left the hand of the inspired writer; after which, though God watched with special care over its essential integrity and preservation, it was left in other respects to share the fate of all human literature. We are, therefore, prepared to admit that, through the carelessness of copyists, the malice of heretics, and the well-intended, but mistaken freedom of over-orthodox amanuenses, it has been tampered with in so many codices that the correct readings of some passages are likely always to remain in doubt. This is very natural; for it would have taken a perpetual and widespread miracle, or rather a series of miracles, as extensive as Christendom and as enduring as time, to transmit to us a stereotyped edition perfectly conformable to the original, for which alone the Holy Ghost is responsible. He is not answerable for the work of subsequent copyists, translators, printers, or even printer's-devils. Such a miracle, being in no way necessary for the purpose for which Scripture was written, has never been wrought; for, happily, God does not make the salvation of souls depend on the prefixes, suffixes, aspirates, punctuation marks, and such like details of the Good Book, but on its sense, on its thoughts, on its truths. Now these, notwithstanding all the various readings, remain substantially intact.

The materials on which textual criticism conducts its investigations are, (1st), the manuscripts in the original languages; (2d), ancient versions, such as the Greek, Latin, Syriac, etc., in which are to be met readings varying from the original, and of such a peculiar character that their

presence can be explained only on the ground that they were once in the original also, and have since been lost by subsequent and repeated transcriptions ; (3d), the writings of the early fathers, who have cited Sacred Scripture so largely as to be serviceable as witnesses to the condition of the text at the time they wrote. In fact, the field is so extensive, the writings so varied and in so many languages, and so much scope is offered for just and delicate discrimination that experts in this department are as rare as they are necessary. Still, the general student should be made acquainted with the elements of this science, as of the others, and so be able to form some judgment on cases that frequently arise in the course of his studies.

6. *When? where? why? how? by whom? for whom? on what occasion? from what sources? for what class of readers were the inspired books first composed?*

These and other similar questions are answered in what is now usually called "*Higher Biblical Criticism*," another of the sciences preliminary to Biblical Exegesis. All Introduction, of which this is but a part, is intended to enable the student of the Bible to understand better the contents of the Sacred Volume. For this purpose nothing helps so much as to show him the genesis of the several books, or how they came into existence ; to make him familiar with the circumstances of time, place, and person in which they originated ; to place him alongside the several authors ; to see things through their eyes, and thus to realize how the contents of each book correspond with those circumstances and are explained by them.

Thus "higher criticism" deals with all such problems as the authorship, date, mode, and place of composition, integrity, veracity, analysis of contents, scope of the book, persons for whom, and occasion on which it was written. In a word, it is the critical history of the origin of the sacred books. The purpose of all this detailed information about the inspired writings is that their authority and reliability being once solidly established, and their historical setting put clearly before the eyes of his

mind, the student can at length enter upon the task of interpreting Scripture, and may quote it both to refute error and to establish the truth.

This department of Biblical Introduction presents a series of problems bristling all over with difficulties and as delicate as they are obscure; delicate, because the Word of God should not be treated so lightly as profane literature; obscure, because even the most recent of the Biblical books are to us relatively ancient and composed under circumstances thoroughly unlike anything with which we are familiar; nor are the means at hand to bridge over the chasm of time and space which separates us from the Prophets of Israel and the Apostles of Christ. Still, the problems exist and invite the student, or at least a few among the students of Scripture, to attempt a solution. These problems, when once mooted, must be taken up, if for no other reason than to learn how very little may be known about them with any degree of certitude and to prevent false views on such topics from gaining a foothold, and thus forming public opinion.

7. *In what environment were the inspired books composed?*

"*Biblical Archæology*" contributes in much the same way, as does Higher Criticism, to the elucidation of Holy Scripture. It is, as the name implies, the knowledge of antiquity; but the word is usually applied, not to all knowledge of times gone by, but to only one branch of that knowledge. Biblical Archæology is an orderly description of the countries, civilization, manners, customs, institutions, civil, social, domestic and religious life of the ancient peoples of the Bible, especially of the early Hebrews, among whom Scripture was written. Archæology systematically groups together all this heterogeneous information, all these details, for the purpose of supplying the local coloring indispensable to the student, and of presenting him a vivid picture of the circumstances and influences under which the books were composed, and in the light of which alone they can be understood. The

sources of Archæology are numerous. It gathers much from coins, ancient monuments, excavated tombs and cities, sculptures, hieroglyphics and cuneiform inscriptions. Because of the unchangeable character of everything Oriental, it is indebted for much information to modern travel and research. Much, too, of its information is gathered from Philo, Josephus, and the Talmud; still by far the greater part of its data is derived from the Bible itself, but reduced to system. It is easily seen that Biblical Archæology is both a result of Exegesis, and a preparation for further Exegesis.

8. *How should the inspired books be understood?*

Have we sufficient acquaintance with the laws of language and thought among the ancient Hebrews to insure good results in an attempt to understand their writings? This question is discussed and solved in a further preliminary science called "*Biblical Hermeneutics*." The purpose of this science is to discover by means of general principles and special rules the meaning of written language, to elucidate whatever is obscure or ill-defined in the words of an author, and to expound the meaning to others.

Every literary composition, sacred as well as profane, consists of thoughts expressed in words, the thoughts being governed according to rhetoric, the words according to grammar. The thoughts are the kernel, the words are the shell. It is the object of Hermeneutics to extract the one from the other.

The necessity for Hermeneutics is apparent even when reading works written by authors belonging to our own age, to our own country, to our own language, to our own civilization, and when writing on topics with which we are familiar.

But when there is question of understanding a book, like the Bible, written by many authors living at irregular intervals and scattered over a period of one thousand five hundred years, and from two thousand to three thousand five hundred years ago, by Asiatics, at the dawn of

Oriental civilization, in a language as different from the Indo-European family of languages, to which our own language belongs, as one pole is from the other; composed of bits of poetry, hymns and canticles, and of scraps of ancient history, often incomplete and fragmentary, and put together "at sundry times and diverse manners," in every diversity of style of which human language is capable, and containing a record of revelation, in which the thoughts of heaven are expressed in the language of the sons of men; the need of the guiding principles of Hermeneutics becomes too apparent to need any attempt at demonstration.

Thus equipped with all the preliminary knowledge just described, the student is in a position to take up the Sacred Volume in the reasonable hope of being able at last to appropriate its precious contents. He reads, he analyzes, he discovers the sense. He is no longer engaged on a science; he practices an art—the art of "*Exegesis*."

II.

If Hermeneutics is the science of interpretation, "*Exegesis*" is the interpretation itself. Exegesis is related to Hermeneutics as preaching is related to homiletics, or, in one word, as practice is to theory. It is the practical application to the text of the principles of the science and of the rules of the art of interpretation.

There are three principal forms of Exegesis: (1) Translation, (2) Paraphrase, and (3) Commentary. Translation is the rendering into another language of the *exact words* of the original. Paraphrase is translation with latitude, a rendering of the *sense* in ample terms, in more, and different words. A Commentary is a rendering of the sense by comment, by remark, observation, and by any means that will bring out the sense. All three forms of Exegesis may be adopted by the same writer, as was done by Piconius in his famous "*Triple Exposition of St. Paul's Epistles*," and every good Commentary will at least com-

bine the advantages to be derived from all three modes of Exegesis.

As Exegesis gives large play to the individuality of its author, his work will vary much in character and form, according to the aim he has in view, and correspond to the needs of the theologian, the pastor, or the people. As to commentaries proper we need speak of only the following three kinds :

1. The Philological or Grammatico-critical.
2. The Theological or Dogmatical and Moral.
3. The Pastoral or Homiletical and Practical.

A few words will suffice to explain them.

1. The "*Philological or Grammatico-historical Exegesis*" of Scripture is concerned, as the name implies, with verbal minutiae, with critical discussions as to the exact meaning of the words of the sacred text, when judged according to the grammar and lexicon of the language used. Each word must be examined etymologically and historically, and its meaning not only ascertained but demonstrated. This serves as a basis for all sound and scientific exposition of Scripture. The original text, Hebrew for the Old and Greek for the New Testament, is used in this kind of Exegesis. It should, also, be borne in mind that there are certain grammatical, rhetorical and logical features that are quite peculiar to ancient Biblical literature. These should not be overlooked by the exegete. Prose should be distinguished from poetry ; each kind of prose from every other kind, historical, legal, oratorical etc.; and each kind of poetry from every other kind, epic, lyric, etc., and all these, as we find them in the Bible, from the non-biblical.

2. "*Theological or Dogmatic and Moral Exegesis*" develops the doctrinal and ethical sense of the text according to the sense of the Church, the consent of the Fathers, and the analogy of Catholic faith. This kind of commentary often transcends, though it does not contradict, the rules of Hebrew grammar, the statements of the Hebrew lexicon, the rules of rhetoric and the laws of logic. It is

based on the logic of God. The sense of the Holy Ghost, the primary author of Sacred Writ, is often deeper than the letter of the text, and sometimes quite escaped the mental grasp of the ancient Prophet of Israel. This is true especially of all mysteries, of the Messianic predictions, and of the mystical sense in general. The Vulgate is the Bible of the dogmatic theologian, but by no means to the exclusion of the original, or of the ancient versions, officially authenticated by the mere fact that the Church has adopted them for use in her Oriental liturgies.

In regard to the use of the Scriptures in the study of Theology, the Holy Father tells us some very primitive truths, but all the more necessary, especially at a time when some seem to forget that the Bible is one of the principal sources of revealed truth, and allow the study of it to fall into comparative neglect. He says in his recent encyclical: "It is most essential and most desirable that the whole teaching of Theology should be pervaded and animated by the use of the divine Written Word of God. The Sacred Books hold such an eminent place among the sources of revelation that, without the constant study and use of them, Theology cannot be placed on its true footing. Without divine revelation there is no way left to prove the Articles of Faith by reason alone; we can only solve the difficulties raised against them; for Theology does not receive her first principles from any other science, but immediately from God, by revelation." From these words we may infer that the study of Sacred Scripture is of primary importance in any course of ecclesiastical studies. In fact, unless Theology refreshes its life by repeated draughts from this fountain of pure doctrine, it is in danger of languishing, and of crystallizing into lifeless systems and schools which soon outlive their usefulness.

3. "*Practical and Homiletical*" Exegesis is the application of the revelation contained in Scripture to the spiritual needs of the people. It is made with a view to the pulpit, but must be based on the two preceding kinds

of Exegesis. But it goes beyond them, in so far as it gives the practical application of the text to the matter in hand. The exegete digs out of Holy Writ the nuggets of solid gold which the preacher moulds into the current coin of the day. Here the professor in his chair is of immediate practical assistance to the preacher in his pulpit. The final aim of all Biblical study, the goal to which all naturally tends, is the instruction and edification of the faithful. Not to reach this end is to stop on the way.

This explains the reason why the Holy Father so much insists on the necessity of quoting Sacred Writ abundantly while preaching to the people, as being the cause of the greater efficacy of such sermons. He says: "There is in Holy Scripture a singular power which gives authority to the sacred orator, fills him with apostolic liberty of speech, and communicates force and energy to his eloquence."¹ He severely reproves those preachers "who use no words but those of human science and human prudence, trusting to their own reasonings rather than to those of God. Such preaching is feeble and cold. 'For the word of God is living and effectual, and more piercing than a two-edge sword, and reaching unto the division of the soul and the spirit.' It is an overflowing fountain of salvation, a fertile pasture, a beautiful garden in which the flock of the Lord is marvellously refreshed and delighted."

III.

Among the sciences which result from Exegesis is "*Biblical Theology*." In its modern technical sense Biblical Theology is a systematic presentation of the *doctrinal* and *ethical* truths scattered up and down through the entire range of Holy Scripture. It sums up all the results of Exegesis and groups them under proper headings for convenience of reference and for study. The truths revealed in Scripture are not there labeled and put away in their respective places as curiosities in a museum,

¹Encyclical "*Providentissimus Deus*."

but are scattered about in the wildest profusion, without order or method, like objects in nature, like flowers in a forest. Biblical Theology arranges them according to a system.

As Scripture teaches by object lessons, most of its doctrines are inculcated by History and Biography. Hence, as results of Exegesis, we have the "*History of Israel*," and the "*History of the Apostolic Church*."

In regard also to Biography, it resuscitates from the pages of the Sacred Volume a Moses, a David, an Isaias, an Apostle Paul, an Evangelist John, and relates of them all that can now be known. But the gem of them all is the "Life of Christ." This is the kernel of all Scripture. Some interpreters never get beyond the dry-as-chaff details of grammar and lexicon, and never reach the contents of the Sacred Volume, never get the spirit. "They only gnaw at the bark, but never reach the pith."¹ What is the pith of Scripture?

Jesus Christ is the pith of Scripture. He is the centre, the marrow, the life, the soul, the substance of the Written Word of God. The Incarnate Word of God pervades and imparts life to the Written Word. Him we must seek in Scripture, and Him we must preach to the people. The reigning Pontiff expresses this truth in most beautiful language: "Nowhere is there anything more full or more clearly expressed in regard to the Saviour of the World than is to be found in the entire range of the Bible. St. Jerome says: 'To be ignorant of the Scripture, is to be ignorant of Jesus Christ.' In its pages the image of Christ stands out living and breathing, and diffusing everywhere around consolation in trouble, encouragement to virtue, and attraction to the love of God."

Holy Scripture is, indeed, pregnant with Christ. In Genesis he is mentioned for the first time, but only as the "seed of the woman." From this protevangeli-um, from this rudimentary beginning, we can trace throughout the entire Old Testament the gradual development of this

¹Encyclical "*Providentissimus Deus*."

idea; we can everywhere see the image of a marvelous man, a most singular man, gentle yet awful, near yet distant as the unseen God; a man described by the prophets of Israel with ever-increasing accuracy of detail, until, at the appointed time, prediction is fulfilled in the "Word made flesh," is realized in the Infant in the stable of Bethlehem, and in the divine Rabbi of Nazareth, who drew aside the veil of prophecy and stood before the world in the garb of human nature and in the dignity and majesty of God.

The Bible is to all other books what heaven is to earth, so far as it is above them all. It has heights and depths of thought reaching into the infinite. It is full of the mysteries of time and eternity, of God and man, of heaven and earth, of life and death, of sin and grace, of struggles, defeats and victory. It is so simple that children can understand it; so profound that an Augustine cannot fathom it. It speaks of God in a thousand ways; through dogma, moral, law, ethics, philosophy, history and biography; in prose and poetry, in psalms, hymns and canticles, in sacrifices and sacraments, in the pillar of fire and in the cloud, in allegories and parables, in dreams, visions, theophanies, and prophecies; all so many golden links in the long chain of the divine self-revelation of God, extending down through the ages and terminating in the last great theophany in which the "Word of God," the Revealer and the Revealed, appeared in the flesh and "dwelt amongst us, and we saw His glory, the glory of the only-begotten Son of God, full of grace and truth."

In Catholic circles a revival of interest in Scriptural studies is already in progress. It is the desire of the Holy Father that his recent encyclical should give to such studies a new impulse and a right direction. If the above brief sketch of the nature, extent, variety of topics, wealth of material, etc., of Biblical studies will be of service to any student of Holy Scripture, the purpose for which this paper was written will be attained.

CHARLES P. GRANNAN.

THE McMAHON HALL OF PHILOSOPHY.

The building intended for the Schools of Philosophy and of Social Science is now so far advanced toward completion, that it may properly be noticed in the first issue of the BULLETIN, if only to point out a feature of the University's progress. For the last five years, Divinity Hall has served various purposes other than that for which it was designed. It has sheltered administration, faculty and students beneath the same roof. Its class-rooms have been given over to courses and collections which rightfully belong elsewhere. And its doors have been open to all who desired to profit by public lectures on every sort of scientific subject. The result is that of late the need of more ample accommodations has been felt, in order that the work of even the present faculty might be properly conducted. Additional room is needed for the academies carried on in connection with the principal courses of study, for such museums as are required in theological teaching, and, above all, for the library. To some extent, though not entirely, this need will be met by the transfer of certain branches to the Hall of Philosophy. In this way, the new building is a help to the Divinity School, without respect of special uses to which it is destined. Its erection was demanded by the natural growth of our institution.

We understand, of course, that there are more important factors in such a development than material construction. Buildings do not make a university. On the contrary, whoever has studied abroad will recall moments that he has spent in thinking: "Such a professor in such quarters!" One could not ask a finer course in physics than that which Lippmann gives in the musty amphitheatre of the venerable Sorbonne, nor a better lesson in chemistry than can be gotten in a corner of the Collège

de France with Berthelot for a master. More than one student has wished that Ludwig's *hörsaal* in Leipsic could be enlarged, and give at least standing room to the crowd of eager students in physiology. Nor are the *Prælectiones Theologicae* at Louvain any the less learned for being held in the "Halles," that once were sacred to the traffic in wool. In France, in Belgium and in Germany, science, like a soul that waxes strong while the body is wasting, often presents striking contrast with its local habitations.

It is not to be inferred that scientists have a predilection for grimy surroundings. When those edifices that now look dingy first arose, they were probably the pride of the burg, and perhaps of the nation. Some of them were princely gifts, and still bear princely names. Others had long been the homes of religious men,—a fact which did not prevent the opponents of monasticism from accepting them for other uses. But nearly all of them fairly represent the architecture of the period in which they were constructed, and show by their size, form and central location, the importance which our mediæval forerunners attached to the work of education. Many of these structures were so well adapted to their purpose that they served, in point of style, as models for the buildings which, in more recent times, have been grouped about them. Thus the "colleges" which have successively been added to the central edifices at Oxford and Cambridge, present, in spite of modifications, a mediæval aspect.

On the other hand, it would be easy to point out instances in which the modern idea has prevailed over the love of the antique. In Germany, with its wealth of Gothic art, there are few university buildings that present the fine, aspiring lines which make the cathedral glories of Ulm and Freiburg and Cologne. The typical "Neubau" is more remarkable for width and length than for height, and seems satisfied with a minimum of decoration. Strassburg is a notable exception. The main

building of its university, though out of all keeping with the architecture of the place, is as imposing in its exterior as it is magnificent in its interior. In fact, the contrast between the old and the new in university construction cannot be more clearly perceived, than by comparing the buildings of Strassburg with those at Nancy, just across the border. It is only when we come to Paris and get a glimpse of the new Sorbonne, that we realize how France means to rival her neighbors beyond the Rhine.

More important modifications, affecting the form and arrangement of such structures are necessitated by the peculiar demands of our day. Whatever be the special use of a building, proper attention must be paid to such matter-of-fact things as lighting, heating and ventilation. In this practical age, steam, gas, electricity and water require more thought of the architect than cornices, friezes and frescoes. And though it may be interesting for the student to decipher the inscriptions on forms at which generations have gathered their wisdom, weightier reasons demand that, even in the details of its furniture, a building shall harmonize with modern improvements.

Besides these considerations of health and comfort, the growth of science itself has enforced certain changes in university construction. In former times the lecture was everything. A "demonstration" other than that which the master's reasoning contained, was not expected. Consequently, any hall that provided the students with seats and the professors with a cathedra sufficed for all purposes. Nowadays, we have to allow for the distinction between those branches which require special apparatus and those which can be taught without such helps. Courses of theology, philosophy, literature and law, can dispense with any material instruments more elaborate than blackboard, crayon and map. But the physical and natural sciences call for a peculiar equipment, both in the work of teaching and in that of research. The lecture-hall must be an amphitheatre, and the laboratory must afford space to collections of specimens, to cabinets

of apparatus, and to those special contrivances which are needed for the prosecution of original work. To meet these necessities, which have multiplied so rapidly within this century, university buildings must be modified or put up on entirely new plans. Hence it is that in older institutions, which have undergone a gradual renovation, we can often distinguish two very different classes of structure. Physical, chemical, and biological laboratories generally present a spick-and-span appearance, which tells us at once that they are of recent date, while the main building of the university, reserved for non-experimental branches, is apt to show signs of age. For the most part, the older structures and the new are at a considerable distance from each other. Around the original buildings the mediæval town clustered, with narrow, irregular streets radiating to the fortifications. When the university outgrew its quarters, it was not always an easy matter to find space for new buildings in the immediate vicinity. As a consequence, the principal academic structure is often in the centre of the city, while laboratories and museums are on its confines. This circumstance may seem to be of secondary importance, but at any rate it is not a desirable feature in an institution, every section of which should be of ready access, in order to spare the to-and-fro waste of time.

Our American universities, though younger, are affected by local conditions of the same character. Some few, and those the oldest, were the nuclei of the towns which now surround them. Others, established in full-grown cities, have more than filled the space which was first allowed them, and are forced to seek ampler accommodation in the suburbs. And others still, quite recently founded, have made provision for development by securing considerable tracts of land within easy reach of populous centres.

The grounds of the Catholic University lie directly north of Washington, and are approached in fifteen or twenty minutes, either by the Baltimore and Ohio or by

the Eckington railway. They comprise seventy acres of high rolling land, the knolls and ridges of which are well adapted to building purposes, and suggest a natural arrangement of the various structures. These, according to the plan now accepted, will be faced upon a central campus, which in form somewhat resembles a heart. The apex is at the entrance of the grounds; the base is occupied by McMahon Hall.

Romanesque in style, the new building presents a stately appearance in keeping with its prominent position, and a simplicity of outline which accords with its purpose. The material employed, both for outside walls and trimmings, is granite; the solid partitions are of brick. The Hall is 250 feet in length, and varies in depth from 70 feet to 105 feet, being greatest in the central portion which projects. Iron stairways lead from the basement through three stories to the attic. The basement is paved with concrete, the first floor hall-ways are in mosaic. The flooring throughout has been properly deadened, so as to avoid disturbance where one class-room or laboratory is placed immediately above another. The whole building is wired for electricity and piped for gas, water and steam. But the dynamos and heating apparatus are to be located in a separate power-house, which will supply all buildings that may be erected on the grounds.

The Hall of Philosophy has a two-fold purpose. Some of its uses are permanent, others temporary. It will always afford space for those branches which do not require laboratory work, and, for some time at least, will contain the offices of the administration. For the present it must also accommodate certain experimental courses, which, however, will be removed as rapidly as possible to separate and more suitable buildings. It has, therefore, been arranged in such a way as to meet actual needs, without rendering any portion unfit for the use to which it will eventually revert.

The plan of the building is simple. A corridor ten feet wide runs the entire length, opening out at the central

portion into a wider hall, through which the stairways ascend. On either side of the main entrance is a large room intended for official purposes, such as consultations with the Rector, matriculation of students, preservation of records, and, in a word, whatever concerns the business-working of the University. The space along the corridors, on every floor, has been divided with a view to the convenience both of the professors and of their students. As a rule, each instructor will have at his disposal a lecture hall, a room for private study or research, and one or more rooms for the work carried on by the students under his direction. These work-rooms are indicated on the diagram by the words "Seminarium" or "Laboratory," according to the nature of the research for which they are designed. Each "Seminarium" will contain a small library made up of those books and scientific reviews which the student will most frequently need to consult on his specialty, and to which he will always have access. It is needless to say that the Seminarium, or, as it is sometimes called, the "Academy," is the most important feature in the University. It is simply the application of laboratory methods to lines of study which have books and documents for their apparatus. In the lecture-room, the student absorbs a certain amount of knowledge, and gets some idea of demonstration and criticism. In the Seminarium, he is taught to work for himself, to search after facts and principles, to examine, to judge and to produce. The professor is at hand with guidance and suggestion, with hints as to method and sources of information, but the student himself must grapple with the problem assigned him and labor to reach a solution.

This personal research, with the training which it supposes, is needed in every department of knowledge. Theology and Scripture can no more dispense with it than can history, philology, or philosophy. Repetitions, quizzes and disputations are invaluable helps to the student, but they cannot take the place of that thorough-

going investigation which the Seminarium requires, for this sort of work is the essential element of specialized study, and specialization is the secret of success.

The same holds good, of course, in regard to the physical and natural sciences. Here, again, it is not so much a question of crowding the student's mind with innumerable facts, as of developing his powers of observation and of drilling him in those scientific methods without which research is impossible. He comes into the laboratory, not merely to see interesting experiments and curious phenomena, but also to attack those problems which others have left untouched or have touched without solving. Much will naturally depend upon the way he has prepared himself in college. If he has laid a good foundation by thoroughly mastering the elements of his science, he will be in a fair position to take up some special line of investigation, and, under the direction of experienced professors, to pursue it with profit.

This post-graduate character of our scientific instruction, necessitates an amount and a distribution of space in the new Hall which would be altogether uncalled for in preparatory schools. The bringing together of incongruous branches in the same building has its drawbacks, and would be quite impracticable if lack of room gave occasion to crowding. By the temporary arrangement adopted here, this difficulty is in a great measure obviated. To all intents and purposes, each department will have separate quarters, and will be free to pursue its work without friction or interference. Such contact of men engaged in different lines of research, as may take place in the reading-room or in the common assembly-hall, can hardly be considered a disadvantage. There is no reason why students who are striving, each after his own fashion, for the promotion of science, should be strangers. Nor would it be desirable, even when these various departments have separate buildings, to foster a spirit of isolation. On the contrary, frequent reunions, with discussion and exchange of ideas, is an advantage of univer-

sity life, and may be a necessity, if experience shows that specialization has a tendency to narrow. Since, moreover, the student after finishing his university course, must come into contact, whether he wish it or not, with those who have labored in other fields, it is but proper and advisable that he should acquaint himself, at least in a general way, with the trend of thought and the outcome of research, in matters that are different from his own but are none the less important. This mingling of students, though not in itself a sufficient motive for having them at work under one roof, is, to some degree, a compensation for such inconvenience as must for a time be supported.

The appended diagram will explain the general arrangement. On the second and third floors, which are not shown here, subdivisions have been introduced at the suggestion of professors in the several departments, and further modifications may be found necessary; but such partitioning will not affect the amount of room allotted to each branch.

The central portion of the building, above the first floor, contains spacious halls for reunions, public lectures, conferring of degrees, and other functions which concern the University at large. Later on these will take place in a suitable amphitheatre, which is to be erected in the rear of the present building, and which will be, properly speaking, the *Aula* of the University.

The west wing of McMahon Hall is devoted to those branches which are permanently located there. The first floor will be occupied by the School of Jurisprudence and Social Science. The reason for giving prominence to such studies is obvious. They are the need of this democratic age. Throughout the world, irrespective of national boundaries, the "social question" is being discussed from every possible point of view. It cannot be eschewed by any one who professes to guide public opinion or to labor for the welfare of humanity. Whoever has to deal with the interests of the people, be it from the pulpit, or

in the editor's chair, or in the midst of legislative bodies, must know what those interests are and how they can best be adjusted and advanced. Jurists especially have a need of social science if they are to take a rational part in framing our laws, and on this account the two courses of study have been combined in the same school, and will be pursued in the same quarters.

Immediately above them is located the Philological Section. Students who are matriculated for this department are supposed to have finished, in college, their courses of classics and of modern languages. Opportunity will be given them here for special studies in the literature of Greece and Rome, and for more thorough acquaintance with the structure and development of the English, German, and Romance tongues. This is the preparation that is strictly demanded, in older countries, of those who aspire to the position of teachers in the lyc  e or gymnasium. The result is highly beneficial, both to the university and to the preparatory schools. While the standard of the latter is continually raised, the graduates whom they send to the university are better fitted to prosecute its advanced studies. To such an interaction is due, in no small measure, the compactness and efficiency of the German system.

The third floor is reserved for Philosophy and cognate branches. The philosophical and pedagogical seminaries are located on the north side of the corridor; the psychological institute on the south. The latter occupies a space 100 feet in length and 30 feet in width, divided and arranged to suit the special requirements of psychological research. The necessity of combining psychology, philosophy, and pedagogics, is now admitted by all who understand the mutual bearings of these sciences. The study of mind by accurate methods supplies philosophy with data for its speculations, and furnishes pedagogy with principles which must be applied in the practical work of education. Psychology also, as experimentally conducted, forms a link between the strictly philosophical branches and the schools of natural science.

These are provided for, temporarily, in the west wing of the building. The first floor is assigned to physics, the second to biology, and the third to chemistry. All of these departments are connected by an elevator with the basement, which can be used for storing material, or, since it is 11 feet high and well lighted, can afford additional room for certain classes of work. The average ceiling height of the laboratories proper is 17 feet, and this, in the chemical department, is increased by an open clere-story finished in wood. All the rooms are plentifully supplied with light—an indispensable requisite for microscopy, and, in fact, for every form of laboratory work. With the proper apparatus and literature at hand, the student will have full opportunities for pursuing any line of investigation that he may select or that may be suggested by the professor.

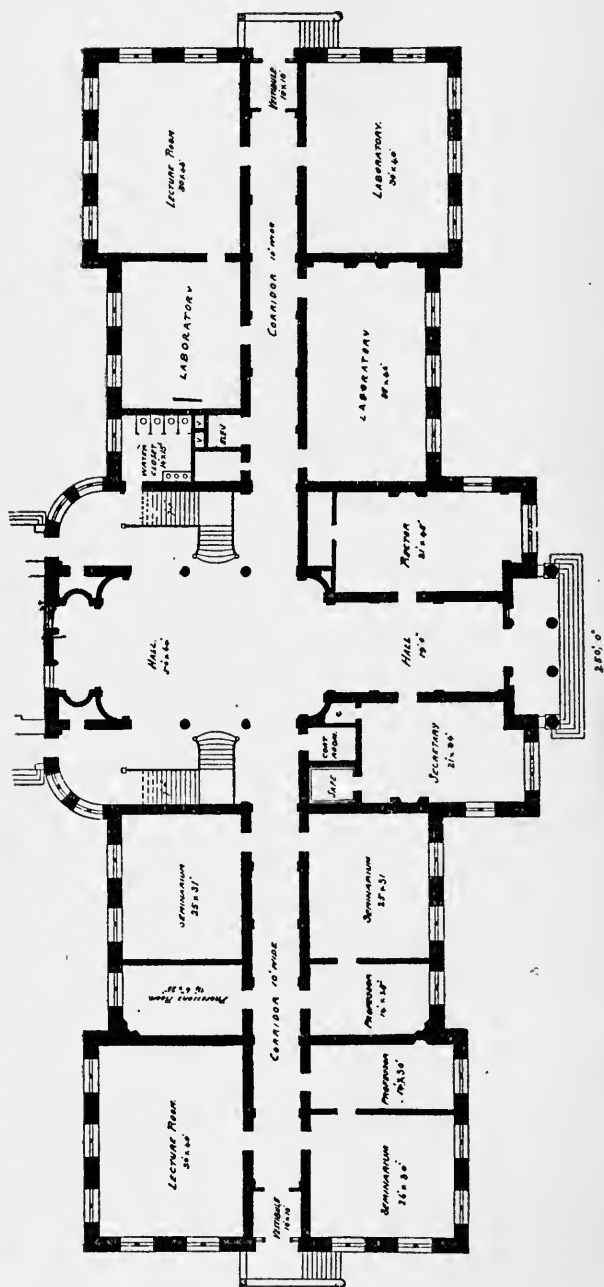
These courses stand in a double relation to other branches of knowledge. They are the necessary preparation for the study of medicine, and, on the other hand, for the study of philosophy. The impression is rapidly gaining ground in this country that medical courses must become more thorough, and one way of improving them is to enforce a better acquaintance with the natural sciences. But apart from this professional value, physics, chemistry and biology inevitably lead up to philosophical problems. Hence the student of philosophy, if he be wise, will not content himself with the broad perspectives of metaphysics, but will enter into those detailed studies of nature and of man which are offered him by empirical branches. He will discover, provided his logical training be of the right sort, that modern science is the best ally, and not, as some would seem to think, the lurking foe, of philosophy.

Conversely, the student of natural science will find, sooner or later, that he needs philosophical principles to guide him in those generalizations that lead him beyond the limits of his individual research. For though it is true that a man may become a first-class chemist, or an

excellent biologist, without so much as opening the primer of philosophy, it is equally certain that they who attain eminence in science, or who, in its humbler ranks, go deeper than the surface of things, must, to some extent, philosophize. The conclusions which they reach will be right or wrong according to the power they possess of fitting facts into principles. They require a mental balancing which will guard them against the error of imagining that their specialty, its methods and its results, are sufficient criteria for appreciating all the knowledge acquired by experience and speculation. The sooner this balance is attained the better and more lasting will be its effects. If it does not produce any great number of scientific philosophers or of philosophical scientists, it will at least prevent more than one synthetically gifted mind from losing its way in the maze of metaphysical abstraction.

For different reasons, therefore, it is important that the branches which are taught in McMahon Hall should never be too widely separated. Whether, as the Germans do, we should include all these departments under the "Faculty of Philosophy," or parcel them out to various "Schools," is a question of organization. Whether they shall be taught in one building or in a dozen is a matter partly of finance and partly of convenience. The essential point is that every branch should benefit by the progress achieved in other branches, and that all should conspire, by harmonious development, to the advancing of knowledge and the sustaining of truth. If the McMahon Hall of Philosophy is used to further these objects, for which so much is being done in other institutions, it will realize the wishes of its generous donor and be of priceless service to the growing University.

E. A. PACE.



FIRST FLOOR OF MCMAHON HALL.

THE AMERICAN SCHOOL AT ATHENS.

All peoples of culture love the past, and love those sciences that make it possible to intelligently and profitably gain correct knowledge of the past. Under an impulse of this kind a number of scholars met in Boston on the 17th of May, 1879, to form a society "for the purpose of promoting and directing archæological investigation and research, by the sending out of expeditions for special investigation, by aiding the efforts of independent explorers, by publication of reports of the results of the expeditions which the institute may undertake or promote, and by any other means which may from time to time appear desirable."¹

The society was soon organized, and so promptly did it begin to effect the purposes of its creation that at the regular meeting held May, 1881, only two years after adopting the schedule of announcements that set forth the object of the society, the executive committee could report that they had already sent out three missions, and that excellent original work had already been accomplished, namely, by Mr. Bandelier, who, under the direction of the society, went to Colorado and New Mexico to study the life of the village Indians there, and by Mr. Joseph Thacher Clarke, who went to Assos, in Asia Minor, and collected a great many inscriptions, some of which are now in the Museum of Fine Arts in Boston.

Indeed, within this short time even a third expedition had been sent out; Mr. W. J. Stillman was commissioned to make excavations in the island of Krete. But at that time a war between Greece and Turkey seemed imminent, and Mr. Stillman, owing to his known philhellenism, was

¹Consult *Archæological Institute of America; Regulations, Officers, and List of Members*; Boston, 1883. *Papers of the American School of Classical Studies*; Vols. I-V; Boston, 1885-1892. *Annual Reports of the Managing Committee of the American School of Classical Studies at Athens*.

unable to procure a firman from the Turkish government authorizing him to make archæological investigation of the sites that he had selected.

The members of the Archæological Institute of America soon began to feel that on account of the peculiar importance of making research in the old classic lands, special measures should be taken to permanently establish some means of carrying on such investigations. The land thus favored was Greece, the home and school of literature, art, and science.

Accordingly, in the report presented by the executive committee to the members of the Archæological Institute in May, 1880, it was again suggested that the establishment of an American School of Classical Literature, Art, and Antiquities at Athens was an object well worthy of the attention of the society. The committee believed that "while such a school would prove serviceable to the progress of classical studies in America, it was an almost indispensable supplement to the Archæological Institute itself, as the means by which a succession of competent scholars might be provided to carry out in the most efficient manner an important portion of the work which it is established to perform." This suggestion met with such warm applause that it was decided to discover some means of immediately putting it into practice; a committee on the school at Athens was appointed and instructed to devise some feasible plan. At the meeting in the following year, May, 1882, this committee reported that they had decided to open the school at once with a temporary organization, under the auspices of some of the leading colleges, and that the cordial coöperation of Harvard, Yale, Johns Hopkins, Brown, Amherst, College of the City of New York, Columbia, College of New Jersey, and Wesleyan was already assured, and that each of these nine colleges would for a period of ten years furnish two hundred and fifty dollars annually towards the support of the school. In the autumn of the same year, W. W. Goodwin, professor of Greek literature at Har-

vard University, went to Athens as the director of the school for the first year. He opened with seven members, October 2, 1882, in a house on the ὁδὸς Ἀμαλίας. These were good beginners, because the majority of them had already studied abroad, some of them for a period of years, when they became members of the school. These young enthusiasts, true to the wishes of the founders of the school, and true to the apt motto of the American Institute of Archæology, *Virum monumenta priorum*, threw themselves, heart and soul, into the work, so that during this first year amongst the papers prepared were, *The Theater of Dionysus*, *The Erechtheion*, *The Pnyx*, and the inscriptions found by Mr. Clarke at Assos were prepared for publication by one of the members, Dr. J. R. Sitlington Sterrett.

The Archæological Institute of America, in establishing a school at Athens, did what had long before been done by lovers of antiquity in other countries. As early as 1846 the French had founded the "*École Française d'Athènes*," since 1876 known as the *Institut de Correspondance Hellénique*. Since 1874 the *Kaiserliches Deutsches Archæologisches Institut*, established first as a succursal to the German *Instituto di Corrispondenza archeologica di Roma*, and in 1887 raised to a rank equal to that of the Institute at Rome, existed and carried on research in Athens.

The founders of the school did not give it the special name of "Archæological School," though then, as now, they and all others interested in it knew that perhaps most of the best work done there would be in the archæological line. Still, it was well foreseen that many a young college graduate might wish to spend a year in Athens and Greece, not precisely to make a specialist of himself, but to broaden, strengthen, and vivify his general knowledge of that old *Cultur-volk*, their language, their country, their history, and their myths. Such might be the case with a student of philology, for the philologist must not be without a certain amount of archæological knowl-

edge. This is well expressed by Professor Merriam, of Columbia College, in his report to the managing committee of the school. He says: "Art and literature supplement each other, each throws light upon the other, and either divorced from the other gives but an imperfect view of ancient life and development. To feel and appreciate a literature in its full beauty and significance one must see the land and study its art on the spot. Nowhere else can it produce its proper impression. And this I feel to be the great opportunity of our school." Again, it was not reasonable to be hoped that in archæological investigation the work of the members of the American school would equal that done by the French and Germans, for their institutes had been in existence already many years; young men came to them as members who had already won the doctorate for archæological studies, while the Americans were of necessity to be mostly young men of little or no archæological training.

The 12th of March, 1887, is a noteworthy date in the history of the school. On that day the corner-stone of a new building destined to be the future rendezvous of the American students in Athens was laid. The Greeks are a generous people. They never forget a favor received, and never tire of endeavoring to bestow other favors in return. So when in 1884 the director of the school for that year, Professor Van Benschoten, of Wesleyan University, made it known at Athens that the Archæological Institute of America would erect a building for the uses of the school, the Prime Minister of Greece, Mr. Trikoupes, promptly stated that his government would donate to the American school the site proper for such a building. And later when Mr. Trikoupes learned that the Archæological Institute had then no means for building, he promised to hold the plot of ground until the school should find itself able to occupy it. The outcome of this generous offer was that the school received as a gift from the Greek government a plot of land valued at thirteen thousand five hundred dollars. The building whose corner-stone

was laid March 12, 1887, with the best wishes of the elder sister-schools and of the Greek Archæological Society, was completed and ready for occupation in April of 1888.

Since that time American archæological or classical scholars visiting Athens have found at the foot of the southeastern slope of Lykabettos an institution that they may take just pride in; they find there an excellent library adapted especially for the study of the art, topography, epigraphy, language, and literature of ancient Greece; they find a small knot of young, enthusiastic, and determined men, who, obeying the traditions of centuries, find highest delight in delving, now by book and now by spade, into the marvelous life of that people which has been the civilizer of the world.

Those who have lived in Athens as members of the school will never forget the hospitality and opportunities for study offered them on every side. The libraries of the National University and of the Parliament, those of the French and German Institutes, the lectures at the University, at the archæological schools, at the Parnassos, and the houses of the scholars of the land are open to the American scholar.

The school sends out two series of publications—the *Annual Reports* and the *Papers of the American School of Classical Studies in Athens*. The *Annual Reports* tell of the work done at the school each year, without entering into details. The chief publication is, of course, the *Papers*. These are published as often as sufficient material is collected to form a volume. And since they do not appear sufficiently often to promptly make full report of the work done, such reports, and particularly of the excavations carried on by the school, are published, as the work progresses, in the *American Journal of Archæology*, which, in 1887, was made an official organ of the school. So far, five volumes of *Papers*, of about three hundred pages each, have been published. They contain articles written by different directors and members, with an occasional one by some writer not of the school, as, for in-

stance, an article by Theodor Mommsen, on a Greek fragment of the edict of Diocletian "*de Pretiis Rerum Venalium*," found in 1890, at Plataea, by the Americans, who, under Dr. Waldstein's leadership, were making excavations there. These papers are of such varied content that nothing special can be said about them in this short review.

The management of the school was during its first six years in the hands of a director sent out every year by one of the coöperating colleges. This arrangement, however, was not intended to be other than temporary. So at present the school is under the control of a permanent director, "who by a continuous residence at Athens will accumulate that body of local and special knowledge without which the highest purpose of such a school cannot be fulfilled." Other professors, however, are also sent out each year to assist in carrying on the work of the school.

Membership in the school is granted to graduates of coöperating colleges, and to all other American students that are deemed by the committee of sufficient promise to warrant the extension to them of the privilege of membership. These members rely upon their own resources, or upon scholarships which may be granted them by the colleges to which they belong. Ladies are, of course, admitted as well as young men, and the ladies that have thus far enjoyed the advantages of the school have, by their preparation for it and their usefulness afterwards, shown themselves well worthy of the honor. The members of the school devote themselves chiefly to studies in epigraphy, topography, architecture and sculpture. Some, however, make a specialty of the language as now spoken, and nearly all naturally devote some time to this study.

The stranger will find that if he is able to speak classic Greek he can, by using the modern pronunciation, converse with any scholar in Greece. He will discover that Sokrates and Demosthenes would be understood by the *litterati* who to-day frequent the club rooms of the Parnassos; that, save the historic iotacism, it is impossi-

ble to find anything in the language of a university lecture by Kontos that would render it difficult to be understood by the youths who listened to Plato in the Akademeia ; that in the mouth of the rudest peasant may be found many a word and many a phrase which throws much light on grammatical and linguistic difficulties in the classic language. It is unnecessary to say that the students of topography enjoy special advantages, since they live amongst the sites and objects they wish to locate. But the advantages enjoyed by the student of architecture are just as great. Without going outside of Athens he finds perfect types of the three principal Greek styles—the Parthenon, the Erechtheion, the temple of Zeus Olympios. He has the theatres, the so-called Theaion, the Stadion, the Lysikrates monument. The student of epigraphy likewise has an inexhaustible supply of material. He has the immense collection in the National Museum that Dr. Lolling has so well arranged. Indeed, wherever he goes he finds inscriptions, and unpublished ones. And the student of art likewise has not only specimens from the finest epochs, but what is perhaps more important for him, he has specimens representing art in all of its grades, from the rudest earthenware idol down to the perfect work of a Pheidias or a Praxiteles.

It is also an advantage to be able to go from school to school, seeing and hearing men who are foremost in their classic specialties. Not to mention many names, nor to mention any of our own school, what a treat it is to the lover of classic antiquity to hear Dörpfeld discourse on the Theatre of Dionysos, or Foucart on the discoveries at Delphi, or Gardner on Dipylon vases, or Philios on Eleusis! Or what a strange joy to hear resung songs that echoed above two thousand years ago against the columns of Apollo's temple! No more need be said about the advantages enjoyed by those who have the happiness of studying in the City of the Violet Crown.

There is no room in this paper to speak of the important excavations made by the American school at Sikyon,

at Thorikos, in Ikaria, at the Heraeon in Argos, in Euboea, and elsewhere.

Παρθένου φίλας φίλοι.

One cannot but rejoice to see the rapid advancement of so many schools of archæology and classical studies. They are sacred institutions. They lead us by the wizard paths of epigraphy, palæography, and the history of the fine arts back into that wonderful old Hellenic world which is known so well. During twenty centuries have the best of scholars been gathering and sifting and arranging whatever knowledge could be found relating to classic life, manners, art, and literature. So that the aggregate of tested and valuable information which we possess, e. g., concerning the single city of ancient Athens, is greater *in se* than what is scientifically known of any of the mightiest nations of to-day.

Athens and Rome have, as it were, been selected as specimen commonwealths, and every trait, every characteristic, every virtue, every vice that is discovered to exist or to have existed amongst other people, in either public or private life, is carefully and repeatedly searched for in Greece and Rome. Still, it is only in our own time that these investigations have taken a purely scientific form.

There is no kind of historic inquiry on which archæological investigations have not thrown light. Continually is the buried past emerging from the earth, aided by the spade of Schliemann at Mykenae and Ilion; revealed by the finds of Humann at Pergamos, or by those of Waddington in Syria. To-day is found the *Gospel of Peter*, and yesterday reappeared the long-lost *Polity of Athens*. One may again walk along the paved streets of Pompeii and loiter in its ancient fora. Dozens of decayed towns in Syria and Asia Minor, along the Mediterranean, on the shores of the Euxine, and in the distant Crimea, will yet revive sufficiently to narrate to us the story of their glory and their downfall.

DANIEL QUINN.

THE CATHOLIC CONGRESS AT BRUSSELS.

The future historian of the nineteenth century will put down among the novelties of Catholic life the numerous congresses that succeed one another with ever greater frequency. Public meetings of the faithful for religious purposes are surely not without precedents in the history of the Church, as her ancient synods and the primitive episcopal elections amply prove. There is no need of quoting specific examples from the mediæval world. The mutual enthusiastic coöperation of the people and their spiritual guides is visible on every page of their annals. The monuments of the crusades, the cathedrals, the fine arts and literature, the guilds, the grammar schools and universities, the hospitals and confraternities, the perfection of social order and the creation of that large system of forbearance and courtesy known as the international law, are there to prove that the masses of the people were in most intimate touch with the priesthood, and that in social and religious matters each exercised upon the other a profound, beneficial action.

The golden age of Catholicism was the age of free association *par excellence*, and the building of Christendom was largely the work of men accustomed to meet frequently in chapter-house, or guild-hall, or around the sacred pledges of municipal rights and liberties. Indeed, it lies in the very essence, the name, and the earliest annals of Catholicism that the faithful should meet often for the "reasonable service" of the Master, and for the interests of His society. So long as the social authority professed the Catholic faith, and the sacred vesture of charity was not rent by religious discord, this mutual endeavor went on quite as unconsciously as life itself, or the workings of nature. But within the last three centuries the

Catholic Church has had a dolorous road to travel, and when she emerged into that which is now closing, she could look on a spiritual wreckage only less complete than that which faced her on the day of Pentecost. Like the perfect organism which she is, she set about repairing the inroads that had been made upon her life, and in an incredibly brief space of time made ready to meet the demands of a new age and a new society ignorant of her ancient titles and saturate with distrust of her aims and principles.

It is no small glory of the Church that in many things she has largely overcome the hostility of the age, that she has outlived erroneous prejudices, and refuted by her works and her children many calumnies of the frivolous sciolism of an earlier generation. Nor is it less to her glory that she has created new channels of spiritual activity and invented new forms through which her intact organism works upon its new surroundings in a manner consonant and sympathetic to them. It is not in this last decade, when the sands of the century are running out, under the impression of the beneficent evolution of the papal spirit in a Leo XIII., in sight of the solid gains of Catholicism, that we ought be tempted to discount the real religious progress of our age.

Among the factors of this renaissance we must place those public assemblies of Catholics which have been held in various countries of Europe and America within the last half-century. The Catholic spirit of free association, the systematic legal oppression, and the necessities of mutual coöperation were, no doubt, chief reasons for the rapid genesis of this tendency, which could only be quickened by the growth of constitutional and democratic forms of government. Some of these congresses are general in their scope, embracing all Catholic interests, though their membership may be restricted or enlarged, according as they are international, national, or regional. Others again narrow their attention to a specific province of Catholic life, though within those limits the participation

may be very cosmopolitan. Of the latter kind are the eucharistic, social, and scientific congresses, which have attracted public attention within the last few decades. Among the European Catholics, the Germans deserve the credit of inaugurating this movement, and of following it up with equal intelligence and pertinacity. Their example has been imitated in several other countries on both sides of the ocean, where political freedom prevails, without which boon, indeed, Catholics would scarcely be allowed by a jealous and all-powerful autocracy to meet for the most necessary purposes.

Of the general utility of Catholic congresses there can scarcely be any doubt. Leaving aside the apologetic uses and the diffusion of a truly Catholic charity among all the members and the promoters of these assemblies, there seems to be a more profound reason which urges their repetition and an ever larger attendance at them. They make up in a measure for the loss of the large Catholic life of ancient Christendom, and they help to generate a fresh, enlightened, and healthy Catholic opinion on a multitude of subjects closely connected with the welfare of religion. Formerly such opinion arose spontaneously from the universal action of a highly spiritual and intellectual religion, everywhere identical with itself, over great tracts of territory. But the circumstances of our age have shattered the ancient unity and forced Catholics to have recourse to artificial means in order to attain again in some degree the beneficent results begotten by the mutual intelligence, criticism, charity, and support of former ages.

II.

The latest expression of this popular participation in the public life and activity of the Church is the International Scientific Congress of Catholics. In its present form it originated at Rouen in 1885, as the outcome of a regionary congress held in that city. Its first meeting was at Paris in 1888, and the second took place in the

same city in 1891. They were held with the sanction of the ecclesiastical authorities, and had a large measure of success, both as to the number of participants and the scientific value of the papers submitted.¹ The third assembly took place this year at Brussels, September 3-7, and more than verified the promises of the earlier ones. Besides the adhesion of the Belgian episcopate, and the personal encouragement of the papal nuncio, the Congress secured the coöperation of prominent Catholic scientists in the three Belgian universities, and of members of the Royal Academies of Science and Medicine.

Those who had been active in organizing the previous reunions were present at Brussels, and many new co-laborers were added to the list. Besides Belgium, France, Germany, Switzerland, Austria, Italy, Spain, and the United States were represented, naturally in varying degree, but the Catholic and cosmopolitan character of the meeting was, nevertheless, strongly accentuated. The meetings took place at the *Palais des Académies*, and were honored by the presence of the papal nuncio; of the Belgian Premier, M. Bernaert; M. Woest, *ministre d'état*; the Rector of the University of Louvain; the Bishops of Liège and Tournai, and by an audience of several hundred associates, representing some 3,000 adherents to the spirit and the program of the Congress, who in turn belonged to the higher walks of society, and expressed fairly the living interest that cultured Catholics take in every movement that makes for the more intellectual and spiritual life of humanity. About 160 *mémoires* or special papers were handed in to the secretary, dealing with questions of more or less actuality in the various departments through which the Congress accomplished its detail work. The Archbishop of Malines, Cardinal Goossens, opened the active sessions of the Congress with an admirable discourse, in which he insisted on the nobility, the legi-

¹See the *Comptes-rendus du Congrès Scientifique International des Catholiques*. 2 vols. large 8vo. Paris, 1889, and the same, Paris, 1892.

timity, and the necessity of scientific studies among Catholics, if they would preserve to modern research the essentially religious character of all truth, the *scientiæ religiositas*. After reminding his hearers that while the Church recognizes certain natural limits to human science, she was, nevertheless, during long stretches of ignorance and imbecility, the sole guardian of the dignity and rights of the human mind, and nurtured in her own bosom a St. Augustine, a St. Thomas and a Bossuet, he called the attention of his hearers to the fundamental principle of true scientists of Catholic belief, accurately expressed in the motto of the *Société Scientifique* of Brussels: "*Nulla unquam inter fidem et rationem vera dissensio esse potest.*" Our readers will be pleased to read the conclusion of this discourse, no less remarkable for its frankness than for its sympathy:

"Gentlemen, take up your noble and important studies! Be without apprehension, and go forth in search of truth with the consciousness of liberty, with charity and candor. Cultivate human science! Like faith, it is a celestial birth, coming from God its first principle, the handiwork of Him whom it seeks to know and to illustrate. Cultivate human science! It leads men back to God. The more you learn of the mysterious laws and treasures of the universe, the greater will be your faith in Him from whom they emanate, and your love for the Author of such wonders. Cultivate human science! Your historical past and the title of children of the Church Catholic demand it of you. Cultivate human science! Your labors will be at once apostolic in nature, and by this holy propaganda you will dissipate the prejudices of some, conciliate the sympathies of others, and win the esteem and respect of all. May He whom our Scriptures call the Author of faith and the God of knowledge, pour forth upon your labors His holy spirit of truth, peace, and charity!"

The sessions of the Congress were divided into public and private meetings. The public meetings included all the workers in the various scientific sections among which

the members were distributed. At the public sessions subjects of a larger, more general importance were treated. Thus, besides the welcoming speech of Cardinal Goossens and the preparatory address of Fr. Van den Gheyn, S. J., one of the most active spirits in the Congress, there were discourses by M. Lapparent, the well-known geologist, on the age of the topographical forms of the globe; by Rev. Fr. Zahm, C. S. C., of Notre Dame University, on the necessity of promoting the study of the natural sciences in ecclesiastical seminaries, and by our Right Reverend Rector, Bishop Keane, on the late Parliament of Religions. A very notable and able address was that of Dr. Schaepman, deputy to the Dutch Parliament, on *Catholicism and Enthusiasm*.¹ Mgr. d' Hulst, the Rector of the Catholic Institute of Paris, being detained by the fatal illness of the Comte de Paris, sent an important communication, in which he exposed at length the utility of scientific congresses of Catholics, and made a touching but firm plea for a larger domestic tolerance of those brethren who use the historico-critical method in their researches.

¹Dr. Schaepman defines enthusiasm as a peculiar state of the soul which impels man to more than ordinary activity, and which is accompanied by a joy whose intensity springs from the very passion of doing. Even when intermittent, such enthusiasm can create great things, but when it passes into a habit, it is the true well-spring of those forceful natures who accomplish marvels for the cause of God and humanity. As a habit, it is made up of three things, which Lamartine declared to be faith, love, and character. "In these three things," says Dr. Schaepman, "we find a common quality, internal liberty, freedom from all that is foreign to the actual task, a more than voluntary abnegation, something spontaneous and natural. The man who is filled with such enthusiasm has reached that plane of independence on which he can move as a hero or a martyr. He may meet difficulties, but he will break them down; he may die, but dying he will triumph. He will show that degree of perseverance which makes of patience a sublime virtue. Emotion, sweeping but transitory in ordinary men, becomes in him something stable and tranquil. He moves in life like the sun, an ever-open source of light, heat, production, and life. . . . Permit me to point out such an enthusiasm. In the history of the middle ages we meet with a monk, the most tireless worker, the boldest and most restless explorer among the things of the mind. All that was knowable he collected, analyzed, synthesized. He grappled with and unmasked every error. Translator of Aristotle and commentator of his thought, he revealed to that age the mind of the great Hellene, and sounded all the depths of that universal genius. In the Fathers of the Church he opened up a mine which yielded him the precious stones that he afterward worked into the solid chain of Catholic tradition. And, after having grasped the main lines of the queenly science in the books of a master, he lifted up with his own strong, royal, virginal hands the great cathedral of Catholic theology, whose central frame he had built in the *Summa contra Gentes*."

The actual labors of the Congress were performed in the eight sections into which it is regularly divided.¹

The following are among the studies presented to the Congress. Though varying in value and interest, they furnish a criterion by which to judge of the nature and utility of these triennial assemblies :

I. RELIGIOUS SCIENCES—GRAFFIN, *Patrologia Syriaca*, vol. I.; PISANI, *On Armenian Church History*; DE MOOR, *The Date of Exodus*; CASARTELLI, *On the Religious Doctrines of the Achemenides*; VACANDARD, *St. Bernard and the Cistercian Reform of the Gregorian Chant*; CARRA DE VAUX, *On Mussulman Eschatology*; KIRSCH, *The Collectoria of the Apostolic Camera in the XIV Century*; BUSSON, *Nature and Origin of the Soul, according to the Zohar, chief book of the Cabalists*; LAMY, *The Council of A. D. 410 at Seleucia*; VAN KASTEREN, *The Real Frontier of the Holy Land*; KIHN, *Latest Discoveries in Patristic Literature*; DE BROGLIE, *Prophetism in Israel and the Theories of Kuenen*; DELATRE, *The Versions of Scripture used in Africa in the Fourth and Fifth Centuries, according to the latest Latin African Inscriptions*; WAGNER, *On the Formation of the Melodies of the Gregorian Chant*; AUGER, *Tendencies of the Mediæval Mystics of Belgium*; CHABOT, *The Commentary of Theodore of Mopsuestia on the Gospel of St. John*; PEETERS, *On the Pretended 104 Canons of the Synod of Carthage (A. D. 398)*; DE WAAL, *The Liturgical Chant in the Roman Inscriptions, from the Fourth to the Ninth Century*.

II. HISTORICAL SCIENCES—DELEHAYE, *On the Stylite Saints*; DUBARAT, *The Pretended Tolerance of Jeanne d'Albret*; FAVE, *The English and Spaniards in Brittany during the Ligue*; VITEAU, *On the book of Eusebius, entitled "The Martyrs of Palestine"*; FOURNIER, *Collections of Canonical Texts from the Ninth to the Twelfth Century*; BEURLIER, *The Grand Chartophylax of the Byzantine Church*; ALLARD, *The Condition of Paganism in the Fourth Century*; WALTZING, *The Spirit of Charity and the Pagan Roman Corporations*; DUCHESNE, *Legends Relative to the Apostles*; DE SMEDT, *The Judiciary Duel in the Middle Ages*; JORDAN, *The Relations of the Holy See and the Italian Bankers according to the Registers of Clement IV.*; FRANCOTTE, *Mixed Forms of Government in the Politica of Aristotle*; DOUTREPONT, *The Cæsar-Legend in Belgium*; SEMERIA, *The Historical Sources of the "Political Constitution of the Athenians"*; PONCELET, *The Oldest Life of St. Gerard d'Aurillac*; VON FUNK, *Thirty Chapters of the Apostolic Constitutions*; BATIFFOL, *The Roman Presbyteri Poenitentiarum of the Fifth Century*; ALLAIN, *The Organization of a Great French Diocese in the Eighteenth Century*; MATHIEU, *Primary Instruction in Belgium*; SICARD, *The Bishops of France in the Emigration*.

III. PHILOSOPHICAL SCIENCES—BERTIN, *The Argument of St. Anselm*; HALLEUX, *The Doctrines of Comte and Scholasticism*; DUQUESNOY, *The Moral Proof of the Existence of God*; FARGES and BULLIOT, *On the Proof of the Existence of God drawn from Motion*; KOZARY, *On Comte's Law of the Three States*; MERCIER, *On the Foundations of Certitude*; FORGET, *On the Arab Philosophers and the Scholastic Philosophy*; KISS, *On the Categories of Aristotle*; MAUS, *On the Constitution of Bodies in their Relation with the Origin and End of Being, according to St. Thomas*; BULLIOT, *On the Concepts of Matter and Mass*; DE MARGERIE, *On The Sophist of Plato*; HUIT, *The Platonism of the Renaissance*; DE MAISONNEUVE, *Human Personality*.

IV. PHILOLOGICAL SCIENCES—DE LA VALLEE POUSSIN, *On the Svagambhū-Purāṇa*; SCHARPÉ, *The Poet Déné de Bruges*; LE JAY, *On Virgil the Grammarian*; SCHILS, *The Languages of the Bushmen and the Hottentots*; DE MARCHOT, *Walloon Philology*; BOURDAIS, *The Beginnings of Chaldaean Literature*; CAMÉLAT, *On the Introduction of Spanish and French into the Pyrenean Patois*; CARRA DE VAUX, *On Comparative Semitic Syntax*; GIESSEWEIN, *On the Local-Demonstrative Elements of the n-l type in Indo-Germanic, Uralic, and Semitic-Hamitic Languages*; DE LANTSHEERE, *On Assyrian Metric*; LÉPÎTRE, *On Indo-European Phonetics since Schleier*; DE CHARENCOY, *On Linguistic Metamorphisms*; DE ROUSSELOT, *On Study of the Vowels according to the Graphic Method*.

V. CHRISTIAN ART—ABGRAILL, *French Sculptures in Brittany*; CLOQUET, *Architectural Esthetics*; HELLIG, *The Origin of Modern Landscape Painting*; DESTREÉ, *The Miniatures of the Grimani Breviary*; DE MARSY, *The Progress of Architectural Studies in France since 1891*.

VI. ANTHROPOLOGY—DUILHET DE SAINT PROJET, *The Certitude of Metaphysics*.

Theology, properly speaking, or dogma, revealed and defined, is outside its province. With this exception, it has for its material object all human science, and for its scope, to show by the study of facts, principles, and methods, that faith is in no wise opposed to human science, and to provoke and develop scientific activity among Catholics. The members and supporters of these congresses feel, with Mgr. d' Hulst, that to oppose or neglect mutual coöperation for the above-mentioned aims means either that there is no taste for science among Catholics, or that the quality of Catholic implies a structural weakness in the mind of a scientist, or that isolated effort suffices to lift the stigma so persistently affixed to the Church, of being the enemy of human science through fear of its results.

III.

What is the *special utility* of such scientific congresses of Catholics as those held at Paris in 1888 and 1891, at Brussels in 1894, and projected for Fribourg in 1897, and Munich in 1900? They supplement to some extent the damage caused to Catholic interests by the loss of the great universities, originally built, and long and fondly cherished

in Anthropology; DE KIRWAN, *Man and the Animal*; DUPONT, *The Intellectual Life of Primitive Populations*; GUILLEMET, *The Theory of Common Ancestors*; VAN DEN GHEYN, *On Pygmies*; COSQUIN, *The Indian Origin of European Folk-lore*; DE NADAILLAC, *The Lake-Dwellers*; HALNA DU FRETÉ, *On the Beginning of the Neolithic age*; THION, *The Pre-historic Epoch in Belgium and the Grottoes of Mehaigue*.

VII. NATURAL SCIENCES AND MATHEMATICS—MARX, *Ether as the Universal Principle of Forces*; DUHEM, *On Maxwell's Electro-Dynamic*; FERRON, *The Physical Causes of the Dispersion of Light*; BALAU, *On the True Inventor of Marly's Machine*; MAZE, *On the Periodicity of Meteorological Phenomena, notably Drouth*; SCHNIETZ, *On the Oldest Coal-Measures of Belgium*; BOLSUIS, *The Anatomy of Land Hirudiniæ*; ALMEREDA, *On the Pliocene Flora of Barcelona*; TARDY, *Les Faille de la Bresse*; HENRY, *The Chemical Action of Water*; BOULAY, *Evolutionary Theories in Botany*; LEROY, *On Instinct, particularly in Birds*; FERRAUD, *Cerebral Location and Sensible Images*; GUERMONPREZ, *The Need of Rigorous Scientific Observation on Occasion of Accidents*; HERMITE, *On the Relations Between the Numbers of Bernoulli*; MANSION, *On the Fundamental Principles of Riemann's Non-Euclidian Geometry*; SAAVEDRA, *On a Belgian Astrolabe of the Sixteenth Century*; ELARIANO, *Application of Analytical Geometry to Musical Technique*; DE BOSREDON, *On the Intersection of Conics*; POULAIN, *The Angular Properties of the Circle*.

VIII. JURIDICAL AND ECONOMIC SCIENCES—ORBAN, *On the Late English Legislation Concerning the Rural Communes*; ALLART, *On the Monetary Origins of the Labor Crisis*; DE CEPEDA, *Revelation and the Science of Law*; VERBIEST, *Proportional Equity in Co-operative Labor*; LECLERCQ, *On the System of Compounds and the Diamond Mines of Kimberly*; LAGASSE ET HULIN, *The Scientific Method in Political Economy*; CASTELEIN, *The Use of Method in Sociology*.

by the Church. Paris and Oxford, Bologna and Cologne, were once the centres whence the enlightened public opinion of Christendom was in great part moulded. Their traditions and their leanings were papal; their rights and privileges were embedded and crystallized in the canon law; their influence was as wide and as subtle as the atmosphere men breathed. They were the mighty filters through which passed nearly all those who had any serious share in the formation of youth, the enlightenment of the mind, the government of the Church. They were not, indeed, an academic or a doctoral government, but they were like permanent councils, wise and holy consistories gathered about the lamp of learning, embodying the experience of the past, and voicing the progressive instincts of the present.

With the cathedrals and the jurisprudence of the middle ages the universities form a great trilogy, whose genesis and inter-relations furnish one of the most glorious chapters in the history of the human mind. In the tragic cataclysms of the last three centuries these hives of human thought have been largely lost to Catholics, and in this first century of restoration, it could scarcely have been question, until lately, of creating a new system of universities, which should be to the Catholic life and just ambitions of to-day what the old ones were to the makers of mediæval Christendom. Yet the ardent sympathies and the sacred hopes that centre about every new university into which the Church has breathed her divine life-spirit show how vivid are the memories of the past, and how intimate the relations between the great teaching centres of modern Catholicism and the popular heart. Every university which is founded under Catholic auspices, be it a creation or a resurrection, has the promises of progressive life, and the fierce struggles which rage around them in their earliest stages are only proof of their necessity, and the high calling which awaits them in the graver combats of the future.

But they are few, and their influences are as yet hemmed

by poverty, youth, prejudice, and jealousy. They enter the field of modern science at a comparatively late date, and they must contend with currents within and without the Church ere their pathway lies clear and free before them. The pontifical authority justifies their existence, and protects them from onslaughts which would imperil their infancy, but they are otherwise left to develop their own life-germs, and to be fashioned largely according to the multitudinous circumstances of the society in which they are established. The scientific congresses of Catholics are at once the allies and the mouthpieces of the Catholic universities. Hitherto it is from the latter that their most active workers have come, and much of the intellectual labor of the congresses is the work of teachers and disciples of the universities.

These congresses, then, perform, in a measure and temporarily, one part of the work of the mediæval universities. They bring together men of all nationalities, one in Catholic faith, and one in devotion to truth and science. While they awaken a more general interest in the discoveries and the progress of the modern sciences they cause a better mutual understanding, and, as a consequence, a larger toleration and more Christian charity among those who are, after all, laboring for the same end. They make common property the results of grave, close study in many departments of knowledge, and they tend to create public opinion in scientific matters—something by no means to be rejected, since it is one of the deadliest weapons of our adversaries.

In these meetings of students and scientists of Catholic faith it is not too difficult to bring out talents and researches which otherwise would remain unknown; too modest and retiring to produce themselves before unsympathetic audiences. Grave material interests of research and publications can be benefited in these assemblies, and the fruits of noble endeavor in one land made quickly known and accessible in all. The most perfect methods, as well as the hopeless or useless paths, are pointed out by men

who have gained valuable experience on their way to the pinnacles of fame. In a word, no better scheme could be invented for the creation of effective Christian apologetics than the frequent meeting of specialists to whom religion is not less dear than the results of scientific investigation.

This scientific movement has not passed unchallenged. From Rome it has met with encouragement and wise counsel, such a kindly interest as one might expect from a pontiff whose learning, practical experience of men and things, and ever-youthful sympathies with the progressive spirit, lift him into a high and intellectual atmosphere where he sees such matters as they need to be seen, somewhat in the abstract and in the light of futurity. There are Catholic scholars of great note who abstain from them, holding that it is better to frequent the mixed congresses where it cannot be objected that there is any prepossession in favor of the claims of religion. In these, they say, our presence and our work are practical proof of the compatibility of faith and science. This is well, but we cannot ignore the fact that we are not living in an ideal world, which listens with equal intensity to the claims of right and wrong, but on a battlefield, where feeling runs high and a fair hearing is often impossible; where many coigns of vantage are held by the enemy, and dishonestly used; where fear of loss and prejudiced attachment to personal opinion are not distinctive of Catholics alone. For that reason the apologetic element cannot be lightly dropped from our scientific congresses, especially when we remember that they have a mission in our day, not to the learned alone, but to that great body of cultured and refined persons, too much immersed in the cares of life to pursue independent study, but deeply concerned about the relations between their faith and the indisputable conquests of human science.

Others take the ground that such congresses develop special pleaders, in whose writings the apologetic preoccupation is marked; that what we need is *masters*, profound, original, leaders each in his own field of scientific

activity ; that a Secchi, a Lapparent, a Van Beneden and a Pasteur are worth more than scores of apologetic volumes and attempts at reconciliation ; that what we need to reconcile is the *spirit* of faith and the *spirit* of scientific research, leaving the deep mysteries of faith as they stand, and holding the contradictory conclusions of science as only apparent, likely to vary at any moment of the future as they have often varied in the past.¹

This is all quite compatible with the spirit and the aims of the Catholic scientific congresses, which are yet in their infancy and have a manifold mission to carry out. They are suggestive, directive, inspiratory, rather than distinct schools of teaching. They aim at arousing general interest in the growth of all the sciences, and inducing Catholics to be less neglectful than they have been of movements, indifferent in themselves, but perilous when their direction and its consequent prestige fall into the wrong hands. If all the Catholic celebrities of Europe would follow the example of Lefebvre, De Smedt, Van den Gheyn, Lapparent, Duchesne, and give their presence or their practical adhesion, they would develop vocations now latent or sluggish ; they would elevate the quality of the intellectual product ; they would astonish both sides of the ocean by their number and their importance ; they would contribute to the necessary defence of the Church, and would give to the ardent Catholic youth who throw themselves into this work, the priceless benefit of experience and prestige. For, after all, the number of men who count as leaders in the scientific world is always small, and it is a grave error to think that only Catholics adore the *idola theatri*. It is in science, as in many other things: men like to have their thinking done for them, and will always be prone to follow a clever watchword or a resounding motto.

In conclusion, it would seem that such enterprises ought to be welcomed by all who have at heart the honor of the Catholic name, and the diffusion of sound and unassailable

¹E. Jordan, in the *Bulletin Critique*, Nov. 15, 1894.

views concerning the relations of the Church and modern science. These congresses are yet seeking their proper *assiette*, and therefore objections of detail, more or less grave, may easily be urged. But as experience comes to the leaders, and fame is acquired, and the brightest stars among Catholic scholars are enrolled, and the circuit of Europe is gradually made, we may expect more perfect organization, more practical method, more pure and disinterested search after natural truths, and a more lofty prestige as the result of their contributions to the stock of human knowledge and the discipline of the human mind. May we not believe with Aubrey de Vere, in the "Death of Copernicus," that—

" Religion's self
That day shall wear an ampler crown ; all truths,—
Now constellated in the Church's Creed,
Yet dim this day because man's mind is dim,—
Perforce dilating, as man's mind dilates,
O'er us must hang, a new Theology,
Our own, yet nobler, even as midnight heavens,
Through crystal ether kenned, more sharply shine,
Than when mist veiled the stars !"

THOMAS J. SHAHAN.

SPECIAL ANNOUNCEMENT.

For urgent reasons which have been set forth elsewhere in the present number of the BULLETIN, it was deemed advisable to begin the work of the University with the Divinity School. Accordingly, during the past five years, instruction has been given by the single Faculty of Theology for the benefit of clerical students. Now, however, that this central school, in its main features at least, has been organized, our Directors have sanctioned the opening of other schools which are chiefly intended for the laity. This is by no means a new idea. All who have taken an interest in the University are aware that this development was intended from the first by the Episcopate and by the Administration. The Faculty of Theology, though occupied with their own special duties, have not ceased to labor for this end. Indeed, no small portion of their time and attention has been given to a study of the methods, principles, and organization essential to the success of a modern university. Hence they look forward with satisfaction to the now certain opening in October of two new schools.

The professors engaged in the organization of the School of Philosophy and the School of the Social Sciences held a preliminary meeting at the University on December 23, 1894. There were present, besides the Rt. Rev. Rector, Mr. William C. Robinson, LL. D., head of the Law Department; Mr. Edward L. Greene, professor of Botany; Mr. Daniel Shea, Ph. D., professor of Physics; Rev. J. J. Griffin, Mr. Frank Cameron, Ph. D., and Mr. Thomas M. Chatard, Ph. D., professors of Chemistry; Rev. Daniel Quinn, Ph. D., professor of Greek Philology; Rev. Edward A. Pace, DD., Ph. D., professor of Psychology; Mr. Charles W. Stoddard, professor of English

Literature; Very Rev. Dr. Bouquillon, D. D., professor of Moral Theology, and Rev. T. J. Shahan, D. D., professor of Early Church History.

Among the topics discussed were the division of the courses into scientific departments, the program of teaching, the conditions for admission and the requisites for degrees. More specific information will be given in the near future concerning the personnel of the professors, the number and nature of the courses of teaching, and other points of interest to students.

On the first Tuesday of October, 1895, the University will open its schools for the instruction of lay students. These schools will for the present be two in number, the School of Philosophy and the School of the Social Sciences. The School of Philosophy will be divided into five departments: the Department of Philosophy proper, the Department of Higher Mathematics, the Department of the Physical Sciences, the Department of the Biological Sciences, and the Department of Letters. The School of the Social Sciences will be divided into four departments: the Department of Sociology, the Department of Economics, the Department of Political Science, and the Department of Law. The courses of study offered in each of these departments will be numerous and exhaustive, covering the entire field of the arts or sciences to which the department is devoted. A detailed statement of these courses may be found in the special circulars issued from time to time by each department. The lecture-rooms, laboratories, and consultation-rooms designed for the work of these departments are extensive and commodious, and will be furnished with libraries, apparatus, and all the other appliances required by modern methods of theoretical and practical instruction.

With the exception of the courses offered in the Department of Philosophy proper, which must be taken by all students who have not already made a sufficient study

of the subjects treated in that department, all the courses are elective, and any student may select such numbers and combinations of them as he may desire, unless in the opinion of the Dean of the School to which he belongs the number is too great or the combination is inappropriate.

While the work of instruction in these schools will be carried on to some extent by general lectures and recitations, it is intended to be mainly individual, in order that each student may advance in proportion to his personal abilities and diligence, being neither hastened nor retarded through class associations with others who differ from him in intellectual capacities or habits of study.

The University will confer the following degrees upon the matriculated students of these schools who may deserve them : Bachelor of Philosophy (Ph. B.); Master of Philosophy (Ph. M.); Doctor of Philosophy (Ph. D.); Bachelor of Laws (LL. B.); Master of Laws (LL. M.); and Doctor of Laws (LL. D.). The degrees in Philosophy will be bestowed on those who have attained the required standard of excellence in the School of Philosophy, and in the departments of Sociology, Economics, and Political Science in the School of the Social Sciences. The degrees in Law will be awarded only to those who have taken the courses prescribed for those degrees in the Department of Law. The conditions for the Bachelor's degree will be substantially the same as those established in the principal American and foreign universities; and it is estimated that a student of average abilities and reasonable diligence ought to be fitted for his Master's degree in one year, and for his Doctor's degree in four years, after his Baccalaureate. No degree will be conferred except after one year of resident study for that degree at the University. Special students will receive diplomas certifying to the amount of work which they may have accomplished.

Applicants for admission to either of these schools must be of good moral character and studious habits, and must have received an intellectual training which would fit them to undertake the courses of study they desire to pursue. For some of the advanced courses, leading to the degree of doctor, the ability to read Latin, French, and German, and perhaps other languages, will be necessary, and facility in these must therefore be obtained before those courses can be commenced. No religious qualification will be required or obligations imposed, but morality, decorum, and devotion to study will be imperatively demanded.

The annual tuition fee for matriculated students will be one hundred dollars, irrespective of the number or character of the courses which they may select. Special students will be allowed to take one or more courses in any of the departments and will be charged a fee proportionate thereto. No meritorious applicant, however, will be excluded from these schools for want of means to pay tuition fees, and at each annual examination scholarships will be awarded to students of superior attainments, entitling them to free instruction during the ensuing year.

No dormitories have as yet been provided by the University for the accommodation of lay students, although the plans for such buildings have already been prepared and their erection will be commenced in the immediate future. Meanwhile, board and lodging can be obtained at moderate rates in the more central portions of the city of Washington with which the University is directly connected by electric railway, or in the Brookland suburb which is contiguous to the grounds of the University.

Persons desiring further information concerning these schools may apply to their respective Deans, viz: Rev. Dr. Pace, Dean of the School of Philosophy, at the University, Washington, D. C.; and Prof. W. C. Robinson, Dean of the School of the Social Sciences, whose present address is at Yale University, New Haven, Conn.

UNIVERSITY CHRONICLE.

James Whiteford Chair.—By the will of the late Mrs. Celinda B. Whiteford the University has received the sum of \$50,000 for the foundation of a Chair to be known as the James Whiteford Chair of Common Law.

The A. O. H. Chair.—In its thirty-ninth annual convention, held at Omaha last May, the Ancient Order of Hibernians unanimously agreed to establish in the University a Chair for the perpetual teaching of the Gaelic language, literature, and history. Already the assessment has been levied on the members of the order, and it is to be hoped that this important chair of philology and history will be among the pioneer attractions of the new school of philosophy.

Theological Scholarships.—Two additional scholarships for the archdiocese of Baltimore have been founded, by Miss Winifred Martin, of Baltimore, and the late Rev. Dwight Lyman, of the same city. The late Rev. P. J. Lavin, of the diocese of La Crosse, established by will a scholarship for the diocese of Milwaukee. All three are of the value of \$5,000 each, and are attached to the faculty of theology.

Work of the Academies.—In the Academy of Moral Sciences, Professor Bouquillon and his students are busy with the question of the "Ethics of Workingmen's Associations, Strikes, and Arbitration." Professor Shahan, in the Academy of Historical Sciences, is discussing with his students the "Organization of the Early Church." The members of the Scriptural Academy, under the direction of Professor Grannan, are treating the "Nature of Inspiration." In the Academy of Hellenic Studies, Doctor Quinn examines with his students the "Pronunciation of Greek in Ancient and Modern Times."

The Right Reverend Rector, Bishop Keane, assisted at the International Scientific Congress of Catholics held at Brussels, and at their earnest request explained, first in the Section of Religious Studies, and later before the united assembly, the history and significance of the Parliament of Religions. His remarks created a profound impression on the distinguished men present, very many of whom were clergymen. They found a sympathetic echo in the *Journal de Bruxelles*, the *Voce della Verità*, the *Bulletin Critique*, and several other prominent Catholic organs. In a lengthy article on the Brussels Congress the *Revue Catholique de Bordeaux* says of Bishop Keane :

"Bien rarement il m'a été donné d'entendre une aussi grande parole, non pas qu'on y puisse rencontrer les tirades sonores dont tant d'orateurs, ou soi-disant tels, assassinent leurs auditoires. L'éloquence de Mgr. Keane est essentiellement *réelle*, l'impression profonde qu'elle produit venant des *choses*, dites avec une simplicité, d'autant plus complète qu'elles ont plus d'importance en elles-mêmes. *Le Res, non Verba*, dont on a tant abusé, s'applique ici dans toute sa rigueur. Et quelle possession surprenante de notre langue ! N'était l'accent fortement empreint d'Américanisme, la correction des phrases est telle, la propriété des expressions est si complète que nous aurions eu

l'illusion totale de la plus noble éloquence nationale. Et sous cet extérieur distingué et empreint d'une froide réserve, comme on sent battre un cœur généreux et rayonner notre foi dans toute sa splendeur ! Le succès des discours de Sa Grandeur Mgr. Keane a été prodigieux et sa parole, en éclairant les esprits, a pénétré jusqu'au plus intime des âmes."¹

Chair of Apologetics.—Owing to the departure of Dr. Pohle, the Chair of Apologetics is yet vacant, but the course is carried on conjointly by Professors Pace, Bouquillon and Grannan. Doctor Pace lectures twice a week on Problems of Anthropology, and Doctors Bouquillon and Grannan once a week, respectively, on the Science and History of Religions and the Evidences of the Christian Religion. The study of Apologetics must be growing in interest, since this year the matriculations in that science are greater than in any other branch of university studies.

University Publications.—In the *American Catholic Quarterly Review* for July there are articles by Professor Grannan, on *The Higher Criticism* ; by Professor Pace, on *The Growth and Spirit of Modern Psychology*, and by Professor Shahan, on *The Ancient Celtic Literature*. In the January issue of the same periodical there are articles from several of our professors. Dr. Pace writes on *The Relations of Experimental Psychology* ; Dr. Bouquillon, on *The Apostolic Delegation*, and Dr. Shahan on *John Baptist De Rossi*. The latter professor has an account of Gregory the Great and the Barbarian World in the *Catholic World* for January, 1895. There has also been printed for circulation a large edition of his discourse at Omaha on the preservation of the Irish language.—During the summer months several of the professors were occupied in Europe, combining rest, study and observation.—In September Dr. Quinn delivered a lecture at Saratoga before the American Social Science Association on *The Higher Education in Modern Greece*. In August Dr. Shahan lectured on *Gregory the Great as a Worker for Humanity* before the Summer School of Applied Ethics at Plymouth Rock. Dr. Hyvernat assisted at the meeting of the American Oriental Society, held at Philadelphia during the last week of December, and Dr. Pace took part in the third annual meeting of the American Psychological Association at Princeton, N. J., during the same week.

Public Conferences.—During the months of November and December seven public lectures were given in the Conference Hall of the University. They were quite largely attended, and manifest an increase of interest on the part of Washingtonians in the excellent program of popular instruction which the University has the honor of offering yearly to the inhabitants of the Capital City. The following is a list of the fall conferences : November, Rt. Rev. John J. Keane, D. D., LL. D., *The Two World-Philosophies* ; Rev. Prof. Thomas J. Shahan, D. D., J. U. L., *John Baptist De Rossi* ; Rev. Thomas J. Conaty, D. D., *First Annual Father Mathew Lecture* ; Prof. J. W. Spencer, Ph. D., *Niagara Falls as a Time-Piece*. December : Prof. J. W. Spencer, Ph. D., *The Building of the West Indian Continent* ; Prof. J. H. Gore, Commissioner General of the United States to the International Exposition at Antwerp, on *Belgian Life and Activities ; The Industrial Life ; Fairs, Fêtes, and Festivals*.

¹*Revue Catholique de Bordeaux*, 10 Oct., 1894.

Observatory Work.—The transit of Mercury was observed on November 10th by Rev. G. M. Searle, C. S. P., Director of our Observatory, assisted by Mr. A. Doolittle. Fortunately all the four contacts were visible here. The last two were lost at the Naval Observatory and at Georgetown College, the sun being at the moment covered by clouds. The times were as follows, the first being necessarily considerably late :

<i>Contacts.</i>	<i>Eastern Standard Time.</i>			
	<i>10^h</i>	<i>57^m</i>	<i>2^s</i>	<i>A. M.</i>
1.....	10	58	12	"
2.....	4	11	20	P. M.
3.....	4	12	55	"

Elections and Committees.—Professor Bouquillon was elected a member of the University Senate, replacing Professor Grannan, whose term of office had expired.—The standing committees of the Faculty of Theology are two in number, one on the library, and the other on printing. The chairman of the first is the Right Reverend Rector ; secretary, Rev. Dr. Shahan. The chairman of the second is Rev. Dr. Bouquillon.

Monsignor McMahon.—Our venerable benefactor, Mgr. McMahon, continues to enjoy good health, and manifests an active interest in all that concerns the welfare of the University. He is a generous donor of books and funds to our library.

Number of Theological Students.—Nearly *seventy* students follow the theological course. This number includes the students of the ecclesiastical institutes of the Paulists and Marists. The number of students resident in Divinity Hall is thirty-four, representing the following dioceses : Albany, Alton, Baltimore, Boston, Buffalo, Chicago, Cincinnati, Columbus, Davenport, Denver, Hartford, Jamestown, Lincoln, Los Angeles, New York, Philadelphia, Pittsburg, San Francisco, St. Louis, St. Paul, Springfield, Syracuse. The Toronto Congregation of St. Basil has also a student resident in Divinity Hall. Albany, Alton, Baltimore, Boston, Hartford, New York and Philadelphia have each two students. San Francisco sends us the encouraging number of five, which speaks well for the generosity and foresight of that distant but progressive see.

Our Old Students.—It is with great satisfaction that the University notes the large number of its former students who are already occupied in the noble work of teaching. Rev. J. Fittsimmons ('90), has been for some years teaching philosophy in St. Joseph's Seminary, at Troy. Rev. Austin Dowling ('93) is Professor of Church History in St. John's Seminary, Boston, and Rev. J. T. Driscoll ('91) is teaching dogmatic theology in the same institution. Rev. Joseph V. Tracy ('91) teaches Hebrew in St. Mary's Seminary, Baltimore, and Rev. W. A. Fletcher ('91) conducts a course of scriptural study in the same Seminary. Rev. J. J. Fitzpatrick ('93) and Rev. W. J. Kerby ('94) are teaching in St. Joseph's Seminary, Dubuque. Rev. P. J.

Danehy '90) is professor of Scripture in the theological department of St. Paul's Seminary, and Rev. N. P. McCaffrey ('94) teaches Moral Theology in the same house.

The Literary Society.—This society was organized in January, 1890, by the students of Divinity Hall. Originally intended to develop skill in debate and the use of dialectics, it has now become an academical centre, in which the results of actual class-work, or of private research carried out upon lines indicated by the professors, are presented in the shape of essays, reviews and communications of a more or less formal nature. During the first trimester of 1894-'95 the following papers were read and discussed :

- November 4—*The History of the Vulgate*, by Rev. F. J. Halloran.
 " 18—*Modern Scientists on Evolution*, by Rev. A. Vassal.
 " " *The Dawn of English Literature*, by Rev. Wm. Sheran.
 " 29 (Thanksgiving)—*Eusebius as a Historian*, by Rev. P. H. McClean.
 " " *The Land-Theory of Henry George*, by Rev. G. V. Leahy.
 December 16—*The Ethics of Herbert Spencer*, by Rev. P. O'Ryan.
 " " *The Development of Catholic Dogma*, by Rev. J. D. Maguire.

The officers are: President, Rev. P. H. McClean; Vice-President, Rev. J. P. Carrigan; Recording Secretary, Rev. G. J. Reid; Corresponding Secretary, Rev. J. D. Maguire. The literary committee consists of the Rev. Vice-President, Rev. N. J. Futterer and Rev. G. V. Leahy.

Affiliation of St. Paul's Seminary.—We are glad to chronicle the affiliation of the Theological Seminary of St. Paul to the University system. It constitutes another link in the chain which should bind to the University all the leading Catholic institutions of learning. This is the express wish of the Holy Father, as made known by his words in the Letters Apostolic, *Magni Nobis Gaudii* of March 7, 1889, by which he founded the University. Speaking therein to the entire episcopate of this country, he says: "*Hortamur porro vos omnes ut vestra seminaria, collegia, aliaque Catholica instituta Universitati, prout in statutis innuitur, adscribi curetis, omnium tamen libertate salva et incolumi.*"

Patronal Feast of the University.—The Feast of the Immaculate Conception of Our Blessed Lady was observed with due solemnity. Pontifical High Mass was celebrated by the Right Reverend Rector. The faculty entertained at dinner V. Rev. Frs. Richards, S. J.; Simmons, C. S. P., and Forestier, S. M. In the evening the Literary Society held a public meeting, at which discourses were read by the president, Rev. P. H. McClean, on *Eusebius of Caesarea*, and by Rev. G. V. Leahy, on *Henry George's Land Theory*. Addresses were made by the Very Reverend Dean and the Right Reverend Rector, and the exercises closed with the singing of the National Anthem.

The Paulists and Marists.—Very Rev. Fr. Augustine F. Hewitt, C. S. P., is back again at St. Thomas' College, on the University grounds. We hope that this veteran of Catholic theological literature will be long spared to his community, and be enabled to carry out his projects for its greater usefulness. The Marist Fathers, under the direction of their provincial, Very Rev. Fr. Forestier, S. M., have built a large addition to their house in Brookland,

which enables them to accommodate some thirty students.—Both Marists and Paulists send a large number of hearers to the theological courses of the University.

Material Improvements.—Several valuable improvements have been made on the University grounds within a few months under the direction of the Very Rev. Vice-Rector, Dr. Garrigan. The Divinity Hall has been thoroughly renovated, the floors and staircases waxed, and a number of minor betterments introduced.—A new brick walk has been laid from the gate-way to the main entrance of the theological building.—The city water, long a desideratum, has at last been introduced.

The University Library.—Our library, as constituted at present, numbers over 14,000 volumes, mostly of a theological, philosophical, historical, and apologetic character. It grows partly through gifts, but chiefly through a moderate yearly allowance, which is so divided that one part is always spent for works of general utility, and the other is allotted pro rata to each professor with which to purchase such books as are indispensable to him and his students for the work of the current year. Besides the Latin and Greek patrologies, the principal scholastic theologians, the *Acta Sanctorum*, the reprint of Baronius, and several other great collections, the library possesses a goodly number of the best modern works on the sciences taught at the University. Over one hundred theological reviews, American and European, are received, and there are complete sets of the *Civiltà Cattolica* and the *Dublin Review*. We have lately received all the quarto volumes of the *Monumenta Germaniae*, the latest volume of the *Acta Sanctorum*, the *Vitae Pontificum* (8 vols.), of *Ciacconius-Olduinus*, and the *Dictionary of National Biography*. The University is a subscriber to the new editions of Saint Thomas, Saint Bonaventure, and Scotus, and to the various papal *Regesta* now issuing from the Vatican Archives. No pains or sacrifices are spared to make the library yearly more perfect in its appointments, and the attention of the generous friends of the University is called to the ever-growing needs of this vital organ of University life and work. Until the publication of the BULLETIN we had no means of making known our gratitude for the many favors bestowed upon the library, for which we now beg to return thanks to all its generous benefactors. In the future every donation of money or books, etc., will be made public. The following list includes all gifts made since the opening of the current academic year:

THE RIGHT REVEREND RECTOR:

Fisher, *A Treatise of Prayer*; Dalgairns, *The Holy Communion*.

MONSIGNOR McMAHON:

Fleury, *Histoire Ecclésiastique*, 36 vols.

DEPARTMENT OF AGRICULTURE:

Report of the Secretary of Agriculture for 1893; Report of the Statistician for September, October, November.

BUREAU OF EDUCATION:

Francis Newton Thorpe, *Benjamin Franklin and the University of Pennsylvania*; Bernard C. Steiner, *History of Education in Connecticut*; Lyman P. Powell, A. B., *The History of Education in Delaware*; Leonard T. Parker, *Higher Education in Iowa*.

THE STATE DEPARTMENT :

Bulletin (No. 4) of the Bureau of Rolls, and Library of the Department of State.

THE OFFICE OF THE SURGEON-GENERAL :

Index Catalogue of the Library of the Office of the Surgeon-General, Vol. XV. Presented through the librarian, Mr. Clarke, from whom we last year received the fourteen volumes of the *Reports of the Surgeon-General*.

THE INTERIOR DEPARTMENT :

Report on Coast and Geodetic Survey (1892); *Report of the Governor of Utah*; *Report of the Superintendent of Hot Springs Reservation*; *Report of the Governor of New Mexico*; *Report of the Assistant Secretary, John N. Reynolds, on Pensions and Pension Appeals*; *Annual Report of the Commissioner of General Land Office* (1894); *Annual Statement of the Commissioner of Education* (1894); *Report of the Mine Inspector for Indian Territory* (1894); *Report of the Acting Superintendent of Yellowstone National Park* (1894); *Report of the President of Howard University* (1894); *Report of the Acting Superintendent of the Sequoia and General Grant National Parks* (1894); *Report of the Governor of Oklahoma for 1894*; *Report of the Freedmen's Hospital for 1894*; *Report of the Architect of the United States Capitol for 1894*.

THE NAVAL OBSERVATORY :

Washington Observations, 1888-1889; *American Ephemeris and Nautical Almanac, 1896-1897*.

THE GEOLOGICAL SURVEY :

Bulletin of the United States Geological Survey, Nos. 90-107; Day, *Mineral Resources of the United States*.

THE BUREAU OF ETHNOLOGY :

Annual Reports, 1889-1891.

THE GEOGRAPHICAL AND GEOLOGICAL SURVEY :

Contributions to North American Ethnology, Vol. IX.

THE SMITHSONIAN INSTITUTION :

Smithsonian Reports, 1893.

THE NATIONAL MUSEUM :

Proceedings of the United States National Museum, 1893.

COLUMBIA COLLEGE :

President's Annual Report (1894).

SANTA CLARA COLLEGE, California :

Descriptive Catalogue (1894).

UNIVERSITÉ DE LIÈGE, Belgium :

Ouverture solennelle des cours (1893); *Programme de l'année académique* (1893-'94); *Étude sur la virulence des Streptocoques par le Dr. H. de Marbaix*; *Contribution à l'étude de l'appareil de relation des Hydroméduses, par M. Chapeaux*; *Trois ans de séjour à la clinique Ophthalmologique de Prof. Fuchs, de Vienne*; *Situation de l'enseignement supérieur donné aux frais de l'État, par Edg. Bérard*.

THE ROYAL SOCIETY OF CANADA :

Proceedings and Transactions, Vol. XI.

W. T. HARRIS, Washington, D. C.:

A. Bronson Alcott: His Life and Philosophy.

P. CUDMORE, Esq., Faribault, Minn.:

Savage, Fenian Heroes and Martyrs; De Tocqueville, *Democracy in America*.

JOHN T. GARVEY, Esq., Utica, N. Y.:

Relation du Voyage de Mgr. l'Évêque de Bértye en Cochinchine.

REV. DR. HYVERNAT :

Revue de l'enseignement supérieur, 1881-1893, 26 vols.; *Situation de l'étude des questions d'enseignement supérieur*, 3 vols.; *Rapports sur l'imprimerie et librairie-cartographique à l'exposition internationale de Chicago*, Imprimerie Nationale, Paris, 1894.

DR. J. W. SPENCER :

Geological Survey of Georgia—Paleozoic Group.

JOHN P. MCAULEY, Esq., Washington, D. C.:

Windisch, *Compendium of Irish Grammar*; Monier Williams, *A Practical Grammar of the Sanskrit Language*.

DESCLÉE, Brouwer et Cie, Brussels:

T'Serclaes, *Vie de Léon XIII*, 2 vols.

SISTERS OF THE VISITATION, Georgetown:

A Story of Courage.

REV. JOHN M. KIELY, Brooklyn, N. Y.:

Occasional Sermons and Lectures.

REV. J. F. ZAHM, C. S. C., Notre Dame University, Indiana:

Bible, Science, and Faith.

BENJAMIN SMITH, Esq.:

Wild Flowers of America.

REV. A. TANQUERAY, S. S., Baltimore, Md.:

Synopsis Theologiae Dogmaticae, Vol. I.

MR. F. V. FAULHABER, Cleveland, Ohio:

Verhandlungen des Vierten Jahres-Convention des Katholischen Bundes von Ohio abgehalten zu Dayton, O., 27-38 Mai, 1894.

PROF. EDWARD GREENE, University of California:

Sullivant, *The Musci and Hepaticae of the United States*; Kellaart, E., *Flora Calpensis*; Robinson, *Course of Fifteen Lectures on Medical Botany*; Paparelli, *Report of the Viticultural work during the seasons 1887-1889*; Draakenstein, *Hortus Indicus Malabaricus*, 6 vols.; Harrison, *The Horticultural Cabinet and Florist's Magazine*, 16 vols.; *The Florist's Journal*, 9 vols.; Brewer & Watson, *Botany of the Geological Survey of California*, 2 vols.; Agassiz, *Principles of Zoology*; Romanes, *Darwin and after Darwin*; Fisher, *The Hawks and Owls of the United States*; Von Humboldt, *Ansichten der Natur mit Wissenschaftlichen Eroerterungen*, 2 vols.; *Voyages in Search of Northwest Passage*, 1 vol.; Vosen, *Das Christenthum und die Einsprüche seiner*

Gegner; Dursch, *Der Symbolische Charakter der Christlichen Religion*; Dierheimer, *Die Parabeln und Wunder in den Sonntags-evangelien*; Döllinger, *Christenthum und Kirche*, etc.; Dieringer, *Kanzelvorträge an gebildete Katholiken*; Deutinger, *Die Christliche Sitte nach dem Apost. Johannes*; Möhler, *Symbolik*; Vosen, *Der Katholicismus und die Einsprüche seiner Gegner*; Goethe, *Faust*; Carlyle, *On Heroes, Hero-Worship, and the Heroic in History*; Fitzgerald, *Poems*; Goethe, *Complete Works*, 6 vols.; Matthew Arnold, *Poems*; Mrs. S. M. B. Platt, *The New World and Other Poems*, 1 vol.; Milton, *Poetical Works*; Tegner, *Frithiofs Saga*; Bunyan, *Pilgrim's Progress*; Holberg, *Comedies*, 1 vol.; Fénelon, *Les Aventures de Télémaque*; Charles Dudley Warner, *My Summer in a Garden*; Wordsworth, *Poetical Works*; Sir Thomas Brown, *Religio Medici*; Chaucer, *The Canterbury Tales*; Carlyle, *Critical and Miscellaneous Essays*, 4 vols.; Sidney Lear, *Christian Biographies*; Schiller, *Complete Works*, 2 vols.; Tennyson, *In Memoriam*; Castelar, *La Hermana de la Caridad*, 2 vols.; *Life and Time of Sir Philip Sidney*, 1 vol.; Crowley, *A Chaplet of Verse*, by California Catholic writers; Leverett, *The New Latin Tutor*, 1 vol.; Goodwin, *An Elementary Greek Grammar*; White, *A Series of First Lessons in Greek*; Keightley, *A History of Greece*, 1 vol.; Crosby, *A Grammar of the Greek Language*; Jacinto, *Exercises on Different Parts of Speech of Portuguese*, 1 vol.; De Tornos, *The Combined Spanish Method*; Berg, *Danske Digtere Handbook of Literature*; Goodrich, *A History of the United States of America*; Brown, *The First Lines of English Grammar*; Vernon, *A Guide to the Anglo-Saxon Tongue*; Brother Azarias, *Development of English Literature*; Andrews, *C. Julii Caesaris Commentarii*; Smart, *M. T. Ciceronis Orationes quaedam*; Langhorne, *Plutarch's Lives*; Stuart, *The Georgics and Bucolics*; Lincoln, *Titus Livius*; *Life of Madame Louise de France*, 1 vol.; *Confessions of St. Augustine*, 1 vol.; *The Text of the Spiritual Exercises of St. Ignatius*, 1 vol.; *Guesses at Truth*, by Two Brothers, 1 vol.; *The Life of the Angelic Doctor St. Thomas Aquinas*; *A Protestant Converted to Catholicity by her Bible and Prayer Book*; Hewitt, *Problems of the Age, with Studies in St. Augustine*; *Life of St. Charles Borromeo*, 2 vols.; Keble, *The Christian Year*; Holcombe, *Letters on Spiritual Subjects in Answer to Inquiring Souls*; St. Bonaventure, *Life of Christ*; Pradel, *St. Vincent Ferrer*; Mrs. Sidney Lear, *A Dominican Artist*, 1 vol.; *The Life of St. Aloysius Gonzaga*, 1 vol.; Lewis, *The Ascent of Mt. Carmel by St. John of the Cross*, 3 vols.; Brother Azarias, *Culture of the Spiritual Sense*; *Pictorial Lives of the Saints*; Sidney Lear, *Revival of Priestly Life in the Seventeenth Century*, 1 vol.; Henry Coleridge, S. J., *The Life of St. Theresa*, 3 vols.; *The Book of Common Prayer*, 1 vol.; *Revelations of St. Bridget*, 1 vol.; Rev. H. Mackey, O. S. B., *Library of St. Francis de Sales*; Rev. F. F. Carter, *Spiritual Guidance*; Cardinal Manning, *The Eternal Priesthood*; Dalgairns, *The Holy Communion*; St. Augustine, *De Civitate Dei*; Hooker, *Works, with Life*, by Isaac Walton, 2 vols.; Anderson, *Norse Mythology*; Rev. J. Spencer, *The Roman Catacombs*; Greene, *Pittonia, A Series of Papers*

Relating to Botany (2 vols. in 8vo.); *Flora Franciscana*, (1 vol. in 8vo.); *Manual of Botany of the region of San Francisco Bay* (1 vol. in 8vo.); *Erythea, Journal of Botany* (vol. 1).

PRESIDENT GILMAN, Johns Hopkins University:

Nineteenth Annual Report of the President of Johns Hopkins University.

THE LIBRARIAN OF BOWDOIN COLLEGE:

Catalogue of Bowdoin College; Catalogue for 1894.

REV. THOMAS MAGENNIS, Boston, Mass.:

Edward Everett, *Uses of Astronomy* (Boston, 1856); *Address at the Anniversary of the American Colonization Society* (1853); *Oration for the Seventy-fifth Anniversary of the Battle of Bunker Hill* (1850); *Oration Delivered on the Fourth of July, 1835* (Boston, 1835); *Proceedings of the Thursday Evening Club* (1865); *Eulogy on Thomas Dausse* (1859); *Address Delivered at Lexington* (1835, 2d edition); *The Discovery and Colonization of America* (1853); *An Address Delivered at the Inauguration of the Union Club* (1863).

Frederick Henry Hedge, *Discourse on Edward Everett* (Boston, 1865); Samuel Osgood, D. D., *Discourse in Memory of Edward Everett* (New York, 1865); Rev. Edward E. Hale, *A Sermon on Edward Everett*, preached in the South Congregational Church (Boston, 1865); *Addresses by Their Excellencies Governor John A. Andrew, Hon. Edward Everett, Hon. B. F. Thomas, and Hon. Robert C. Winthrop*, delivered at the mass-meeting in aid of recruiting (Boston, 1862).

E. DENTU, Éditeur, Paris:

Les Lettres de Henri Lasserre, à l'occasion du roman de M. Zola (fine edition).

REV. M. F. DONAHOE, Salem, N. Y.:

Donation of \$25 to the Library.

MR. EUGENE KELLY, SR.

With profound sorrow we have to record the death of one of the *Charter Trustees* of the Catholic University of America, Mr. Eugene Kelly, who died at his residence in New York City on Wednesday, December 19, 1894, at the remarkable age of 87 years.

When the bishops of the United States, assembled in the Third Plenary Council of Baltimore, decreed the establishment of this university, they rightly considered that the success of the new institution would largely depend on the financial wisdom of its first Trustees. That the Board of Directors chosen by the Council should justly appreciate the educational needs of the times was manifestly necessary ; but the experience of similar institutions in other lands had demonstrated that the best devices of learned and zealous men might end in failure, if not backed by the prudence of able financial advisers

The Council, therefore, cast its eyes over the whole country in search of three or four laymen of unquestionable ability and integrity, to form part of the first Board of Trustees and Directors. One name immediately presented itself to all as beyond both question and comparison—that was the name of Eugene Kelly. He was unanimously chosen, not only as one of the Trustees, but also as Treasurer of the Board.

Busy man though he was, and over-burdened with care, he so appreciated the importance of the great educational work undertaken by the Council, that he accepted the office without hesitation, and held it till the hour of his death. At the cost of great inconvenience, he attended every meeting of the Board, with the exception of the last, when his declining health rendered it impossible for him to be present. Every financial measure was taken with his advice and approval ; and the financial success which the University has attained, already far surpassing that of any Catholic institution in the country, is largely owing to the wisdom of his counsels.

But he was not content to be an adviser. From the first he was one of our chief benefactors. While the project was still in embryo and cautious men were uncertain as to the result, Mr. Kelly gave a promise of fifty thousand dollars, but a promise made conditional on the raising of a stipulated sum from other sources. But at the meeting of the Board of Directors, held on the evening of the eventful day on which the corner-stone was laid, he arose, and in a voice trembling with emotion, said : “ Gentlemen, I never understood until to-day the importance which this institution is to have in the eyes both of Church and of State in this country. I see it now, and I wish to act accordingly. I have given a conditional promise of fifty thousand dollars. I now withdraw the condition, and I make the gift one hundred thousand dollars, fifty thousand in my own name, and fifty thousand in the name of my beloved wife.” And so those two honored names are immortalized in the EUGENE KELLY CHAIR OF ECCLESIASTICAL HISTORY, and the MARGARET HUGHES KELLY CHAIR OF HOLY SCRIPTURE.

May his splendid integrity and his unselfish devotedness to all things true and noble serve as an exemplar and a beacon-light unto many !

MISCELLANEOUS STUDIES.

THE NEW EDITIONS OF THE SCHOLASTICS.¹

One of the merits of our century is its intelligent appreciation of the Middle Ages, after a long and unjust neglect of three hundred years. First came a new sense of the value of the mediæval arts, architecture, painting, sculpture and music. How many monuments have been reproduced, analyzed, restored, imitated! Nor has the mediæval literature been neglected; the old epics, Teutonic and Romance, are again a literary fashion, and the poem of Dante was never so often reprinted, commented, translated, as in these days. There is growing a profounder knowledge of the political and economical institutions of the Middle Ages; our workingmen's societies recall the mediæval guilds, and in more than one land efforts are being made to re-introduce the ancient trades-corporations. It was scarcely possible that the movement could stop short of a higher order of things, the philosophical and theological sciences, all the more so as men were naturally tempted, by the failure of so many modern systems, to cast a look upon the past of our society. So it came about that since the second quarter of this century many eminent men set to work to restore in the schools, and to saturate the general intellect with the principles of the scholastic philosophy and theology. Among the pioneers of the movement were Clemens and Kleutgen in Germany, Taparelli, Liberatore, and Sanseverino in Italy. Pius IX. blessed and encouraged the movement, and many bishops warmly adhered to its principles. Among them two were especially active, Gioacchino Pecci, Archbishop of Perugia, and his friend Riarlo Sforza, Archbishop of Naples. The providence of God destined the former for the Apostolic See, and we do not need to repeat here how great an impulse, direction, and sanction he gave to scholastic studies and the dissemination of a Christian philosophy among the clergy and the laity from the beginning of his pontificate.

It was easy to foresee that this new current of thought would bring about new editions of the scholastics. Four great names dominate the whole scholastic period, Albert the Great and St. Thomas Aquinas, chiefs of the Domin-

¹I. B. Alberti Magni, Ratisbonensis episcopi, ordinis Prædicatorum, Opera Omnia, ex editione Lugdunensi religiose castigata, et pro auctoritatibus ad fidem vulgata editionis accuratiorumque patrologiæ textuum revocata, auctaque B. Alberti vita ac bibliographia operum a PP. Quétif et Echard exaratis, etiam revisa et locupletata cura et labore Augusti Borgnet, sacerdotis, insignis Basilicæ S. Remigii Remensis vicarii.—Parisii apud Ludovicum Vivès.

II. Sancti Thomæ Aquinatis, Doctoris Angelici, Opera Omnia, jussu impensaue Leonis XIII. P. M. edita.—Romæ ex typographia polyglotta S. C. de Propaganda Fide.

III. Doctoris Seraphici S. Bonaventuræ, S. R. E., episcopi cardinalis, Opera Omnia jussu et auctoritate Rm. P. Bernardini a Portu Romano totius ordinis Minorum S. P. Francisci ministri generalis edita, studio et cura PP. collegii a S. Bonaventura ad plurimos codices mss. emendata, anecdotis aucta, prolegomenis, scholiis notisque illustrata.—Ad claras Aquas (Quaracchi) prope Florentiam, ex typographia S. Bonaventuræ.

IV. Joannis Duns Scoti, Doctoris Subtilis, ordinis Minorum, Opera Omnia, editio nova juxta editionem Waddingi XII tomos continentem, a Patribus Franciscanis de observantia accurate recognita. Parisiis, apud Ludovicum Vivès.



ican school, St. Bonaventure and Duns Scotus, representing the Franciscan school. The works of these four masters are now going through their latest edition. Huge works they are, including commentaries on the philosophy of Aristotle, on the Holy Scriptures, on the treatises of Boethius and the Areopagite, on the book of the Sentences, the *summa* of theology, the disputed and quodlibetal questions, and an almost countless number of minor works on philosophy, theology, and politics.

I. Albert the Great. He was the first doctor of the Dominican order, and is mentioned in the *Divina Commedia*:

Questi, che m'è a destra più vicino
Frate e maestro fummi; ed esso Alberto
È di Cologna, ed lo Thomas d' Aquino.

—*Paradiso*, X., 97.

The complete writings of Albert the Great were published but once, in 21 folio volumes, by Fr. Jammy (Lyons, 1651). This monumental work had become both rare and costly. Moreover, scholars were long desirous of a critical edition in which the genuine works of Albert should be separated from those falsely attributed to him; they were also anxious that certain unedited writings should be given to the public; that the whole edition should be based on a new and accurate revision of the manuscripts, for the purpose of establishing a correct text, and that summaries of chapters, distinctions, and numbers should be added together with extensive indices. This was clearly more than one man could do, and might well have been undertaken by the illustrious order to which Albert belonged, or by the Catholic scholars of Germany, who celebrated his sixth centenary in 1880. We regret that neither accepted a task worthy of them and of their great philosophic light and compatriot. Though we have not here a new critical edition, we are still grateful to M. Vivés for this reprint of Jammy, which will fill 36 quarto volumes. Volumes I.-XII., corresponding to I.-VI. of Jammy, contain the philosophic works; XIII.-XXIV., corresponding to VII.-XII. of Jammy, the sermons, commentaries on the Areopagite, and commentaries on the Scriptures. With Vol. XXV. begin the commentaries on the Sentences of Peter Lombard. The work goes on rapidly, and will soon be terminated.

II. St. Thomas Aquinas. The complete editions of St. Thomas are many. Two were made in the sixteenth century, that of Pius V. completed by Fr. Nanni (1570), in 17 folio volumes, and that of Venice, by Jerome Scoti (1592)-also in 17 folio volumes. Two others were executed in the seventeenth century, at Antwerp, by Cosmas Morelles (1612), in 18 folio volumes, and at Paris by Jean Nicolai (1660) in 23 folio volumes. Only one was brought out in the eighteenth century—that of Venice, by Bernard de Rubéis, 28 volumes in quarto. In this century there have been so far two complete editions, at Parma (1853-73), in 25 folio volumes, and at Paris (1872-1880), in 34 quarto volumes. While none of these editions respond to actual needs, the first remains comparatively the best among them. Leo XIII. was desirous from the beginning of issuing an edition which should satisfy the needs of a critical generation and be worthy of the Angelic Doctor. For that purpose he established in 1880 a commission, composed of Cardinals De Luca, Simeoni and Zigliara. The work was confided to the Dominicans, and a subsidy of \$60,000 set aside, with the promise of further funds when needed. The question

arose at once of the order in which the volumes should be issued. It could not be in chronological sequence, since the date of composition of many of the writings of St. Thomas is unknown, nor, for other reasons, the order of importance. The scientific order was therefore adopted, i. e., the philosophical works were first prepared for the press, and among them beginning was made with the writings on logic. Nevertheless, as we shall see, even this order was soon interrupted. So far seven folio volumes have left the press. The first was published in 1882, in three sizes, large, medium and small folio. Besides a dedication to Leo XIII. and his acts relative to the study of St. Thomas, it contains an *apparatus generalis* or General Prolegomena, and the expositions of St. Thomas, "*in libros peri hermeneias*" and "*in libros posteriorum analyticorum*." In the Prolegomena are found a general review of the principles and system of the editors, a life of St. Thomas taken from Echard, and the critical dissertations of De Rubeis. Surely no one will reproach the editors for reproducing the dissertations of De Rubeis; better ones could with difficulty be written, and time was wanting to undertake them. Still we may regret that here and there notes were not added to show where the reasoning of De Rubeis was no longer valid, e. g., in the fifteenth dissertation, apropos of the "*summa virtutum*." The exposition on the books "*peri hermeneias*" is preceded by a short but solid historical introduction, and in the text each part, or "*lesson*," bears a suitable significant title. The Greek text of Aristotle is reprinted from the Didot edition, after collation with the better German editions, while the old Latin version is retained, as coming nearer to the text actually used by St. Thomas. A useful summary precedes the text of the Angelic Doctor, which is divided by numbers and enriched with notes, but never advanced beyond the third "*lesson*" of the second book; the rest of the text is taken from the continuation of Cajetan. The same method is followed in the reproduction of the commentary "*in libros posteriorum analyticorum*." The use of the volume is facilitated by an index and well-executed alphabetical tables, which however do not refer to the pages, but to the books, "*lessons*," and paragraphs; an advantage, after all, when comparing with other editions. The second volume, prepared in the same manner, and containing the exposition "*in octo libros physicorum*," appeared in 1884. The third was published in 1886. It contains the expositions "*in libros de coelo et mundo*," "*in libros meteorologicarum*," and "*in primum librum de generatione et corruptione*." In his comments on the latter St. Thomas stopped at the seventeenth "*lesson*" of the first book; hence the sequence of the commentary, thrown back to the end of the volume, and with a distinctive pagination, is from an unknown writer, who, however, drew from the similar work of Albert the Great.

The preparation of these philosophical texts was long and difficult, and many were anxious to have the *Summa Theologica*; hence, by papal command it was undertaken in the fourth and fifth volumes issued in 1888 and 1889, and containing the *prima pars*. The sixth and seventh, published in 1891 and 1892, contain the *prima secunda*. All these volumes are edited with as much, if not greater, care than the preceding ones. The text of the *Summa* of Theology is accompanied, at the Pope's desire, by the Commentaries of Cajetan, printed in small but neat and easily legible type. At the head of every article is a list of the parallel passages in which St. Thomas

treats the same or a similar question. We regret that the editors did not extend this comparative study to the similar passages in the other great scholastics, as the editors of St. Bonaventure have done, to the great utility of all who use their volumes. All in all, the new edition of St. Thomas is an erudite and a critical work, and an honor to its august patron and to the energetic religious who are pushing it on. There is no doubt that in the future the *Editio Leonina* will be what the *Editio Piana* was in the past. May its munificent and enlightened Maecenas live to see its final volume issue from his Vatican presses!

III. St. Bonaventure was not the first, nor, perhaps, the greatest of the Franciscan doctors, but he remains the most celebrated and authoritative. His complete works were published five times, at Rome (1588-1599); at Mayence (1609); at Lyons (1678),—each time in seven folio volumes; at Venice (1741) in thirteen quarto volumes, and at Paris (1864) in several quarto volumes. The first edition, executed by order of Sixtus V., was the work of Cardinal Sarnanus and the *savant* Angelo Rocca; and it is by far the finest of the older ones. Whether we consider the technical execution or the correctness of the text, it is, perhaps, the most perfect work ever issued from the Vatican presses. The next two editions were only reprints, and the fourth, brought out at Venice, was a work of little critical value. The Franciscans undertook to publish, in opposition to it, a better edition, under the direction of Fr. Bonelli, who never got any farther than the *Prodromus* and its three supplementary volumes. M. Peltier was laboring at the fourth volume of the fifth edition when he heard of the *Prodromus* of Bonelli; he was ignorant of the supplements, and when he learned of them, did not take them into account. It was high time, therefore, that a new edition appeared, suited to actual needs, including all the authentic works, edited and unedited, and them alone; an edition most correct in text, as the result of careful collation with the best manuscripts. The task was a hard one, but God raised up the proper man in the person of Father Fidelis de Fanna. He had taught for years the doctrine of St. Bonaventure, was saturate with his thought, and quick to discover his hand and manner. Moreover, he was an able palæographer, and an expert critic, skilled in all the theory and minutiae of those arts. He undertook the work in 1871, and at once understood that the first step was a journey of discovery in search of the best manuscripts and *editiones principes* of the Seraphic Doctor. For this purpose he visited Belgium, Holland, Switzerland, France, England, Denmark, Prussia, Bavaria, Austria, Spain and Portugal. He examined four hundred libraries in this way. When he had discovered anywhere a manuscript or a book that could be of use, he wrote to some of his brethren, of whom three or four always followed on his track, and in time they came to the place indicated, where they continued at leisure the work mapped out for them. No author was ever edited with such enormous preliminary care. In 1874 Fr. Fidelis brought out the plan of his work, *Ratio Novæ Collectionis*, etc., and, feeling that his strength was waning, obtained from his superiors the establishment of a small society which should have the exclusive task of carrying on his work. In 1879, with seven brethren, he began the gigantic enterprise. But, like a new Moses, he was not destined to see the land up to which he had led his followers; he died in 1881. The writer of these lines can never forget the delicious and instructive conversa-

tions of Fr. Fidelis during a period of several weeks spent in his company. The first volume came out in 1882, containing an erudite preface, the bulls of Sixtus V., *Superna* and *Triumphantis Ecclesie*, and the prolegomena to the commentary of St. Bonaventure on the Sentences of Peter Lombard. The first part of these prolegomena is devoted to the Sentences in general, and contains an excellent study on the relations of the commentary of Bonaventure to the Summa of Alexander of Hales; the second part treats in particular of the first book of the Sentences. After all these preparatory studies follows the actual text, first of Peter Lombard, then of the commentaries of St. Bonaventure. At the bottom of each page there are foot-notes showing the variant readings of the manuscripts, and the conjectures of the editors. Each question, when concluded, is followed by a scholion, in which stress is laid upon the doctrine thereof, and reference made to the similar passages in the other great scholastic doctors. Three other volumes appeared (1882, 1887, 1889) edited in the same careful manner, and completing the commentaries on the Sentences, for which the tables of contents are now in preparation. In 1891 the fifth volume saw the light, containing three hitherto unedited questions of St. Bonaventure, *de scientia Christi*, *de mysterio Sanctæ Trinitatis*, and *de perfectione evangelica*. The volume contains also the *Breviloquium*, *Itinerarium mentis ad Deum*, *de reductione artium ad theologiam*, *Collationes in Hexameronem*, (with a much purified text), *Collationes de septem donis Spiritus Sancti*, (not to be confounded with a work of similar title attributed to St. Bonaventure), *Collationes de decem præceptis*, and *Sermones de rebus theologicis*. The editors rejected as not being from the hand of St. Bonaventure, the *Centiloquium*, *de ecclesiastica hierarchia*, *de quatuor virtutibus cardinalibus*, *Sermones triginta de Eucharistia*, *tractatus de studio divinarum litterarum*. There is a long general preface, followed by lengthy special prolegomena, and the volume is fitly closed by excellent indices. The scriptural writings of the saint occupy the sixth volume, published in 1893: the *Commentarii in librum Ecclesiastæ*, *in librum Sapientiæ*, *in Evangelium Johannis*, and the *Collationes* on the same. Nine scriptural commentaries have been rejected as falsely attributed to the Seraphic Doctor. The preface and the prolegomena contain a mine of precious and varied information, not only concerning questions of authenticity and textual criticism, but also on the nature and extent of scriptural studies among the Scholastics. Such is the present condition of this magnificent enterprise, perhaps the most important of its kind that this century has witnessed.

IV. Duns Scotus is not a disciple of St. Bonaventure. His masters were the scholastic doctors William Delamare and William Waro. His complete works were published by Luke Wadding (1639) in 12 folio volumes. So rare had the copies of this edition become that 4,000 marks were asked for one in Germany. A new edition was long awaited, but no one seemed to feel a special calling to undertake it. He belonged to Ireland by a double tie, by birth and by the loving care that Wadding had spent upon his work. But neither among the diocesan clergy of Ireland nor among the Irish Franciscans did any one appear to perform this task, which was naturally theirs. We must be, therefore, thankful to M. Vivés for this reprint of Wadding's Scotus, begun in 1891, with the help of the Observant Franciscans. So far thirteen volumes have left the press; the first seven containing his philo-

sophical writings, and the six others his commentaries on the Sentences, as far as the third book. We cannot repress here a sentiment of admiration for the energetic old man who, after reprinting St. Thomas, St. Bonaventure, Suarez, De Lugo, Gonet, and other great theological writers, carries on now, at one and the same time, the reprints of Albert the Great and Scotus. At the same time there is reason to regret that these reprints for commercial purposes discourage the editions of high literary value, and render their sale almost impossible.

V. Only a little behind these four great masters of scholastic theology there are others whose works ought again to see the light in a modern dress. The Franciscans of Quaracchi (ad Aquas Claras) already so well deserving of St. Bonaventure, have promised us an edition of Alexander of Hales, who introduced science into the communities of the *Pocerello d'Assisi*, and from whom St. Bonaventure learned so much. The Belgians ought to undertake the same task for Henri de Gand (Gandavensis), original, profound, and penetrating spirit that he was, perhaps the most illustrious representative of the science of the diocesan clergy in the thirteenth century. The complete works of Denys de Leewis, another Belgian, also await publication. The Belgian Chartreux began the work in the last century, but abandoned it when their superiors insisted that it should be executed in France. The latter country could well continue the list with an edition, not a reprint, of Capreolus.

Some one has already asked himself : Of what use these costly editions, or even reprints ? Can there be in those huge tomes anything to interest or instruct men who are neither historians nor archæologists, nor hunters of literary curiosities ? We reply that they have a scientific importance of the first order. As to philosophy and theology, let the reader peruse once more the *Æterni Patris* of Leo XIII. We insist on only two points. In this age of rationalistic controversy a profound intelligence of the Christian doctrines is needed. Where else can it be found in such fulness as in the scholastic theologians ? In the same way, in this age of positivist systems, a philosophy founded on the essence of human nature, equally removed from materialism and idealism, is the necessary basis of scientific study. No doubt we shall not seek in these old commentators for modern physics and chemistry, but those who take the pains to read them will not find so many absurdities as they perhaps imagine ; they will see that many of their hypotheses are not so far away from the modern notions on the same subjects. As to questions of morals, law and politics, we dare to say that the writings of St. Thomas are absolutely necessary to any one who loves solid principles, capable of a broad and liberal application. Leo XIII. has frequently affirmed that in the writings of St. Thomas is to be found the solution of many burning social questions. The great German jurist, Von Ihering, expressed his regret, not long ago, that Protestants so habitually neglected the writings of St. Thomas, and he asserted that had he known them in time, he would perhaps have never written a certain work. Is it not worthy of serious attention that the most scholastic and Thomistic pope of this century is at the same time the most modern, the quickest to discern in the workings of the Church what is essential and what is contingent, the most open to all lights on the social needs ? This comes from the constant mental commerce of a choice soul with the great mediæval writers.

TH. B.

THE LATEST VOLUME OF THE BOLLANDISTS.¹

A new volume of the *Acta Sanctorum* always causes a flurry in historical circles. The collection is already so vast, and the toilers proceed at a gait apparently so slow, that expectation is wrought to a high pitch when the fruit of long years of patient gathering and enlightened composition finally appears. It is seven years since the last folio volume was put upon the market², and fifty-seven since the new Bollandists began, in 1837, to reconstruct their famous archive and library at Saint Michel de Bruxelles, and resumed the publication which the Revolution had suspended, and almost extinguished. The story of the origins, vicissitudes, and growth of the *Acta Sanctorum* is a literary romance of the highest order, in which human passion and frailties, human endurance and devotion, divide the interest with the workings of that divine providence that, finally, from all evil draws forth good.³

The great in-folio before us contains the first part of the second tome of November in which appear the saints of the third, and some whose feasts fall on the fourth of that month, Saint Charles Borromeo being among those reserved for the second part of this tome, on which the *socii* or "companions" are now laboring. The volume opens with a necrology of those Bollandists deceased since, or shortly before the issuing of the last volume, viz: Fathers Benjamin Bossue, and the celebrated brothers Remi and Victor de Buck. Then follows the *Martyrologium Hieronymianum*, or so-called Martyrology of Saint Jerome, a publication awaited with earnest desire since the seventeenth century, and whose importance is so great that it deserves a special notice. Though not quite the oldest of the Martyrologies, it is the largest, the most widely-used for ages, and the source whence drew several later compilers of calendars and catalogues of martyrs. Its indirect influence on life and literature in the middle ages was incalculable, since it is the historical back-bone, so to speak, of the calendar of early saints, and as a chief agency in the foundation of the liturgical year, played a noteworthy rôle in the mental history of European peoples during their transition from barbarism to a higher culture. The rest of the work is taken up with the *Vies of the Saints* of the third and fourth of November. Here we have some forty distinct dissertations, including one on St. Wolfgang of Ratisbon, left over from the last volume of October. What a panorama of Catholic life and ideal! England, Scotland, Ireland and Brittany; Germany, Switzerland, the Netherlands;

¹*Acta Sanctorum Novembris, collecta digesta illustrata a Carolo De Smedt, Josepho De Backer, Francisco Van Ortruy, Josepho Van Den Gheyn, Hippolyto Delehaye et Alberto Poncet, Societatis Jesu presbyteris. Tomus II, Pars Prior, qua dies tertius partim et quartus continentur. Praemissum est Martyrologium Hieronymianum edentibus Johanne Baptista De Rossi et Ludovico Duchesne. Bruzelis, apud Socios Bollandianos, 14, Via Ursulinarum (Société Belge de Librairie, 16 Rue Treurenberg), 1894.*

²*Acta Sanctorum Novembris, ex Latinis et Graecis altarumque gentium monumentis, servata primigenia veterum scriptorum phrasi, collecta digesta commentariis et observationibus illustrata a Carolo De Smedt, Gulielmo Van Hooft et Josepho De Backer, Societatis Jesu presbyteris theologis. Tomus I, quo dies primus, secundus et partim tertius continentur, Parisiis, apud Victorem Palmé, 1887.*

³*Études sur la Collection des Actes des Saints par les RR. PP. Jésuites Bollandistes, précédées d'une dissertation sur les anciennes collections hagiographiques, et suivies d'un recueil de pièces inédites, par le R. P. Dom (afterward Cardinal) Pitra, Moine Bénédictin de la Congrégation de France, Paris, 1850.*

France, Spain and Italy; Egypt and Asia Minor, are the broad scene on which moves this divine drama of Christian perfection. Here the ages shrink to a moment, as the eye looks on a solemn processional pageant of polished Hellene and rude barbarian, stubborn Jew and rationalist heathen; men, women and children; martyrs, confessors, virgins, and solitaries; bishops, priests and monks—every class, age, and order of humanity.

It has been well said that in this vast plan time counts for nothing. "These sons of God rise like the morning stars, each on his festal day, looming out always through the same changeless aurora. In this marvelous cycle the youthful saint of our own time is brother germane to the holy patriarch whom long ages have venerated on the same day. In this mighty procession a thousand years are like a day, and every hour of the calendar, by its sublime confusion of the ages, mirrors forth in some sense the image of eternity. A permanent *Te Deum* it seems, keeping pace with ever-fluent time, and embracing in one immense symphony the angelic concerts, the glorious choir of the apostles, the harmonious body of the prophets, the acclamations of the army of martyrs, the praiseful confession of the Universal Church."

The huge growth of the *Acta Sanctorum* is like a code of law, a culture, an art, the slow organic evolution of centuries, instinct with a large consciousness that surpasses the individual, and expresses the ideals and the aspirations of an entire religion. The pagan Stoics, sighing forever after the perfect just man, confessed forever that he had not come. Within the Catholic Church goes on from age to age the perfection of justice in the mystic members of Jesus Christ, and the *Lives of the Saints* in their entirety are only the divine cycle of those greatest works of God,—the cleansing and illumining of immortal souls, and their allocation in the eternal firmament of His glory.

This volume contains the lives of several famous saints; some well known to the general reader, others familiar only to the students of early and mediæval Church history. The name of the martyr Saint Perpetua, the alleged wife of Saint Peter, opens up the broad and little-known field of the most ancient collections of the preachings and wanderings of the apostles. These collections were made not only by the orthodox, as it seems, but by Ebionite and Gnostic sectaries, and are a striking example from the primitive Christian world of the ease with which history is made subservient to wrongful ends. With Saints Philologus and Patrobas (Rom. XVI, 14–15) we are still within the apostolic age. The claim of certain local historians who make the former the first bishop of Naples is dismissed by the Bollandists as reposing on a palæographical error. Nor are they willing to allow him the honor of opening the line of the bishops of Pozzuoli (Puteoli), since that tradition is scarcely older than the sixteenth century. The conversion of the comedian Porphyry in the midst of his blasphemous buffooneries opens up a view on the social persecution of the early Christians, and the touching story of the famous martyrs of Bologna, Saints Agricola and Vitalis, brings us to the days of Christian triumph, when the Roman world was ransacked for the bodies or souvenirs of the illustrious sufferers of the previous centuries. The dissertation on these heroes of the church of Bologna is a good specimen of the fine Bollandian manner in historical composition and criticism. It is from the

pen of Father Van den Gheyn, and with the dissertation on Saint Pierius of Alexandria, does infinite credit to his thoroughness, piety, and literary honesty. Whatever concerns the history of the school system of the primitive Christians has a living interest to-day; hence the pages of Van den Gheyn on Pierius are full of charm, introducing us, as they do, to the Alexandrine world of culture and refinement. Both Eusebius and Rufinus have celebrated the learning and piety of Pierius, whose right to a place among the early saints is undisputed. But was he a martyr? Was he head-master of the School of Alexandria? The Bollandists incline to answer both in the negative, holding with Saint Jerome that he died at Rome after the triumph of

Church, and maintaining that the positive testimony to the head-mastership of Pierius is too late and too weak to authorize the commonly accepted belief. In these days of devotion to textual criticism of the Scriptures it is pleasing to know that Pierius, after Origen, is the father of this science, and that it was he who formed Pamphilus, and perhaps Eusebius of Cæsarea, and contributed largely to the wide diffusion of the best texts of the sacred writings.

Since the days of Photius doubts have been cast on the orthodoxy of Pierius, as to the equality of the Holy Ghost with the Father and the Son, the pre-existence of souls, and the nature of the angels. The Bollandists, after Bull and others, defend him learnedly, and point out what has been often said, that Photius was not over-strong as a theologian, and was inclined to be finical with the primitive Christian writers, demanding of them a technical exactness in their formulas scarcely less perfect than the theological language of his own day.

With the mediæval saints we enter another world. There is, in the seventh century, the Irish abbat, Pirminius, the founder of Murbach in Alsace, and the apostle of Suabia, one of the great multitude of Irish evangelizers of Central Europe. There is, in the twelfth, Ermengol (Ermengaudus) of the mountainous see of Urgel, count, bishop, apostle, who was killed by a fall from a bridge that he was building for the poor peasantry of his Pyrenean diocese. There is, in the same age, Berardus, bishop of the Marsi, that hilly land about the Lago Fucino, which produced in Virgil's time the "*genus acre virum*" and gives yet a title to the ancient family of Colonna. Every one of these lives is a picture of devotion to public interests, superior intelligence, sustained labor. These men were the living stones worked into the walls of growing Christendom. They and their like made the mediæval world, out of which we have grown, and without which we are unintelligible. Their lives are full of details that illustrate the history, manners, feelings, institutions—the daily *werden* of those old Catholic ages. The Celtic saints are well represented in these two days—the apostolic abbat, Pirminius, the virgins Baya and Maura of the Isles, the Abbot Tigernach, the Breton Gobrian, bishop of Vannes, and the famous Malachy, bishop of Down and Connor, archbishop of Armagh, and apostolic legate. As far as known, the only life of Saint Malachy ever written is the famous one by Saint Bernard, his friend and passionate admirer. The Bollandists give it according to four twelfth-century manuscripts of Troyes, that came originally from Clairvaux, where Malachy died in 1148, in the arms of Saint Bernard. The study of Father De Backer on the life of Malachy will be to many the most valuable in this volume. He ex-

amines the authorities at the disposal of Saint Bernard for the life-sketch of his friend, and finds them to be, besides the conversations of the saint, the communication of Bernard's 'reverend brother and sweet friend,' Abbot Congan of Bangor, a letter from 'the brethren in Ireland,' the correspondence of Malachy and Bernard, the foundation-charter of Mellifont, the privilege of Innocent II, and some few other items. With the exception of the Bernardine life, nearly every other contemporary trace of Malachy is lost, and we may well pause in astonishment, for this shows us what treasures of edification and historic lore have gone with the Irish literature of the twelfth century.

The loss of these old materials is all the more to be regretted since they would cast much light on disputed questions concerning the nature of the early Irish hierarchy, the delimitation of the primitive dioceses, their relations to Rome, and their internal constitution. We may expect a weighty contribution to our knowledge when the Bollandists arrive at the ninth of November, feast of St. Benignus, the first successor of St. Patrick. The competency of St. Bernard to pass judgment on the internal ecclesiastical conditions of Ireland has been questioned.¹ Yet there was surely something strange in the Irish episcopate of the twelfth century when all of its members, on the occasion of a synod, were wont to sit at the feet of St. Bridget, in the person of her successor, the Abbess of Kildare. The parentage, life-chronology, and posthumous history of St. Malachy are admirably treated in this dissertation. His head lies in the Cathedral of Troyes; the other relics, commingled with those of St. Bernard and other saints, in the village church of Ville-sous-Ferté, whither they were solemnly translated in 1875, having suffered much in the storm of the Revolution. After all, if there was much to be deplored in the Irish church of the twelfth century, there was also much good, when it could produce such pillars of justice as Malachy O'Morghair and Laurence O'Toole; when its literature and art began to flourish on domestic and national lines full of promise; when it could furnish historians to Frederick Barbarossa, and strangers wrote the lives of its prominent bishops; when the crusading Bernard and the polished Norman canon of Eu looked on Malachy and Laurence, the product of Irish schools, piety, and culture, as the most saintly and zealous men who had yet appeared on the great highway of Europe.

The *method and procedure* of the Bollandists is the net historical result of nearly three centuries of experience in collecting and composing. The fierce polemics of the sixteenth century revealed many literary weaknesses on the Catholic side, the elimination of which was the gigantic work of the latter half

¹⁴ *Quæri nempe potest utrum extraneus iste satis cognoverit gentem hibernicam, patrum traditionum tenacissimam, lingua moribusque ab similem ab his omnibus quos inter Bernardus versabatur. Dixerit ergo criminis quod moribus stuebatur, pravum quod usus tolerabat. Attamen quod ultro concedent qui S. Bernardum vel levitur noverint, ea quæ ex suis cum Malachia colloquiis curiose collegit probe scire potuit, scilicet res ecclesiasticas in Hibernia non more romano tractari, et, quod pejus erat, omnem disciplinam misere labefactam ubique corruisse. Nec est cur id miremur, cum rem in contrarium eventisse majori miraculo esset. Minor quidem romanam inter ac Scotorum ecclesiam necessitudo frequentabat; frequens autem cum matre ecclesiarum commercium optima cautio est ne a canonum rigore recedatur.*" *Acta Sanctorum* (Nov. 3, p. 136).

of that century. The *Lives of The Saints* were in an especially bad condition: scarcely anything had been done to better the crude editions of the Golden Legend and Peter de Natalibus. Theologians like Melchior Canus and Louis Vivés lamented in vigorous terms that the lives of the philosophers were written with more care than the lives of the saints. Lipomani and Surius began to collect and to edit in greater numbers these ancient treasures, but the century was over before the man appeared who was to open the road across the vast fields of Catholic hagiology. This was the Flemish Jesuit, Herbert de Rosweyde, whose life was actually sacrificed (1629) to hagiological labors, and who bequeathed to his society the vast undertaking of the *Acta Sanctorum*. The execution of the ideas of De Rosweyde fell to John Bolland, from whom the collection takes its name, since he drew up the plan, collected the first materials, and labored for thirty-six years at them. Two other members of the Society, Henschen and Papebroch, formed with Bolland the literary triumvirate which gave its actual constitution to the *Acta Sanctorum*; founded the Antwerp (now Brussels) Museum of the Bollandists, the great workshop whence issue these massive folios; journeyed over a great part of Europe, examining libraries and archives, and copying or collecting whatever was of use or value for their purpose. They began the enormous correspondence of the Bollandists that runs up into the hundreds of thousands of numbers, and embraces the whole earth. They drew up out of the martyrologies the *nomenclator* or catalogue of saints to be venerated on each day, chiefly according to the Roman ecclesiastical calendar, added to it from other sources, completed separate lists of saints to be passed over or adjourned to other days, and cast the great dissertations in the form they have ever since preserved. It was the rare event of the combined genius of these men which set in motion the entire society, filled all Europe with hagiological enthusiasm, and carried at one rush the great work up to October, to fill out which month alone it has demanded the labors of two centuries. The greatest of the three was Daniel Papebroch, prince of critics, whom death surprised at the age of ninety-four, toiling over his manuscripts with all the dreamy fervor of youth, and whose share in the *Acta Sanctorum* is well defined in his epitaph:

QUOD ROSWEYDUS PRAEPARARAT,
 QUOD BOLLANDUS INCHOARAT,
 QUOD HENSCHENIUS FORMARAT,
 PERFECIT PAPEBROCHIUS.

The Bollandist composition of the life of a saint is a long and intricate labor. It begins at present with the study of all the materials that their library and archive furnish, and this is no small amount, for they are the depository of hagiological material since the beginning of the seventeenth century. The most authentic lives are collected in the best manuscripts or most reliable printed editions. The manuscripts especially are described with accuracy as to their origin, condition, authorship and contents; if they are numerous, the filiation is made visible.¹ After the collection of all the

¹The Bollandists publish at present a supplementary collection called the *Analecta Bollandiana*. It is now in its thirteenth year, and includes, besides critical notices of hagiological works, certain newly-discovered or perfected lives of the saints, acts of the martyrs, etc., which belong to calendar days already passed or not likely to be reached in the near future, or which for other reasons need to be made public.

ancient lives, original notices and references, whole or fragmentary, printed or unedited, in prose or in metre, written or monumental, their text is restored as nearly as possible to the condition of the original autograph, in the style and language of the original writer. In the course of this labor a multitude of points arise which need elucidation, and they are carefully noted for treatment in the formal dissertation that accompanies each life. Their work is of a judicial nature, a kind of literary canonization, a process made in the name of history, not as to material goods, but as to the right and title to a place among the saints. It recalls the Egyptian "judgment of the dead," and is a most serious thing, since it creates opinion and makes or unmakes historical belief. Cardinal Pitra says of their work, that "in this forum, where the lives of the saints are discussed, the hagiographer is at once judge, accuser, and advocate. All ages and places appear before him, and he must weigh contradictory evidences, decipher and compare ancient titles from all lands,—written law, traditional usage, history, diplomacy, archæology, chronology, geography,—all human knowledge has a share in this vast process. When the sentence is pronounced it is neither secret nor irrevocable, nor free from control, but declared before heaven and earth, offending often the pretensions of an entire nation, and the current prejudices and opinions of the age." Nor does their work stop with the death of the saint. His will, his burial, his cultus in mass and breviary, in architecture and the fine arts; the translation of his body, the fate of his relics; his feasts and miraculous intercession, are grave matters needing long discussion, and raising difficult problems. On the margin of the page runs a brief commentary, permitting the reader to seize at a glance the gist of whole columns of writing. The life of each saint thus prepared is read over carefully in print by the writer, then by the whole body of the Bollandists, and when it goes out, represents their united judgments. The traditional number of Bollandists is four, one of whom, the Senior, is the head director of this marvelous brotherhood, unequalled in the annals of literature. They have always disciples in training, to take the place of those whom death, or other causes, remove. It would be hard to over-estimate the literary virtues of these men; their patience in research, as manifested by an interminable correspondence and an almost finical fidelity in the reading of manuscripts; their journeys and labors in distant archives; their accuracy in reproducing whatever bears immediately on the life before them, either as ancient or modern literature or new monuments; their trustworthiness and abundance in citations; their care for the material comfort of their readers, and above all, the exquisite literary finish of the whole,—the last loving, refining touches put upon the work of years ere it be exposed to the curious gaze of the multitude, too often ignorant and unappreciative of the charms of the masterpiece.

The prefaces and dissertations of the modern Bollandists yield in nothing to the scholarly introductions to the *Monumenta Germaniæ*, the *Rolls Series*, and the other great *Corpora* and collections which European industry is daily putting forth. In all there is the same thoroughness, the same conscientious application of the most approved formulæ of the school, the same judicial composure in presence of the battling texts as they unroll their story. But there is more, it seems to me, in the Bollandists. These men are venerable priests, who feel at once a corporate, and a personal, present responsibility.

They are perpetual pontiffs at the altar of history, and disciples for ever at the feet of Clio. It is an eminently religious work which they perform, and only that conviction could have kept up so long the coöperation of a whole society and a whole nation at a work which is often thankless and sometimes fraught with danger. To men of faith it is a thrilling thing to tread forever in the vicinity of the saints and paradise, and to so treat of the glories of Catholicism that the latter shall not be robbed of her titles, nor the claims of truth suffer violence, nor the humble faithful receive scandal at seeing some pious local belief relegated to the shadowy land of legend and illusion. All honor, then, to the Society of Jesus and the Flemish nation, which have borne the brunt of this monumental work of Catholic energy and genius, and endowed the world with one of those immortal creations that rank with the peerless cathedrals, the powerful universities, the national legislations, and the vernacular literatures that gem the brow of Mother Church, and proclaim her ever youthful vigor and productiveness.

T. J. S.

THE BUILDING OF THE WEST INDIAN CONTINENT.¹

When the ancient philosophers found shells like those that live in the seas resting upon the mountain tops, they concluded that the land and sea had changed places. As the science of geology became established, such changes of level were more accurately described, but still from one side they have been studied only in recent years, namely, the gentle oscillations recurring over great regions as separated from those movements which produce mountain masses and abysmal depths. In the older formations beds of rock aggregating several miles in thickness, with occasional layers preserving the ripple marks of the ancient ocean waves upon their shores, show that the floors of the seas slowly sank as the muds and shells gradually filled up the basins and constituted great rock formations, which were eventually elevated, so that they are now exposed as land surfaces. Such movements, as also those to which we owe the high mountain regions, have perhaps resulted from the shrinkage of the earth's interior, or perhaps from² the expansion of the beds of newly-made rocks, on account of the rise of the internal heat of the earth, or in part from volcanic activity. These disturbances, to a greater or less degree, bend, fold, or break the strata, but the dislocations produced never disappear until the rains and rills wear away the whole formation and the rivers carry their remains to build up new lands in some distant sea. In addition to such changes of altitudes, geologists have recognized a slow rising of the coast-lines in some places and a sinking in others, but such changes, at least in late geological times, have been generally considered as restricted to very moderate limits. In recent years many scattered observations have been recorded, casting doubt upon this restriction of the undulations of the earth's crust, or where great movements have been demonstrated, they have been attributed to local causes, and not correlated with great regional movements.

It is only a few years since certain great valleys were referred to as in some way fissures opened by plutonic forces, and unusual depths of the sea near the coast were considered as unimportant irregularities. In the last half dozen years a small band of workers have given their attention to the de-

¹Summary of a public lecture given at the Catholic University, December 6th, 1894.

tailed movements of the continent. Amongst other phenomena, they have surveyed the strands of deserted shores for hundreds of miles, and have found that these beaches are no longer the level lines they were when they bounded the now shrunken bodies of water, but that in one direction they rise for hundreds of feet higher than in the opposite, where they may actually pass below the present water surfaces. These warped beaches show that there has been a gentle movement of the earth's crust in progress over continental areas without deforming the old drainage valleys or making mountain disturbances. It is these continental movements which have been studied with results far beyond our expectations.

From the structure of the valleys, whether a mile or twenty miles wide, alike in the mountain regions of the continent and across the coastal plains, it has been found that they are all formed by the action of the rains and streams, whilst the mountain-making movements have only elevated the lands and favored the erosion by the action of the atmospheric agents. The object of this special inquiry into the form and origin of the valleys was to enable us to compare the land valleys with those occurring beneath the surface of the sea. The result was that they have been found to have the same origin. Another set of phenomena has been observed in the lower reaches of the rivers, and we now know that all of them flow over buried valleys of great depth and breadth, showing that the continent was as high as the channels are deep at their mouths, and that such an elevated condition lasted for long ages whilst the valleys were being made by the rains, etc., as described above. But this inquiry could not of itself demonstrate a former elevation of more than a thousand or two thousand feet. The evidence for the great elevation had to be sought for beyond the modern coast line.

The actual margin of the continent is located at distances of from fifteen to three hundred miles seaward of the existing shores, where there is a sudden descent of two or three miles. Across the drowned terrace-plains or slopes, in front of the coast, many river-like valleys have been discovered. It is only half a dozen years since the writer hesitated to accept the evidence of the greater depths of the drowned valleys as due to the same causes as those nearer the surface of the sea, simply because greater altitude has not been amongst the precepts of book geology. In spite of this lack of foresight, further investigations have accumulated evidence amounting to demonstration that the drowned valleys across the coastal plains are continuations of the great buried valleys which pass seaward of the modern coast lines. These drowned valleys are now known by the dozens in the Southern States and in the West Indies. In their descent they increase in breadth and depth and receive many tributaries, just as land valleys. Some of them have been followed for distances of from fifty to two hundred miles, and one is six hundred miles in length.

The submerged plains traversed by the fjords are of the same structure and geological age as the neighboring lands on both sides of them. Indeed, the terrestrial movements have been so gentle that they have not obliterated the river-like character of the valleys.

The discovery of the systems of drowned river valleys at great depths becomes geological evidence that the West Indies and our continent stood as high as the fjords are submerged, barring some slight corrections for unequal

sinking of the land. Moreover, they prove that the Mexican Gulf and the Caribbean Sea were lately extensive plains, which drained into the Pacific Ocean. Then the adjacent continental and insular regions formed high table lands, from one and a half to two and a half miles higher than to-day, having a climate almost arctic. From the study of the formations out of which the valleys were excavated and the accumulations which have subsequently partially filled them, the date of the recent elevation of the continent has been determined. There were two great epochs of high elevation, in the periods which geologists call Pliocene and in the following Pleistocene or glacial age; but between these two epochs of elevation, the continent subsided so that 250,000 square miles of the Southern states were drowned and the islands reduced to a few small masses of land. The great elevations may not have been of equal magnitude; but after the later one the region again became depressed to a level somewhat below the present altitude; and since that change, it has suffered minor oscillations of level. It would appear that in the depressions following both epochs of elevation there was a natural Nicaraguan canal.

The changes of level were those affecting broad continental regions which did not generally obstruct the drainage systems, nor were they accompanied by extensive mountain-making movements. To this statement there was a notable exception in Central America, where in place of the region sinking, it remained somewhat elevated and formed a great barrier across the old continental valleys. This barrier has been further deformed, not merely by terrestrial warping, but by the further elevation of mountain ranges and by the accumulation of volcanic deposits.

At the commencement of both epochs of high elevation, there was a large assemblage of wild animals roaming over the Southern States, but each fauna was in turn exterminated. That of the later or Pleistocene period included elephants, horses, camels, and tapirs, all of which became extinct in North America long before its discovery by Columbus. The changes of the climate with the accompanying variations in the physical conditions and of food-supply, when the country was passing from the tropical savannahs and forests to the mountain deserts and arctic tundras was sufficient cause for the destruction of mammalian life from greater regions than those submerged by the succeeding depressions of the continent, and consequent local extermination of all forms of life.

The present studies are in their infancy, nor can we foresee their results. Physical changes will perhaps explain the distribution and extermination of fauna already known, while the idea of the fixity of continents will be amended, allowing to our own a much farther extension east and west. There appears no geological limit to the changes of level of land and sea, with the consequent great changes of climate. In the changes of level in both directions, we may find the causes that produced the late glacial period, though of these gently moving undulations on a vast scale there is as yet no adequate explanation.¹

PROF. J. W. SPENCER, PH. D.

¹It is only due to the Rector of the Catholic University that an acknowledgment of his appreciation of scientific investigations be given, for even before the scientific results concerning the bridging of the Antillean seas was announced to the scientific world, he kindly requested the author to lecture upon the subject at the University.

BOOK REVIEWS.

Martyrologium Hieronymianum ad fidem codicum adjectis prolegomenis ediderunt JOH. BAPT. DE ROSSI et LUDOV. DUCHESNE. *Acta Sanctorum* Novembris t. II., p. 1. Reprint (4°) by Polleunis and Ceuterick, Brussels, 1894.

The document that goes under the title of the *Martyrology of St. Jerome* is one of those indispensable treasures of Christian antiquity without which the historian would be often at sea. It forms the basis of the *nomenclator*, or great catalogue of Saints that directs the Bollandists in their labors. It is the thread which guided De Rossi in his studies on early Christian Rome, and in his critical edition of the *Liber Pontificalis* Duchesne makes constant use of its information. First edited by Florentini in 1668, at Lucca, a new recension has been ardently desired by all who study the antiquities of the Christian Church. Hence the value and the timeliness of this contribution to our knowledge of a venerable historical monument.

We know that the primitive Christians kept with jealous care the lists of their martyrs and confessors of the faith. The martyrdom of St. Polycarp, the words of Tertullian and St. Cyprian, the list of Sardinian confessors given by St. Victor to Marcia the wife of Commodus, and many other evidences, show with what care these precious catalogues were kept. Special notaries were detailed to take down the judicial interrogatories, with the responses of the martyrs and the description of the final exit of the trial. Sometimes the martyrs left accounts of their sufferings, or eye-witnesses drew them up for the Church. Again, the municipal courts furnished copies of the official *acta*, either through favor or for money. A great deal of these acts, letters, reports, etc., was destroyed in the persecution of Diocletian; but those saved did not lose their value in the fourth century, after the conversion of Constantine. Many of them were collected and published by Eusebius in their complete text, a kind of *corpus martyrologicum*. On the other hand, from very early times every church had its list of annual feasts, and on that list were inscribed the commemorations of many martyrs of general or local fame. Such ecclesiastical calendars surely existed in the beginning of the fourth century at Rome, and their existence is evidenced for the same age at Alexandria, Nicomedia, in Africa, and perhaps at Antioch.

It is not true that these calendars contained all or nearly all the famous martyrs of the Church. There are martyrs mentioned in St. Cyprian's letters of whom the African calendars say nothing. There are others like Justin and Apollonius and Liberalis, of whom the Roman calendars make no mention. Quite lately a fragment of inscription has been discovered at Marseilles, from which we learn of the martyrdom of Volusianus and Fortunatus. The stone shows that they were scarcely less famous than the martyrs of Lyons and Vienne; yet the Gallic records do not chronicle their fate. In the fourth and fifth centuries there was a notable activity in the compilation of ancient martyrdoms. They were now titles of glory, not only to churches, but to cities whose patrons they became. Hence the need of lives for liturgical pur-

poses and popular curiosity. The curial archives of the cities contained yet the official accounts of the sufferings of many martyrs, and it is perhaps from them that have been drawn those remarkable pages which Le Blant has added to the *Acta Sincera* of Ruinart.

It was not only orthodox Catholics who wrote the lives of martyrs; heretics displayed great zeal in the same line, so much so that at the end of the fifth century the Roman Church had ceased to read publicly the acts of the martyrs, because of the frequent corruption of their texts by the heretics. In the following century, however, we learn from a letter of Gregory the Great that the Roman Church was wont to use a single volume in which, not the text of the passions, but the names, places and days of death of a multitude of martyrs were given in the order of the ecclesiastical calendar. A contemporary writer, Cassiodorus, calls this collection the *Martyrology of St. Jerome*. He is the first to do so, and there is no warrant for such an assertion, since neither in St. Jerome himself nor in his continuator Gennadius is there any reference to such a work.

If we go now across the Alps, and imagine ourselves in the early part of the ninth century, previous to the martyrologies of Florus, Hrabanus, Wandalbert, Ado, Usuard, and Notker Balbulus, we shall see that there was then in use in the liturgical service a book called the *Martyrology of St. Jerome*, but which had nothing more to recommend the title than the forged correspondence of that saint with two Italian bishops, Chromatius and Heliodorus, the same letters that had misled Cassiodorus. For the rest it was very much like the volume mentioned by St. Gregory and Cassiodorus; only it had a great many Gallic peculiarities in the shape of feasts, commemorations of saints, local references and usages, which were certainly not found in the Latin martyrology cited by them. A close internal examination of the manuscripts in which this work is preserved shows that in the course of the sixth century it underwent a thorough recension at Auxerre in Gaul, and was there made useful for the churches and dioceses of that province. In its original Latin form it has disappeared, doubtless for ever, while with these Gallic modifications it made the circuit of Europe, was the basis of the lost martyrology of Bede, and its re-edition by Florus, as well as of the ninth century martyrologies, and the modern Roman, all of which are constructed on its framework, embody much of its materials, and present countless features of the original. What are these features? How many are they? How do they correspond with the original from which they are derived?

Here is precisely the *nodus* of the question, and the source of all the attention paid to the *Hieronymianum* in the last three centuries. The book known to St. Gregory and Cassiodorus contained a multitude of exact references to early Christian life,—the persons of martyrs and confessors, the days and manner of their deaths, the basilicas and cemeteries where they rested, the places where they suffered martyrdom. It was a kind of a *Breviarium*, in which was summarized a world of information whose original authentic sources are forever lost. If we reflect for a moment on the tremendous activity of our age in all things pertaining to those remote times, we shall at once seize the importance of every attempt to restore to us in its original form a document so full of direct and indirect information on Christian geography, topography, chronology, history, liturgy, and art.

It would seem easy to remove all the Gallic peculiarities, and, in fact, these have been long since detected and classified. But when we examine the remainder, we come across one of the most tangled documents in all history, one which finds its counterpart only in the *Chronicle of Eusebius*. The same names or series of names recur in different columns, and not always near one another. The same names are often repeated two or three times in the same column. The names of places are likewise repeated in a similar manner, and attached to the wrong saints. In a word, there is the utmost confusion of materials. This did not take place in the mediæval times. Just such a confused *pulmentum* lay before the scribe of Auxerre when he prepared it for Gallican liturgical uses. We know this from the oldest manuscripts of the *Hieronymianum*, some of which are of the eighth century, and show already the confusion of which we speak. Nevertheless, it is easy to see that they all embody a common text, the recognition and disengagement of which is one of the chief historical difficulties of our epoch. It is possible, by going over all the monuments of the cultus of the individual saints mentioned in the *Hieronymianum*, to throw a great deal of light upon the situation. The early liturgical books, the passions and acts of the martyrs, the art-monuments, traditions, and local memories would cast many rays of light on every problem. But this tedious and delicate task is reserved for the commentaries on the text when it is at last satisfactorily constituted.

In the meantime the editors hope to reconstitute the corrupted text by a study of the most ancient church calendars out of which the *Hieronymianum* seems to have been originally constructed. These are a Roman calendar, begun in the fourth century and modified from time to time until A. D. 422; a Greek Martyrology executed at Nicomedia about A. D. 362, out of the collection of ancient martyrdoms made by Eusebius in the first half of the fourth century; pre-Constantinian catalogues of martyrs, very numerous; calendars of the churches of Alexandria and Antioch, and many materials collected from various Italian, Spanish, and other sources. This calculation is borne out for many ancient Oriental saints by the oldest manuscript martyrology in existence, the Syriac *Codex Nitrianus* of the year A. D. 411-412, now in the British Museum, and which appears to be an abbreviation of the Greek martyrology just mentioned. In the latter half of the fifth century all this was at hand to an unknown compiler in the north of Italy. He picked out all those *qui in suis locis in amplissima festivitate fuere*, and could then dare to put the venerable but ancient names of Hieronymus, Chromatius and Heliodorus at the head of his work, and thus commend it to posterity. Through the long and careful studies of De Rossi and Duchesne so much is known concerning the earliest genesis of the *Hieronymianum*.¹

It remains now to re-establish the original text out of the above materials, or their fragments or representatives. But the editors did not think the time was propitious for that task; they have therefore given us instead an accurate recension of those manuscripts which most probably represent the text of the *Hieronymianum* as it lay before the scribe of Auxerre at the end of the sixth century. The manuscripts of the martyrology are quite numerous, and are known as

¹De Rossi, *Roma Sotterranea* I, p. 112; II, pp. X, 39; III, p. 186; Duchesne, *Les sources du Martyrologe hiéronymien*, in the *Mélanges d'archéologie et d'histoire*, (March, 1885.) *Innesbrück Zeitschrift fuer Katholische Theologie* (X. 380.)

pleniores and *contracti*, according as they give the full text, or only excerpts made for the use of particular churches and monasteries, and additions of proper feasts and commemorations of particular saints. Of the complete manuscripts ten are now known, while the first editor, Florentini, had only four at his disposal. The abbreviated are some thirty in number, and have not the same importance as those which contain the entire text, though both in them and the derived martyrologies occur frequently the invaluable brief historical epitomes which are so marked a characteristic of the original *Hieronymianum*, and have been frequently suppressed or compressed in the later recensions. The manuscripts of Echternach, Berne, Weissenburg, and the Lorsch fragment, represent the traditions of the eighth century, and, strange to say, are all of Anglo-Saxon origin. That of Weissenburg is dated A. D. 772, and that of Echternach was probably written by a companion of St. Willibald, and is supposed to come the nearest to the original recension of the scribe of Auxerre. This is very interesting, since St. Willibald received his education in Ireland, and the old Martyrology of Donegal is said to be closely related to the Echternach manuscripts of the *Hieronymianum*.

The complete manuscripts are divided by the editors into four families, or distinct archetypes: those of Echternach, Berne, Lorsch, and Fontanelles the latter place being the site of the famous monastery of St. Wandrille, in the Diocese of Rouen. To it belongs the codices of Corbie and Sens, that of Weissenburg, and those of Lucca, Florence and Vallombrosa, representing the palæographical tradition of France and Italy. All of these manuscript, have a history, and what we know of them makes us regret the loss of two others, one referred to by the Abbot Hilduin at the beginning of the ninth century, and another that belonged in the tenth century to the Irish monastery of Bobbio.

Though we have not yet that text-recension of the original *Hieronymianum* which has been so long awaited, a great step has been made in the right direction. The manuscript material has been collected, sifted, classified. The best codices are brought together in parallel columns, and the state of the problem made visible to every student. In the valuable prolegomena of seventy-five folio pages, De Rossi and Duchesne, overcoming countless difficulties, have untangled the literary vicissitudes of this ancient document, laid bare the elements and the methods of its genesis, and furnished an admirable model of a compressed but lucid and instructive introduction. Though it is only what we might expect from the editors of the *Inscriptiones Christianas* and the *Liber Pontificalis*, it is, nevertheless, a cause for rejoicing to see our fellow-Catholics in the front rank, nay, the leaders of historico-literary criticism. There will always be something pathetic about these pages, for they were the last great labor of the incomparable critic whose hand and brain are forever stilled among men. Indeed, it seems like a shadow of the heavenly apotheosis that he should, while living, take a place in the splendid *Propylæum* of the *Acta Sanctorum*. But he leaves behind him a band of disciples in whom love incites genius, and the greatest of whom is, undoubtedly, he whose name appears on the title page of this essay as the co-laborer of De Rossi, and who has re-awakened in our generation the traditions of the great French school of Mabillon and Montfaucon, and shed a new and wondrous lustre on the brows of that nation which has ever been the queenliest daughter of the Church, and the most intellectual apostle of Catholicism. T. J. S.

La fondation de l'université de Douai, par Georges Cardon. Paris, 1892, pp. IV-546.

Though this work was published some two years ago, an apology is scarcely needed for devoting a certain space to its contents. The subject-matter is of a peculiarly attractive kind, being the history of the most celebrated of the Catholic universities founded in the sixteenth century; one, also, especially dear to English-speaking Catholics. The book itself is of great value, and the foundation of any ancient university especially touches those who assist at the first growth of a new one. The work of M. Cardon is divided into two parts. In the first he introduces us to the origins of the university, the first steps taken by the citizens of Douai, the chief promoters of the idea, the opposition, the formal erection, and the inauguration. In the second part our author studies the administration and privileges of the university, the organization of its faculties and its teaching, the colleges and the students. Out of a multitude of interesting facts we can only dwell upon a few, and those the most striking.

M. Cardon rightly insists on the peculiar conditions of time and place in which the university came forth. The prosperity, industrial and commercial, of the Low Countries through the fifteenth and in the first half of the sixteenth century, was something phenomenal. Its cities were numerous and wealthy. Bruges, Gand, Antwerp, Malines, were the most attractive sites in Europe, and contemporary histories tell us of

"The pageants splendid that adorned those days of old,
Stately dames, like queens attended; knights who bore the Fleece of Gold;
Lombard and Venetian merchants, with deep-laden argosies;
Ministers from twenty nations; more than royal pomp and ease."

The arts and sciences were not less flourishing; it was the epoch when the Van Eycks and the Memlings produced their masterpieces; when Josquin Despres and Rolland De Lassus (Orlando di Lasso) created modern music; when Philip de Commines and Froissart fashioned the historical prose of France; when Thomas a Kempis wrote the most beautiful ascetic book that ever came from the pen of man; when Erasmus opened the way to scriptural and patristic criticism; when Denys le Chartreux and Adrian of Utrecht explained the mysteries of theology. In the Low Countries the Renaissance was not the skeptical and frivolous-minded movement that it was in some other lands; there it took on a grave, religious character, and attracted men to scientific tasks rather than to works of the imagination. It was a popular movement rather than the special creation of dilettanti. The cities had their halls of rhetoric and a large share in the development of studies; indeed, the municipal independence of those days demanded magistrates capable of carrying on difficult and complicated labors. Knowledge was then especially requisite for the social and political functions of life; Charles the Fifth was wont to surround himself with learned men and successful professors, like Viglius. Withal, this brilliant civilization had its dark spots, and when the Reformation arrived, Luther found sympathizers in the north, and Calvin in the south. That their teachings did not make greater progress in Belgium for the next fifty years was owing to the strong, repressive hand of Charles the Fifth and to the University of Louvain, then at its apogee, and whose great doctors, Driedo, Latomus, Tapperus and Ruvesteyn, had refuted the errors of

the reformers, and strengthened the government in many ways, e. g., by publishing in 1540 the first *Index librorum prohibitorum*. Still, the general impression in the Low Countries was that of men dwelling over a threatening volcano, until two important acts were done that secured for centuries the best interests of the Catholic religion. The first was the creation of fourteen new bishoprics, with three metropolitans at Malines, Utrecht and Cambrai, the former with primatial honors. The second was the opening of a new centre of studies, which should be to the French-speaking population of the land what Louvain was to the Flemings, and prevent Catholic youth from frequenting the universities of Paris, Orleans and Geneva, under the pretext of acquiring French.

This was the *raison d'être* of Douai. It rose as a bulwark of Catholic interests, and its best friends were always ardent Catholics. Among the earliest of its promoters were Richardot, bishop of Arras, and Jean de Vendeville, a Louvain professor, who afterwards submitted to St. Pius V. a project for the conversion of the Orient, suggested the creation of the Propaganda, brought about the opening of two clerical seminaries at Louvain and Douai, aided Allen in the foundation of his college, and after the death of his wife, took holy orders, and died bishop of Tournai. Douai had, therefore, a pronounced Catholic character from the beginning, and it ever retained the same.

In such a period of intellectual activity it could not be hard to find excellent professors for the new university. In fact, men of the first rank as scholars had been found for the fourteen new bishoprics, such as Jansenius for Gand, Rythovius for Ypres, Lindanus for Ruremond, Sonnius for Boisle-duc, Torentius for Antwerp. Similarly, among the religious orders, arose teachers like Lessius, Bonfrerius, Cornelius a Lapide, while other men of high standing were loaned to the German universities of Dillingen, Ingolstadt, Graetz, Prague, Cologne and Munich. Nevertheless, the recruiting of professors for Douai went on slowly. Louvain did not care to give up her capable teachers, and among the other available scholars some had become suspected of heresy, and others had gone over to the adversary. An accident, deplorable in itself, made the fortune of the Douai schools. The persecution of Elizabeth cast upon the shores of the Low Countries many illustrious English scholars and churchmen, who were received by the people with great kindness and protected by the civil authorities. Many of them turned to Douai, and obtained chairs in the new faculties. Of these exiles the most famous were Richard Smith, William Allen and Thomas Stapleton. Under its new doctors, Flemish and English, Douai entered on a glorious academic career. In less than a century, and in spite of the desolating wars of the time, the university gave to Catholic literature the most profound of controversial works in the *Principiorum fidei demonstratio* of Stapleton, the most perfect specimen of exegesis in the commentary of Estius on the epistles of St. Paul, one of the most solid and faithful interpretations of St. Thomas in the commentaries of Sylvius, and a vast work of positive theology in the commentaries of Estius on Peter Lombard. We must add to these the six volumes of the last edition of the *Glossa ordinaria* of Liranus, by Leander of St. Martin (John Jones), the editions of Floard and Hrabanus Maurus, by George Colvener, and the numerous works of Richard Smith, Richard Bristow, Richard Broughton, as well as those of Allen and Stapleton, which, being united, form a controversia library of unequalled value.

Douai has an immortal interest for English-speaking Catholics. Of all the colleges which went grouping around the University, none was more intimately attached to it than the *College of the English Priests*, or the *College of the Pope*, as it was called. It was, more especially than others, the creation of the University, and in particular of the Faculty of Theology, in which its founder was a professor. It was in a conversation of Allen with Vendeville, the real founder of Douai, that the notion of the English college first cropped out. "It was you," writes the former to Vendeville, "who presided over the whole enterprise, and contributed the first means of support at a time when the English were little inclined to contribute, and would not believe that from so modest a source could come the conversion of a whole kingdom." The students of this college lived the life of the University; they breathed its literary atmosphere, and dealt familiarly with its professors and students, though they did not follow its courses of teaching, having at home a domestic and briefer training, which permitted them to enter more quickly on the English mission. Only the more talented of the English students went up for degrees, those especially who came from Oxford as Masters of Arts. Between 1569 and 1578 the degree of bachelor of theology was given to twenty-one English students, and that of licentiate to nine. From 1569 to 1600, a period of thirty-one years, there were twenty-one doctors of theology, and among them four Englishmen, William Allen, Thomas Stapleton, Richard Bristow and Richard Hall.

The version of the Bible in common use among English-speaking Catholics was projected and begun at Douai in the midst of difficulties innumerable. It was from Douai that went out during the sixteenth and seventeenth centuries those bands of intrepid confessors of the faith, of whom it has been said that "no eye ever saw them enter England, and no portion of it was ever without them." Douai was truly a House of Martyrs, no less than the *Missions Etrangères*, at Paris. Their acts may be read in Tierney's *Church History of England*, but their memories are eternally green in the minds of all who love fidelity, and honor patient trust in God and ideal devotion to a pure and holy faith. The English colleges of Rome, Valladolid, Seville, Lisbon and St. Omer, where the first bishop of the United States was educated, were founded on the model of Douai. Under the shadow of its walls the English regulars found a refuge. In 1603 the English Benedictines founded there a house, which yet exists. In time came the English and the Scotch Recollets, and seminaries for the Scotch and the Irish were founded within the purview of the University. Cardinal Wiseman was right when he said that no English-speaking Catholic could traverse without emotion the quiet streets of old Douai, which echoed so often to the feet of those "seminary priests," that "Marian clergy" who nurtured there the spark of English faith in the long dark night of exile and persecution.

The University of Douai was inaugurated October 5, 1563, on the eve of the great religious discords in the Low Countries, and just as a long domestic warfare was opening, which was destined to see nearly every European people pay its bloody quota to ambition and pride. On the one side there were ranged the northern provinces of the Low Countries, aided by the Protestants of France, England, and Germany, with William the Silent at their head, succeeded in turn by his sons Maurice and Frederick Henry. On the other

side were the southern provinces united with Spain and Austria, under the leadership of Alba, Don Juan of Austria, Farnese, and Spinola. In 1632 peace was concluded, but the unity of the Low Countries was a thing of the past; their vigorous political body was halved forever, and their natural progress indefinitely retarded. Some years later Louis XIV incorporated with France one-half of Flanders and the Hainaut, and of the great political body created by Charles the Fifth there remained but the heart. Douai fell to France, and its university, cut off from the national life and traditions, languished on until the Revolution swept it away. It has lately been restored at Lille by the Flemings of France, who have preserved no small share of the qualities of their Belgian brothers. May our youthful sister live long to render to the Catholic cause in our actual controversies services no less signal than those which her predecessor rendered to the Church in the polemics of former times!

T. J. S.

Documenta selecta e tabulario secreto Vaticano quae Romanorum Pontificum erga Americæ populos curam ac studia tum ante tum paulo post insulas a Christophoro Columbo repertas testantur Prototypia descripta. Typis Vaticanis viginti quinque exemplaria ita sunt adornata ut illustrioribus tantum bibliothecis distribuereentur, Romæ, 1893.

This is a magnificent specimen of the printer's art: paper, photogravure, printing, every element in this folio volume of one hundred pages is of the highest perfection. The dedication of the volume to Leo XIII. informs us that it was gotten up by the personal researches and at the personal expense of J. C. Heywood, *Americanus e cubiculariis SS. D. N. ense et pallio distinctis cui ipsi Reipublicæ moderatores hujus rei procurandæ officium demandaverant*. Only twenty-five copies were published for distribution to the most illustrious libraries in the world. The library of the Catholic University was favored with one.

In the summer of 1892 Congress passed a resolution requesting the Pope to loan for exhibition at the World's Columbian Exposition certain manuscripts, maps, and printed volumes relating to the voyages of Columbus, and the discovery and early settlement of America. Mr. J. C. Heywood, an American, formerly resident in Philadelphia, a chamberlain of the Pope, and a ripe scholar, was deputed by the State Department to secure this historical exhibit. He set to work in the Vatican archives, and from them extracted the documents, the fac-similes of which are reproduced in this volume. These documents may be divided into four groups: those which relate to the bishopric of Gardar, Greenland; those which relate to the line of demarcation traced by Alexander VI. between the Spanish and the Portuguese discoveries; those which relate to the sending by Alexander VI. of the first missionaries to America; those in which Julius II recommends Bartholomew and Diego Columbus to King Ferdinand of Aragon.

It will be seen at once from this résumé that here are original documents for the earliest history of America of the very highest importance. To refer only to the first group, it is now put beyond a doubt that Greenland, colonized by Norsemen from Iceland, became Christian in the first quarter of the eleventh century; that the bishopric of Gardar was established in the first quarter of the twelfth century; that a line of bishops in that see continued without interrup-

tion to the beginning of the fifteenth century; that during all this time there was continuous ecclesiastical intercourse between the bishops of Gardar and the Holy See; that in 1492, on the eve of Columbus' voyage to the West, a bishop, after a vacancy of almost a century, was named for Gardar by Alexander VI.

Is there to be found in those documents any proof that the Catholic Norsemen of Greenland had extended their wanderings to the North American mainland? We are obliged to answer that there is no positive evidence for an affirmative answer. There is, however, in the letter of Nicolas III to the Archbishop of Drontheim (Jan. 31, 1279), and also in the letter of Martin IV to the Archbishop of Drontheim (March 4, 1282), passages from which an affirmative answer might be inferred with some show of reason. The Archbishop of Drontheim, Norway, was the metropolitan in whose province was the suffragan see of Gardar. Ordered by the Holy See to collect throughout his province the Peter Pence, he seeks a dispensation, for reason of the length of the journey, from a personal visitation of the far away diocese of Gardar. He is dispensed from a personal visit and is allowed to send instead delegates.

The dispensing letters speak not only of Greenland but also of the other islands and neighboring territories. Now what can have been those other islands and neighboring territories but Markland, Helluland, and especially Vinland, which is frequently mentioned in Icelandic literature as a country southwest of Greenland whither Greenlanders, Icelanders, and Norsemen from Norway, went on frequent voyages for timber and peltries. This is all about the mainland that can be deduced from the documents in this volume. Where Vinland was, to what extent it was visited, exploited, or colonized, are questions that must be solved, and we believe can be solved, from other sources than these. The thanks of the University are due to Mr. Heywood for the honor of being counted among the twenty-five more illustrious libraries in the world.

T. O'G.

NECROLOGIES.

JOHN BAPTIST DE ROSSI.—After more than a half century of intellectual labors, the greatest of Christian archæologists went to his reward September 20, 1894, at Castel Gondolfo, near Rome, the summer residence of the Popes previous to 1870. He was born February 23, 1822, at Rome, and though otherwise an humble man, was always proud of this fact. From his earliest youth he followed archæological studies as his special vocation, and when scarcely twenty was known to the scholars of Europe as the most promising student of ancient classic inscriptions and Christian antiquities. He never belied the hopes thus early centred on him, and in fifty years finished enterprises and published works that might seem herculean even to a learned academy or a government. He was pre-eminently an epigraphist, and the results of his labors, not to speak of minor publications, are consigned to posterity in two great works: the *Corpus Inscriptionum Latinarum*, carried on since 1854 by the Royal Academy of Berlin, and the *Inscriptiones Christianae Urbis Romae septimo saeculo antiquiores* (Rome, 1861, 1888). In the sixth volume of the former, in union with Wilhelm Henzen, he collected and commented on the Latin heathen inscriptions of the city. In the two volumes of the latter, the only ones yet published, he began the systematic and complete collection of all Christian inscriptions of Rome and its suburbs, which belong to a date earlier than the year A. D. 600. In addition, he contributed much to the edition of the works of the great numismatist and epigraphist, Bartolomeo Borghesi. He is better known to the general public by his researches in the Roman catacombs. His zeal and genius found the widest field of action in these mysterious cities of the dead, and for years he traversed them in every direction, adding constantly new ones to the list of those already known, writing their history, explaining their architecture, collecting their antiquities, unearthing their works of art, and commenting with erudition, insight, and sympathy on every trace of ancient Christian life, from the scratched prayer of a chance visitor, to the splendid subterranean mausolea of popes and nobles and famous martyrs. His researches have been published, but in part only. The *Roma Sotterranea*, in three folio volumes (1864, 1867, 1877), contains only the description of the cemetery of Saint Callixtus, but is a model for all future labors of the kind. In connection with these catacomb studies he carried on a *Bullettino di Archeologia Cristiana*, in which he deposited the fruits of countless special researches, and by which he kept alive the interest and curiosity of a wide school of disciples in all parts of the world. The art and literature of mediæval Rome were dear to him as a patriot, and he has left a monument of his affection for the City in the *Mosaici delle Chiese di Roma anteriori al secolo XV* (1872-1894). He was for fifty-two years one of the official scribes of the Vatican Archives, and pushed forward greatly the cataloguing of its treasures. He was made life-guardian of the Vatican Christian Museum by a special act of Leo XIII. The Christian Museum of the Lateran is chiefly his work—indeed, he was the moving spirit in everything that pertained to the study of the most ancient monuments of

Rome and Christendom. His minor works are several hundred in number; their mere titles cover over twenty-five folio pages, and show what a polyhistor he was, how large the range of his activity, and how accurate and sympathetic his culture. The great work on the Christian Inscriptions will be continued by his disciple, Prof. Gatti, to whom he left all the materials collected for that purpose. Many of his manuscript treasures will be deposited in the Vatican Archives; among others, the preparatory sketches for a great Christian Topography of Rome. His library remains in the possession of his brother, and the family retains his immense correspondence of over 12,000 letters. We learn with pleasure that the *Bullettino* will not be dropped; his disciples will carry it on with some modifications. De Rossi was a critic of the highest order. Many important discoveries in the realms of theology, art, and architecture will forever bear his name. His method was simple enough—the historical method, the use of chronology and topography, the collection of all the monuments in whole or in part, their illustration by ancient writings, respect for the most insignificant remains or traces, thoroughness of description. His principle was truthfulness. In exposition full, in speech candid, in judgment modest and calm, he was a paragon of literary honesty, a man who scorned to befog the thought of any reader, or to consciously conceal an iota of his finds, whether within or without his own mind. Under great temptation he was loyal to his religion and his sovereign. He exercised with dignity the duties of a citizen. As a man and a Christian his conversation was edifying and elevating. Like many men of a single purpose, his disposition was innocent and attractive. He had the heart of a teacher, and drew about himself a goodly number of choice spirits, from many lands, and not always of his own faith. He was entirely at their disposal, and many a volume within these last decades owes its inception and much of its contents to the advice and direction of the good old *Maestro*, whom to know was to love. Humble, charitable, toilsome, his was a model of the antique Christian life. May he rest at last with the martyrs whose annals he so amply illustrated, and with those holy founders of the Roman Church whose titles he so gloriously unearthed and magnified. *Pax tibi cum sanctis!*

HENRI FEIJE, professor of canon law, died at Louvain, May 26, 1894. He was a disciple of Verhoeven of Louvain, whose book on the rights and duties of the clergy, secular and regular, attracted much attention at one time. He won his doctorate in 1848 with a treatise *De Matrimonii Mixtis*, a subject that had attracted him while yet a licentiate. The learned Binterim had published at Dusseldorf, in 1846, a brochure on the authority of a parish priest to bless a mixed marriage, otherwise in due order, when the parties had already contracted marriage before a non-Catholic minister. This was criticised by Feije in a reply that Binterim himself translated into German, accompanying it with a new dissertation. Feije answered in another pamphlet entitled: *De nuptiarum benedictione: ἀπόκρισις ad virum eximium Josephum Binterim*. Amsterdam, 1848. On the death of Verhoeven, Feije succeeded to the Chair of Canon Law, which he held until 1885, when he resigned as *Doctor Emeritus*. He was one of the most eminent canonists of this century, and a teacher of rare skill in imparting knowledge. Although alone in his department he founded at Louvain a school of law from which many distinguished scholars have issued. The proof of his ability is in the numerous dissertations of his

students on the impediments of marriage, public and private oratories, Christian burial and cemeteries, the residence of beneficed clerics, the rights of the Church in universities, the Cathedral chapter *sede vacante*, clerical seminaries, the *placitum regium*, concordats, and other subjects of living interest. Though repeatedly urged to do so, he never published his lectures. In 1867 appeared his work, *De Matrimonii Impedimentis et Dispensationibus*, a book which has outlived several editions and will long remain among the most valuable authorities on the subject. He left, moreover, a number of articles and academic discourses, e. g., on the Index and Gallicanism, the Council of Nice, the Peter's Pence, the canonist Van der Zype (Zypaeus) and the Temporal Power. In 1867 he was called to Rome to take part in the preparatory labors for the Vatican Council, and remained there till 1870, as a consultant of the commission of direction and of the commission on discipline. No doubt the next year-book of Louvain will give ample details on the career of one who did so much honor to his *alma mater*.

WILLIAM ROSCHER, political economist, died at Leipsic June 4, 1894. He was born at Hanover in 1817, became privat-docent at Goettingen in 1840, and professor at Leipsic in 1848. Roscher founded in political economy the so-called *historical school*, which admits no absolute, constant, universal truths as proper to that science, but only relative, variable and particular principles, dependent on the conditions of time, place and degree of civilization; hence its disciples do not allow that there can exist a cosmopolitan political economy. It can never be more than national. Its chief aim is the description (Schilderung) a) of the economic nature and needs of each particular people; b) of the laws and institutions destined to meet the popular wants; c) of the proportion of success which these dispositions have met with. This school, which must not be confounded with the *juridico-historical* school of the illustrious Savigny, counts a number of prominent adherents, not only in Germany (Knies, Hildebrand), but in France (Walowski), in England (Cliffe Leslie), in Hungary (Kantz), in Holland (Hamaker), in Italy (Schlaparello). The ablest adversary of Roscher is Menger, professor at the University of Vienna. The following are the principal works of Roscher: *System der Volkswirtschaft*, 4 vols.; *Geschichte der National-Oekonomie in Deutschland*, 2 vols.; *Ueber das Verhaeltness der National-Oekonomie zum Klassischen Alterthume*; *Disputatio prima de doctrinae oeconomico-politicae apud Graecos primordiis*; *Leben, Werke, und Zeitalter des Thucydides*; *Umriss zur Naturlehre der Staatsformen*; *Geschichte der Englischen Volkswirtschaftslehre des XVI und XVII Jahrhunderts*; *Die Deutsche National Oekonomie an der Grenzscheide des XVI und XVII Jahrhunderts*; *Volksgeschichtliches Leben der Monarchie, Aristocratie, und Demokratie*; *Un grand économiste français du XIV siècle*.

SIR AUSTEN HENRY LAYARD, traveller and diplomat, died June 5, 1894. He was born at Paris in 1817. In 1841, through the instrumentality of M. Botta, a French consul-general, he became acquainted with the great ruins of antiquity at Mosul, near the mound of Nimroud. Shortly after he began the excavations which have yielded such notable additions to our knowledge of Oriental life, literature, history and art. Political life and the diplomatic service engaged much of his attention. He will be best remembered by his works, *Nineveh and its Remains*, (1848); and *Monuments of Nineveh*, (1850-'53, folio); *A Popular Account of Layard's Expedition to Nineveh and Researches*

at Babylon, (1853); *Illustrations of the Sculptures, Vases, and Bronzes Recently Discovered at Nineveh*, (1853, folio); *The Nineveh Court and the Crystal Palace*, (1857); *Nineveh and Babylon*, (1867); *Early Adventures in Persia, Susiana, and Babylon*, (1887). He was also an enthusiastic admirer and connoisseur of Italian art, and edited, in 1887, Kugler's *History of Italian Painting*.

WILLIAM DWIGHT WHITNEY, LL. D., professor of Sanskrit at Yale College, died June 7, 1894. He was born at Northampton February 9, 1827, and graduated at Williams College in 1845. After a period of study at Yale he went abroad to the Universities of Berlin and Tübingen, where he became interested in the study of Sanskrit. In 1854 he returned to Yale as professor of Sanskrit, which position he held until his death, with the additional office of professor of comparative philology. To him, more than any other, is owing the awakening of interest among Americans for Oriental studies. Since 1849 he was a member of the American Oriental Society, and for many years its mainstay, and the chief contributor to its Journal. He was the best known of American philologists, and honored at various times with membership in numerous foreign academies and societies. He was well skilled in several of the natural sciences, and long and closely connected with the Sheffield Scientific School. Among modern grammarians he ranked very high, his textbooks in English, French, and German grammar being widely used. The first of his great works was the publication of the *Atharva-Veda-Saṃhitā*, of which the first volume was issued in 1855, and the remainder was ready at his death, including introduction, critical readings, commentary, literature, and indices, a truly monumental work. In 1879 appeared at Leipsic his *Sanskrit Grammar*, in English and German, followed in 1885 by a large supplement. This is his greatest work, and the first complete historical study of Sanskrit. He was a contributor to the *Sanskrit Dictionary* of Boehtlingk and Roth; in fact, his *Sanskrit Grammar* has been described as a thorough resumé of that great work of St. Petersburg scholars. Many of his minor philological and linguistic labors are collected in the Journal of the *American Oriental Society*, in the "Transactions" of other learned bodies, and in the following books: *Language and the Study of Language* (1867), *Life and Growth of Language* (1875), *Oriental and Linguistic Studies* (1873-'75). For many years he was a tireless contributor to encyclopædias, reviews, and literary journals. He was editor-in-chief of the *Century Dictionary of the English Language* and revised a *German Dictionary* which goes by his name. It has been well said that in him "Yale University has lost one of her most brilliant and able scholars, one of her wisest and most faithful teachers, whose influence always made for diligent and honest research and statement."

CHRISTIAN FRIEDRICH AUGUST DILLMANN, Æthiopic scholar and professor of Old Testament exegesis at the University of Berlin, died July 4, aged 71 years. He made his early studies under Ewald, one of the most distinguished orientallists and biblical exegetes that Germany has ever produced. After teaching at various universities Dr. Dillmann was called to Berlin to succeed Hengstenberg, who, for nearly a lifetime, had been the able and fearless antagonist of rationalism in Germany. Dillmann was above all an Æthiopic scholar. On the occasion of his entering the Academy of Sciences at Berlin

in 1877, he acknowledged that during the preceding thirty years he had devoted more than one-half of his time to the Gheez, or ancient language of Abyssinia. For years he stood quite alone in this study. His original aim was to publish the *Æthiopic Book of Henoch*, in which he succeeded. This remarkable book, written perhaps in the second century before the Christian era, was unknown to the learned world since the time of the Fathers, (the last of the Latins to quote it being St. Augustine,) and was supposed to be no longer in existence. Later on Dillmann published, in *Æthiopic*, the *Book of Jubilees*; an *Æthiopic Grammar*, which remained the standard for more than a quarter of a century; an *Æthiopic Lexicon* in Latin; an *Æthiopic Chrestomathy*; the *Ascension of Isaiah*, and many other Apocrypha preserved in *Æthiopic*. Through these publications, in which he was at the same time a pioneer and a master, he discovered to the world a language and a literature buried for centuries, and opened up a new field of great interest to the biblical scholar. Dr. Dillmann was also an Hebraist, a biblical critic, and an exegete. He published commentaries on the entire Pentateuch, Joshua, Job, and Isaiah, remarkable for their thorough scholarship. He was recognized for many years as the strongest antagonist of the extreme rationalistic theory of Wellhausen and those who maintain with him a late date for the composition of the Pentateuch. His loss is to be deplored, especially if it be true, as has been said, "that he was the last non-Catholic biblical scholar in Germany of really first-class ability who still believed in the supernatural character of Holy Scripture."

DOM SUITBERT BAEUMER, O. S. B., church historian and liturgist, died August 12, 1894. Born in 1845 he entered the Abbey of Beuron twenty years later. During the Culturkampf he retired to the Belgian abbey of Maredsous, which became his home for the remainder of his life. He was occupied for years in editing liturgical books, and as proof-reader for the well-known printing house of Desclée, Brouwer, et Cie, who published with his aid editions of the Roman Missal, the Monastic Missal, the Monastic Breviary, and the Bible. Since 1885 he was more prominently before the literary world as a contributor of historical and liturgical articles to the *Katholik*, the *Studien und Mittheilungen aus dem Benedictiner-Orden*, the *Historisch-politische Blaetter*, the *Zeitschrift fuer Katholische Theologie*, the *Pastor Bonus*, the *Historisches Jahrbuch*, the *Neues Archiv*, the *Literarische Rundschau*, the *Literarischer Handweiser*, etc. Several (25) articles were also contributed by him to the *Kirchenlexikon*. The most notable is that on *Hymns*, which is a real treatise on the subject. Apart from these minor labors, the works of Dom Suitbert are the following: *Joannes Mabillon, Ein lebens und literaturbild aus dem XVII und XVIII Jahrhundert*; *Das apostolische Glaubens-bekentniss: seine Geschichte und sein Inhalt*; *L'histoire du Bréviaire Romain* (in press).

HERMANN VON HELMHOLTZ, physicist, physician, and physiologist, died September 9, 1894, at Charlottenburg, Berlin. He was born in 1821, at Potsdam, where his father was professor. Beginning with the medical profession, he published in 1847, on the principle of the preservation of forces, a work which ranks among the most remarkable contributions to the natural sciences. Successively professor of anatomy and physiology at Koenigsberg, Bonn, and Heidelberg, he came to Berlin in 1871 as professor of natural philosophy. Though he gave his attention to a great number of scientific problems, he is

best known by his discoveries in optics and acoustics. For delicacy of research and keenness of speculation he was unsurpassed. He contributed largely to learned journals at home and abroad, and was a foreign associate of the Institut de France and the Royal Society of London. Among his numerous works the best known are his *Manual of Physiological Optics* (1857), *Theory of the Impressions of Sound* (1862), *Sensations of Tone as a Physiological Basis for the Theory of Music* (1863), *Popular Lectures on Scientific Subjects*, in several series.

HEINRICH KARL BRUGSCH, Egyptologist, died at Berlin, September 10, 1894. He was born in that city February 10, 1827, and won at an early age the patronage of Frederick William IV. by his exceptional skill in deciphering the Demotic writing. After studying in the museums of Paris, London, and Turin, he went to Egypt, where he assisted at important excavations made under the direction of Mariette Bey. In 1854 he was appointed Keeper of the Egyptian Museum at Berlin. In 1860 he accompanied a political embassy to Persia. Until 1869 he occupied the Chair of Oriental Languages at Goettingen whence he was invited to Egypt to succeed Mariette Bey as Keeper of the Boulak Museum. In 1881 he returned to Berlin as professor of Egyptology. He was a tireless worker in the field of Egyptian writing, inscriptions, monuments, religion and science. His *History of Egypt; The Geographical Inscriptions of the Old Egyptian Monuments; Demotic Grammar; Demotic and Hieroglyphic Dictionary*, and *Manual of Egyptology; Religion and Mythology of the Ancient Egyptians*, are among the chief modern contributions to the language, literature, and antiquities of Egypt.

TERRIEN DE LACOUPERIE, an eminent Catholic Sinologist, died October 11, 1894, at the early age of 49. His youth was spent as a merchant in China, where he met with great losses, which led him to take up a career of pure science. He became a most proficient scholar in the Chinese language and literature, and is said by so competent a judge as De Harlez to have been the greatest living Sinologist. His researches and discoveries have entirely reversed our notions of Chinese origins, and proved to the satisfaction of such men as Lenormant, Rawlinson, Douglas, Yule, and Von der Gabelentz that the civilization and letters of China are not indigenous, but brought from the West—from Chaldæa and Elam—by the Bak tribes, not earlier than the 23d century B. C. He demonstrated this thesis in a number of epoch-making works. *The Language of China Before the Chinese* (1887) was crowned by the Institut. *The Oldest Book of the Chinese, the Yü-King, and its Authors*, appeared in 1892. He finished in the same year for the British Museum the *Catalogue of Chinese Coins, from the Seventh Century B. C. to A. D. 621*. At the time of his death he was busy with another great and novel work, entitled *Beginnings of Writing in Central and Eastern Asia*. His monumental work is entitled *Western Origin of the Early Chinese Civilization, from 2,300 B. C. to 200 A. D.* (1894). Of this important contribution to Oriental history Dr. Casartelli says that its net result is "to attach one of the great Oriental civilizations—that of China, hitherto considered as absolutely apart from and independent of the rest of mankind—to the general history of culture among the nations of antiquity. The proofs are drawn from an infinity of considerations—the calendar, the mythology, the script, astronomy, folk-lore, trade and commerce, and a thousand other departments of human effort or tradition; and the strik-

ing character of some of these parallelisms, and, above all, the cumulative force of the whole, must, I think, carry conviction to every reader." Dr. Lacouperie did much of his best work in *The Babylonian and Oriental Record*, which he founded for the purpose of collecting and discussing all that pertains to Chinese antiquities. He was an honorary member of the Royal Asiatic Society, and an honorary Doctor of Louvain. His works were crowned by the Institut de France, and he held for awhile the Chair of Indo-Chinese Literature at University College, London. His career has a special interest for us, since at one time there was some talk of engaging him for our Faculty of Philosophy. Unfortunately for him, his vast learning and real genius brought little material advantage, and his whole life is described by a friend as offering "the pathetic spectacle of genius in adversity."

JAMES DARMESTETER, professor of Oriental languages, died October 19, at the early age of forty-five, after achieving in the world of letters and science a reputation which far older men in the same departments might well envy. In early youth he devoted himself to Oriental studies, and applied his exceptionally brilliant genius to the completion of the work undertaken long ago by Anquetil Duperron. His first work on the *Avesta*, published in 1875, was at once crowned by the Institut de France. In the same year he was elected member and later secretary of the Société Asiatique. In 1877 he was appointed Professor of Zend at the École des hautes Études. In 1883 appeared his *Études Iraniennes*; in 1885 his dissertation on the *Messianic doctrines of Islamism*; in 1885 his *Origines de la Poésie Persane*; from 1888 to 1890 his *Chants populaires des Afghans*. This collection of national ballads was made by Darmesteter in 1886 in Afghanistan itself, while on a governmental scientific mission. In this work, remarkable alike for its clearness of exposition and for the interesting survey of the Afghan language and literature, the author maintains with rare ability that the Afghan is only a debased form of the ancient literary Zend. He achieved still greater success in his studies on the *Zendavesta*, which was translated into French and supplemented with a learned commentary, and a collection of unedited Zend fragments. He contributed an English translation of the same work to the collection entitled "*The Sacred Books of the East*." In other departments he was no less active. He translated into French Max Müller's "*Origin and Growth of Religion*," and edited the scientific writings of his brother. A complete catalogue of Darmesteter's writings might well make the reader wonder at the profound learning, brilliant talent, unflagging literary activity, and lucidity of expression, combined in so young a man.

JAMES ANTHONY FROUDE, historian, died October 20th. Born at Dartington, Devonshire, April 23d, 1818, he passed through Oxford during the greatest activity of the Tractarian movement, of which his elder brother, Hurrell, was one of the shining lights. But he did not remain long under its influence; he gave up his fellowship, renounced clerical life, and entered the fields of literature. Had he been satisfied to be merely a literary man he might have earned an enduring fame, for few writers of this century are his equals and none his superiors in literary qualities. Unfortunately he entered and, in spite of adverse criticism, persevered in a field of work for which he was not fitted constitutionally nor by training. He would be a historian, whatever the learned world might say, and he would

write history, not from evidence, but from imagination and prejudice. His best known attempts in this line, "raids into history," Prof. Freeman called them, are the *History of England from the Fall of Wolsey*; *The English in Ireland in the Eighteenth Century*; *A Sketch of Cæsar*; *Essays on Thomas Becket*; *The Life of Carlyle*; *The Letters of Jane Welsh Carlyle*; *The English in the West Indies*; *The Divorce of Catherine of Aragon*; *The Spanish Story of the Armada*. The present generation remembers how, in the early seventies, after the publication of his *English in Ireland in the Eighteenth Century*, he came to the United States on a lecturing tour with the purpose of counteracting among Americans the rising sympathy for the cause of Ireland. At this time the famous Dominican, Father Burke, undertook the regulation of Froude's *Thumping Irish Lies*, and it was the universal verdict that the doughty English champion was completely routed; at any rate he abandoned the field discomfited. Augustus Jessop, in the *English Historical Review*, (Vol. VII.) makes the following criticism of Froude's historical methods: "Mistakes and oversights are one thing, perversions of history are quite another. * * * Truth will not tolerate disloyalty, she will not bear that men should take her name in vain. When a scholar sets up a phantom theory of his own creation as the idol which he resolves to worship as long as his life shall last, a Nemesis infallibly dogs his footsteps." The Nemesis has overtaken James Anthony Froude; in the Pantheon of History his tomb is without honor.

CLAUDIO JANNET, political economist, died at Paris, November 23, 1894. He was the most illustrious and faithful of the disciples of Leplay, and might be called his successor in France. M. Jannet taught political economy at the Institut Catholique of Paris, and conferred great credit on that house by his teaching and his works, among which the following are the best known: *Le Socialisme d'état et la Réforme sociale*; *Le Capital, la Spéculation, et la Finance au XIX^{ème} siècle*, the most notable work of its kind which has yet appeared in any language. He was a contributor to many reviews, and the principal director of the *Réforme Sociale*. In a widely-circulated work, entitled *Les États-Unis Contemporains*, he gave to the public his impressions on the present and future of our country, which he loved very much, and where one of his sons has taken up his residence. M. Jannet was one of the best friends of the Catholic University of America, to which he gave a large collection of ancient Greek and Roman coins. Its Right Reverend Rector and professors condole most sincerely with the bereaved family in their great loss.

CARDINAL ZEFERINO GONZALEZ, Spanish theologian and philosopher, died November 29, 1894. He was born near Oviedo, January 28, 1831, and entered the order of St. Dominic at the age of thirteen. He taught for some years at Manila in the Philippines, where he published (1864) *Estudios sobre la Filosofía de Santo Tomás*. In 1865 he returned to Spain, where he prepared his *Philosophia Elementaria*, the chief philosophical text-book in the seminaries and colleges of that country. After refusing two bishoprics he was forced to accept the see of Cordova. In 1883 he was transferred to Seville and in 1884 made Cardinal. He published in 1873 two volumes of *Estudios Religiosos Científicos y Sociales*, and in 1886 a revised edition of his celebrated *Historia de la Filosofía*. In 1891 appeared his work *La Biblia y la Ciencia*. "In

this work," says the *Revue des Questions Scientifiques*, "the Cardinal is guided by a spirit of conciliation as broad as the rights of the Bible and Science allow . . . he is opposed to every extreme solution, every exaggerated opinion, and shows conclusively that the Church has never restrained the liberty of scientific research, but on the contrary, in matters of opinion, leaves to all the widest freedom." He was a member of several Spanish academies, and universally recognized as a "man of genuine, unostentatious learning, possessing rare practical powers, and the gifts of lucid exposition and candor."

FRANCESCO DENZA, Barnabite, astronomer and director of the Vatican Observatory, died at Rome, November 28, 1894, at the age of sixty. He was one of the most eminent meteorologists of the century. Since 1859 he edited the *Bullettino Mensuale Meteorologico*, and in 1881 founded the *Società Meteorologica Italiana*. He always assisted at, and frequently presided over, the meteorological congresses held in Italy, France, and elsewhere; was deeply interested in the advancement of physiography, and since 1872 crossed Italy in every direction for the purpose of observing the influences (valori) of terrestrial magnetism. He also established a widely-spread journal known as the *Corrispondenza Alpino-Apennina*. In 1888 he suggested to Leo XIII. the reorganization of the Vatican Observatory, and was entrusted with the task, being transferred from the college at Moncalieri, whose observatory he directed until 1890. Under him the pontifical observatory soon obtained an honorable place among similar institutions, especially through his share in the publication of the charts of the heavens. The works of Fr. Denza are too many to be enumerated here; they are all on topics of the natural sciences—astronomy, meteorology, physics, terrestrial magnetism, solar action, comets, storms, etc. He was an honor to the clergy of Italy, and much concerned in all that reflected credit on his brethren. In 1881, at the famous Vatican Exposition, he conducted the *Esposizione scientifica del Clero*. His name will be held in esteem for many generations, not only for his intellectual gifts, his tireless energy, and his pure love of science, but for those rare virtues which distinguish the fervent Christian and the exemplary religious.

ANALECTA.

PEDAGOGICAL :—The second volume of Taine's work, "*Les Origines de la France Contemporaine*," has lately appeared under the title "*Le Régime Moderne*." It treats of the Church and the School. The views of Taine, though tinged with an irremediable pessimism, are always welcome, because of his frankness and his thorough knowledge of the original sources of information. His description of the huge educational machine which Napoleon constructed and called the University of France will long remain the best monograph on the subject. Our readers will be interested in some of the conclusions of Taine :

The principal and final effect of this great system has been to establish an ever-growing breach between modern education and real life. On each of the three planes of instruction,—in childhood, adolescence and youth, the theoretical and scholastic preparation in school-rooms, with printed texts, is over-long and over-full of detail. The system exists only for examinations, degrees, diplomas, and certificates, and the plan operates by the worst possible means,—by an entire anti-natural and anti-social regime—the excessive delay of practical apprenticeship in life, the multiplication of colleges and lycées, the creation of an artificial zeal, the mechanical cramming, the severe exhaustion of the strength, without forethought for the grave and virile offices of adult life. It nowhere takes into account the actualities of life, with which the young man must grapple from the start, nor the social circumstances to which he must adapt or resign himself, the whole human struggle to maintain himself in which he must be beforehand equipped, armed, exercised, toughened. Our schools do not offer those indispensable preparations, those most important of all acquisitions,—good, solid sense, strong will, vigorous and well-toned physique. On the contrary, they positively disqualify the young man from the start. As a rule, his début on the stage of life is usually marked by a series of grievous falls, from which he rises with a wounded and mortified spirit, that he too often carries to the grave. The first trial is made too hard and dangerous; the moral and mental equilibrium is too easily displaced, and with too much difficulty restored; disillusion comes too quick and too complete; the deceptions have been too great; the disappointments intolerable,—in a word, the young man's heart has been subjected to too many violent and unnatural surprises that leave him filled with a mixture of grief and anger. He is tempted to say to us: "By your system of education you have induced us to believe in a certain constitution of men and things, but you have deceived us. The world is far more ugly, common and vile, more hard and sorrowful; at least our soul and our fancy find it so. You say that they are in an excited state, and working out of their natural grooves. Be it so; they are your creation, and this is precisely why we curse you and brand with shame this whole false world of yours. We reject your so-called truths, which for us are only lies, and we do not exclude even those elementary and primordial truths which you say are self-evident, and on which you base your laws, your institutions, your society, your philosophy, your science, your arts." There is whither the young men of to-day are trending. For the last fifteen years those tones are unmistakable in their tastes, opinions and velleities; in their letters, their arts, and their life.

There is something so coldly cruel and hopeless about this pen-portrait of the youth of France that one would fain believe it exaggerated. Indeed, the social portraits of Taine are oftener after the manner of a Teniers, or a Gherardo delle Notti, than after the sunny and cheerful style of a Poussin. Yet few are likelier to know the truth than one who grew old in the study

of our age, and few truths are likelier to be unmingled with falsehood than those told unwillingly and with the deepest sorrow, as an offering to the outraged conscience and the angered heart of an entire century.

In the October *Forum*, Mr. J. Gennadius writes on *Teaching Greek as a Living Language*. All serious men must admit that the highest plane of a liberal culture cannot be reached without a knowledge of the Greek tongue, in which, more than in any other breathes the spirit of intellectual life, and through which the thoughts and ideals of men have been more permanently influenced than through any other medium of human communication. The great development of the physical and exact sciences, and the equally great demand for teachers of them, no less than the almost magical transformation of our modern life, have well-nigh driven the tongue of Hellas away from the highways of science, where it was once the chief guide and instructor. Because it no longer serves the immediate ends of wealth and distinction, it is looked on as dead, "though the literature it enshrines is crammed with life as perhaps no other writing, except Shakespeare's, ever was or will be." Mr. Gennadius rightly sees in the antiquated and laborious manner of teaching Greek one of the chief causes of its decline in popularity. If teachers would recognize that it is yet a living tongue, and agree to study and to teach it as one studies or teaches French and German, the greatest obstacle would be overcome. Greek is a living tongue in a sense in which the Latin is not. The latter no longer undergoes change; except for church uses, it has ceased to be commonly spoken, or if it still lives, it is through the Romance tongues which differ from it far more than the Greek of to-day does from that of Plato or Xenophon. The changes in the Greek language in all these centuries of vicissitudes are exterior and superficial, not organic and fundamental. "It is not the dead shrub that survives only in its offshoots, but the mighty oak, which, after the glow of summer, has shed its leaves in the autumn, has hibernated in the winter, to blossom forth again with returning spring. . . . It presents many variations, yet it constitutes an indisputable whole. The Greek of Horace, the Doric Greek (Pindar), the Greek of Ionia (Herodotus), the most perfect and most elegant form of Greek in its Attic classicisms, the Alexandrine, the Hellenistic, the Byzantine, the Romaic, the Neo-Hellenic Greek of to-day—all are interwoven forms and inseparable parts of one and the same language, no one epoch, no one phase of which can be adequately mastered or sufficiently appreciated without the concurrent study of all the other portions of the language. Between no two of them is the difference greater than between the English of Chaucer, the German of Gudrun and the *Nibelungenlied*, or the French of the *Chanson de Roland* and the *Chanson de la Rose*, and the present style of those languages. Yet the space of time which separates mediæval from modern literature amounts to about as many centuries as the Greek tongue counts thousands of years of uninterrupted life." Mr. Gennadius has on his side such authorities as Freeman and Jebb, of Oxford, and the veteran Hellenist, Blackie, of Edinburgh. The words of the latter are very weighty, and must make an impression on any thoughtful reader. "I undertake to prove that by learning Greek in the natural and true way, as a living language, by a direct appeal to the ear and response by the tongue, thinking and speaking Greek from the first lesson, a greater familiarity with

that noble language will be acquired in five months than is done now by the assiduous labor of as many years. Nature is always right ; schoolmasters and scholars are sometimes wrong."

The seventh volume of the *Bibliothek der Katholischen Paedagogik* has just appeared from the presses of the Herder establishment at Freiburg. In a future number we will call the attention of our readers to the merits of this timely collection of Catholic pedagogical materials out of the Middle Ages and later times. Suffice it to say that in the volumes already published are excerpts in German translation from many old pedagogical works. From the Middle Ages there are Saint Columbanus, Alcuin, Dodana, Jonas, Hrabanus Maurus, Notker Balbulus, Hugo of St. Victor and Peraldus. The pedagogical activity of the Italian mind was very great in the fifteenth and sixteenth centuries, and the excellent character of its productions may here be seen in the writings of Maphaeus Vegius, Aeneas Sylvius (Pius II.), Cardinal Silvio Antoniano, Cardinal Joannes Dominici, and a long list of Italian writers on schools and school methods, the formation of the heart and mind, programs, exercise, etc. Nearer our own times are Felbiger, Fuerstenberg, and Sailer, whose share in the educational development of the German Catholic mind is amply described. Lives and lengthy introductions serve to familiarize the reader with the historical circumstances of book and writer. Good indices facilitate the use of the volumes. For a brief orientation on the spirit and condition of Catholic pedagogics in Germany just previous to the Reformation, one may read with profit in the first volume of Janssen's *Geschichte des deutschen Volkes* (14th ed.), the pages 53-78.

An article published by President G. Stanley Hall in the July *Forum* under the heading, *Research, the Vital Spirit of Teaching*, gives a very clear notion of university work. The writer has had much experience both in this country and in Europe. His views may be taken as an index of the modern tendency in higher education. Research, he tells us, has its root in the inquiring spirit of the child. Its effect upon youth is to get the mind into independent action, so that men become authorities and not echos. It develops individuality. "For research, the first need is a professor who not only points, but leads the way." Teachers of this sort live in and for their work. "They often have little encouragement, and sometimes meet special obstacles in the institutions among which they are scattered ;" but "the joy of serving talent by opening fields of opportunity is great and abiding." An important task of the professor is to choose the field into which his students shall go—to select subjects for investigation. "These must be topics capable of awakening as deep interest and as wide views as possible ; they must be so central as to readily open into the largest fields of the department, for nothing is so educative as a good subject which can grow with the student's growth, and such a subject often makes, and even saves, men and careers." This is the true idea of specialization. The subject of research should not be a mental *cul de sac*. It should lead the student on from depth to depth until, by the very thoroughness of his investigation, he has widened his own knowledge while adding to the general stock. Another point of importance : the right sort of work must be assigned to the right sort of men. "If the chosen

subject fit the man and also be of fundamental rather than necessary nature, the energy that is evoked is often marvellous." Here is the whole secret of education. The teacher's business is not to put a mind into his student, but to draw out the mind that God has given him. And this principle, we may say, applies to every stage of the educational process, the lowest as well as the highest. School and college curricula should be made for the scholars, and not vice versa. "The sooner a boy's individual capacities are brought into play, the better will it be for him when he takes up university work. Germany, crushed by Napoleonic triumphs, listened in her humiliation to the voice of Fichte, and the consequence is that to-day she stands at the head of scientific progress. Her scholars, with the freedom that the real university ensures, have pushed their explorations in every direction. "In all this ferment shallow and bad ideas have died, and truth has come to new power." In fact, no system of truth, whatever be its source, should fear the results of investigation. Consequently, all who love the truth must welcome every addition that science makes to our knowledge. For "the common sense of it all is, that the university should rest solely on the love of knowledge, and the true investigator refines, and over and over again returns to his method and thought, till it is simple and direct, great but easily mastered, because stated in a way to present the least possible resistance." We heartily endorse this elevated view of university work, and trust that while it is gradually realized here, it may appeal to the intelligence and sympathy of all who are interested in education of the highest type.

The *Revue Thomiste*, of Fribourg, has a valuable communication from the pen of Rev. H. Denifle, O. P., in answer to the question: *What book was the basis of the teaching given by the mediæval masters in Theology?* The learned historian of the mediæval universities shows that the *Bible* was the text commented and explained by the Doctors in Theology, just as the *Decretum* of Gratian was the basis of the teaching given by the Doctors in Canon Law. The *Sentences* of Peter Lombard furnished a text-book to the Bachelors in Theology, and the *Decretals* of the Popes were similarly used by the Bachelors in Canon Law. In the present revival of Biblical studies it is interesting to know that the great scholastic doctors gave their public lessons not on derived and secondary texts, but on the inspired text of the Holy Scriptures themselves. Does not this fact explain their strong grasp of theological truth, their lucidity, directness, and synthetic power? It is in science as in streams; the original sources are always the sweetest, clearest, and healthiest.

PHILOSOPHICAL:—*The Institut Supérieur de Philosophie Thomistique*, founded at Louvain by Leo XIII and enriched by his generosity, has been more definitely and juridically established by him as an integral part of the University. Though its members preserve as such their separate autonomy, they will henceforth belong each to some one of the faculties that compose the teaching corps at Louvain. The president of the *Institut* will have a voice in the Council of the Rector, in the same manner as the deans of the different faculties. In a future issue we hope to publish a more complete monograph on the nature and work of this special school of Thomistic teaching. 'Its

president, Mgr. Mercier, has already given to the public two volumes on Logic and Psychology, which form part of an entire Course of Philosophy. Several good doctoral theses have been presented by students of the school, notably on the problem of finality, on the good, from an ontological and moral-view point, etc. Last year the school began the quarterly *Revue Néo-Scholastique*, which is not surpassed by any similar enterprise, whether we consider the subject-matter or the skill shown in handling the same.

At the winter opening of the Institut Philosophique of Louvain, on, December 3, 1894, Mgr. Mercier delivered a discourse on Positivism, from which we take the following extract: "Modern thought is swept on by two great currents. On the one hand is positivism, swollen in part by German pantheism; on the other is the freshly flowing stream of Aristotelian and Thomistic philosophy. Positivism, as defined by John Stuart Mill, is the systematizing of a unique mode of thought, to wit, the positive mode. It is the observation of phenomena as opposed to rational speculation. It accepts nothing but phenomena and their laws, or, to speak more precisely, phenomena and their coincidences. Everything else is for the positivist as though it were not; he ignores it, he wishes to ignore it. This wished-for ignorance is styled, in England and in the United States, agnosticism. Positivism, or agnosticism, has also been called the doctrine of the relativity of knowledge. For three-fourths of its success, positivism relies upon an unconscious or skillful confusion of ideas. According to its adherents it and science are one. Humanity, said Auguste Comte, has passed through three phases: religion, that is to say, the unknown; metaphysics, or conjecture; the exclusive knowledge of facts, and this is science. Arbitrary and erroneous as is this law of the evolution of thought, it obviously identifies positivism and science, relegating to the region of the inaccessible and unscientific whatever is out of the reach of the 'positive' method. Positivism, in a word, and science grow insensibly together as synonyms. Then, all of a sudden, the legion of conscientious workers who, in their corner of scientific research, know no other criterion than observation and experiment, are set down as adherents of positivism! In truth, they are nothing of the sort; they are *savants* faithfully applying the rigorous methods of their science. Some among them, no doubt, tied down by the tyranny of habit, import into domains of thought outside their own, the exigencies of positive methods and pay no heed to proofs that are not facts. But this, as St. Thomas long ago observed, is a mental wrenching, which affords no argument in favor of positivism. 'It is necessary,' says Aquinas, 'to overcome oneself in order to break with a mental habit. For habit, becoming as it were a second nature, helps to fix the mind in a certain direction. Consequently, to face the stream or change this direction of thought requires an effort, and against effort human nature rebels.' 'Positivist,' therefore, is not the name for every one who follows positive methods, or even makes use of no other, or, so far as facts are concerned, accepts only phenomena and their laws. Positivism is not practical indifference; it is a philosophy, the systematizing of the positive mode of thought to the exclusion of every other mode. Such a philosophy, however, cannot stand, and the very ones who profess it are forced to abandon it. With all Comte's preaching about positive methods, and his classification

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of the sciences in accordance with that method, it is useless for his disciples to extol their master's notions and pretend that positivism is capable of securing unity in the minds of men and order in human society: the mind itself can never be cramped to the mere observation of phenomena and their coincidences. A method which is exclusively positive is anti-scientific, and positivism in this sense is unnatural. I will not say that external observation is powerless, without the aid of internal observation, to afford us certitude. Much less will I say that the observation of coincidences, that is of concomitant, antecedent or consequent phenomena, is in itself incapable of bringing us to the knowledge of *law* and of deserving thereby to be called the *science* of nature. These things have been repeated a hundred times; to insist on them here would be commonplace. What I wish to emphasize is this: Science consists neither in observation nor in experiment, but in the understanding of facts by the light of higher principles."

SOCIOLOGICAL:—We rejoice to chronicle the progress of the University of Louvain, and to note the sense of actual needs, of teaching at once suitable and welcome, which distinguishes our elder sister. Two years ago M. Van den Heuvel, well known in this country, opened a School of Political and Social Sciences. As it met an existing desire, the success of the school was assured from the outset. Lately the organization of the school was perfected. In the opening discourse, delivered to its members by the Rector of the University, he says: "The School of Political and Social Sciences enters to-day upon its work with a more perfect equipment and a more extensive program, henceforth the degree of Doctor of Laws will not be required for admission to the examinations. In union with the Faculty of Law, we have organized a course of political sciences which requires at least one year of study and is accessible to all young men who give evidence of a general culture sufficient to enable them to profit by the teaching of the school. This course offers a series of degrees, the licentiate and doctorate in political and social sciences, and the same in diplomatic and consular sciences. Nineteen series of lessons, covering a period of two years, will exhaust the subject-matter of our teaching, as at present constituted. Financial science, comparative private law, maritime law, the history of commercial politics, the industrial and commercial geography, will be the subjects of special courses, and complete the teaching of public law, social economy, and the diplomatic sciences, in all of which the instruction has been much increased."

A School of Sociology has been opened at Hartford by the Society for Education Extension. The course will cover three years, and will be conducted by prominent scholars. The objects of the school are original research, instruction, publication, and practical application in the field of sociology. It might have been better, as the *Educational Review* suggests, if such courses of teaching had been opened at Yale, where all the facilities of a long established and well-equipped school would be at once accessible, together with the aid and sympathy of a great corps of professors. The multiplication of these schools of the social sciences is a sign of the times, and admirably confirms the action of Leo XIII. in devoting so much thought and effort to a right presentation of the nature, duties, and end of human society.

There is "something rotten in the state of Denmark," and it behooves all men of heart and culture to make the sacrifices necessary to discover the causes of the evil, with its remedies. When men like Henri Taine close their careers with such statements as we cite elsewhere, it is high time that an inquest were held over the moral failures of some of our modern institutions.

The Catholic University of Lille has also opened a section of Social and Political Sciences. The course covers two years, some of the subjects being taught during the entire time, and others during one year only. The teaching is carried on by the faculty of law, to whose initiative the enterprise is due, and by some professors of other faculties, with whom are associated learned men from outside. The general subject-matter of the courses is sociology, the explanation of the encyclicals of Leo XIII., the principles of social morality, the history of political science, the great publicists of England and Germany, contemporary history, industrial accidents, the insurance of working-minors, comparative public law, and religion from an apologetic standpoint. During the first year the teaching will include a general introduction to the study of the juridical sciences, natural law, political economy, persons, the family and property in French law, constitutional law, the history of French public law, the legislation concerning the press, democratic government and necessary reforms. The courses of the second year (1895) are on administrative law, corporate organization in ancient and modern times, the right of association and relative legislation, financial legislation, civil legislation concerning religious denominations, the claims of workmen and the organization of labor, industrial legislation, the great international unions. We produce from a letter of Leo XIII., written June 19, 1894, to the rector of Lille University, the following passage: "Since We have long given careful study to the political and social questions which are now in a special manner soliciting the attention of men, it was very pleasing to hear from you that a new school of political and social sciences was contemplated in the near future. Surely, the more accurate and profound the knowledge of these sciences, the larger will be Our hope of seeing the most perfect administration of public affairs. Our joy is greatly increased by your determination to draw the subject-matter of your teaching from the Encyclical Letters which We have published during Our pontificate. And in this you have acted with prudence, for whatever the principles of the Gospel and reason furnish for the welfare of the State has been by Us most fully explained therein. If the teachings of these letters be deeply planted in the minds of men, nothing more will be necessary to save human society from the numerous straits into which it has come."

The American Institute of Civics, incorporated by Congress in 1886, issues a circular concerning the nature of its work and the progress made. The Institute was founded to combat by a concerted and systematic movement the growing indifference to public affairs among our people. "One of the surest tests of an enlightened civilization," say the authors of this circular, "is found in the degree to which the people are interested in public affairs. The United States has been fortunate in this respect, but with the increase of prosperity and the general raising of the standard of living has come an

apathy with regard to National affairs and current happenings as deplorable as it is censurable. Many reasons may be given for this decline. Public affairs are not as directly connected as they once were with the life and welfare of the nation. Many assert that the standard of statesmanship has been lowered. Again, it is charged that the modern newspaper has completely abandoned the province which it formerly occupied, and is devoting itself to the accidents of life, while the grand march of events goes on unnoticed." To remedy this apathy it is proposed to begin at the beginning, with the schools, colleges, and centres of education; to establish clubs for the study and discussion of civic topics, and thus to reawaken an intelligent interest in the life and progress of the Nation as such. Nothing could be more praiseworthy or more sympathetic to the patriotic heart, as is proved by the rapid growth of the system of clubs for civic studies and discussions. We commend this example especially to our Catholic high schools and colleges, in order that the young men who graduate from them may enter the arena of public life with that share of liberal political culture and intelligent patriotism which men have a right to expect after so many years devoted to the training of head and heart.

HISTORICAL:—A Russian writer, M. Nicolas Notovitch, has lately published a work entitled *La Vie inconnue de Jésus Christ* (Paris, 1894). It pretends to be a translation of a life of Christ, written in Pâli shortly after the death of the Saviour, by Indian Buddhists, who obtained the facts from Jewish merchants, themselves eye-witnesses of the Crucifixion. The manuscript eventually made its way to the Thibetan monastery of Himis, near Leh, in Ladakh, where M. Notovitch saw it and had it translated by an interpreter, while he was himself laid up with a broken leg in the monastery. In the *Nineteenth Century* for October, Max Mueller punctures this wild story, and shows that it is either cut out of the same cloth as the Mahâtmic revelations of Madame Blavatsky and Mr. Sinnett, or that the Buddhist monks have played the same joke on M. Notovitch as on his predecessors, Wilford and Jacolliot. The Buddhist literature, sacred and otherwise, is well-known in Chinese and Thibetan canons or catalogues, printed and accessible, the work of very competent scholars. In none of these ancient lists is there any reference to such a work as that palmed off on the public by this Russian traveller, whose voyage itself is doubted by Max Mueller. All efforts to fill up the youth of Christ with Indian journeys, or to trace in His teachings the influence of Buddhistic doctrines, have hitherto most signally failed, and seem destined to vanish in the ridicule that the learned world is pouring upon this latest attempt.

Students of history know that the Catholic custom of praying for the dead, and of invoking the intercession of the faithful who rest in the Lord, is one of the most ancient heirlooms of Christian tradition. Tertullian (de monogamia c. x.; de corona militis, c. iii.) and St. Cyprian, (Ep. 39, 3, ed. Hartel), make mention of it, as well as of the sacrifice offered for the repose of the souls of the departed. Archæological studies like those of M. Le Blant, on the Christian sarcophagi of Arles, have shown the very great antiquity of the *Libera*. These are venerable traditions, taken over from Judaism when

the dolorous separation was made after the Fall of Jerusalem, and continued in the Church with pious fidelity. In the *Revue des Études Juives* for October, there is a study by M. Israel Levi on the *Commemoration of the Dead* as actually practised among the Jews. He traces it back with scientific accuracy as far as the ninth century, in the recitation of prayers, the offering of alms, the special Sabbatic services, anniversaries, etc. There are yet the Jewish mediæval registers, the diptychs of their martyrs, and the like, from which it is evident that the mediæval Jew believed in the Communion of Saints, their intercessory power, and in prayers for the dead. It is scarcely creditable that they would have adopted those beliefs from the Christians, in a period of mutual hate, distrust, and persecution, and it is more natural and verisimilar that both Jews and Christians held this persuasion from a third pre-Christian source, the faith of the Synagogue, as expressed in II. Macchabees, XII., 43-46.

Professor Jungmann, of Louvain, has rendered a great service to Church history by the founding of his *Seminarium*. Within two or three years excellent work has been done by its members. One study deserves special notice. It is an examination of the pseudo-Cyprian text known as the *De Aleatoribus*, which the discovery of the Didaché and the views of Professor Harnack have brought into a deserved prominence. Professor Jungmann and his students differ from Harnack in their estimate of the date of authorship, the latter maintaining that it is pre-Cyprianic, and the former that it is post-Cyprianic in origin. Both agree, however, that it is the work of some early Roman pontiff, Harnack claiming it for St. Victor, and Jungmann for some pope of the latter half of the third century.¹

Few questions in ecclesiastical history have created more discussion than the so-called "Donation" of Constantine by virtue which that emperor is supposed to have granted to the Roman Church, among other rights and honors, gifts of land in the East and West, the islands of the sea, the city of Rome, and all the province, places and cities of Italy and the West. Catholic historians have long since acknowledged its spurious character, though they rightly call attention to the social and political circumstances of the eighth century, in which most probably it appeared, and to the general popular persuasions which its easy acceptance presupposes. Through the middle ages, nevertheless, it surely exercised some influence, the nature and limits of which have long been a disputed matter. The general Catholic view is that the popes very rarely used this document, and derived no particular benefit from it. In the *English Historical Review* for October, 1894 (p. 625), there is an

¹The *De Aleatoribus* owes much of its importance to the opening phrases, in which a Christian bishop asserts in the strongest terms his authority over the entire church, and cites the words of Matthew XVI. to prove his power of binding and loosing. If this work be from St. Victor (189-199) we have here the earliest known assertion of the power of the keys that is at once genuine, Roman, and explicit. It is a remarkable confirmation of the contemporary teachings of St. Irenæus. The words are: *Et quoniam in nobis divina et paterna pietas apostolatus ducatum contulit et vicariam Domini sedem caelesti dignatione ordinavit, et originem authenticæ apostolatus super quem Christus fundavit ecclesiam, in superiore nostro portamus, accepta simul potestate sol vendi ac ligandi et euratione peccata dimittendi; salutari doctrina admonemur, ne dum delinquentibus assidue ignoscimus, ipsi cum eis pariter torqueamur.* Opp. S. Cypriani (ed. Hartel), Vol. III, p. 92.

exhaustive, critical study from the pen of Mr. F. Zinkeisen, in which he again goes over the ground of Doellinger in the *Papstfabeln* and Hergenroether in *Kirche und Staat*, and comes to the following conclusion: that the "Donation" was used by some popes to further their claims, but by rather fewer than has generally been supposed; that apart from the doubtful cases of Stephen III. and Gregory VII., only Urban II. and some of the Popes from Nicholas V. to Leo X. (1447-1521) derived a practical benefit from the forged grant, and that "we must admit that the popes drew far less advantage from the 'Donation' of Constantine than from their 'power of the keys' or that of the 'two swords.'"

It is not generally known that there is forming at Rome a school of history which is likely to take a foremost place in the world of letters. The labors and successes of De Rossi, and the opening of the Vatican Archives by Leo XIII., have given the impetus. Rome was almost never without a great number of men learned in the monuments and literature of the past. But the circumstances of the last half-century have grouped these men into a number of historical schools or societies that have become a new credit to the Eternal City. Not to speak of the Pontifical Academy, the Nuovi Lincei, and the Historico-Juridical Academy, France, Prussia, Austria, and Spain have founded at Rome special national schools of history. Their members usually come well trained in all the ancillary sciences of history and archaeology, and are therefore able from the start to utilize the treasures of monuments and manuscripts that Rome possesses in greater abundance than any city of the world. Among the schools is one attached to the German Campo Santo, near the Vatican, and composed of German Catholics, both lay and clerical, who come of their own free will, or sent by their bishops, or by learned societies, to study history or archaeology on the Roman soil, among the monuments themselves, in presence of the original sources. Beginning in a very modest manner, and with little or no means, this school has grown, under the direction of Mgr. De Waal, until it is to-day a highly respected and useful body of scholars. Their organ is the *Roemische Quartalschrift*, now entering on its ninth year, and devoted chiefly to chronicling the *fasti* of the Christian archaeological movement, whether at Rome or elsewhere. Many foreign and Roman scholars are among its contributors, and it bids fair to become an indispensable help in this new province of antiquarian studies. Of late the scope of the review has been widened, and it now includes original studies and essays in mediæval history, for which the freshest materials are often drawn from the neighboring Vatican Archives, or from other repositories of manuscripts. We are glad to call attention to two essays in the last issue. One is from the experienced pen of Fr. Grisar, S. J., and treats of the precious sculptures in wood on the ancient (V.—VI. century) main doorway of Santa Sabina, at Rome; notably of the figures of the Cross and the Crucifixion. These sculptures are at once the most complete and the oldest monuments of their kind in existence, and have very lately been the subject of several excellent monographs by Berthier, Ehrhard, Strzygowski, and others.

The other essay is the work of a young American archaeologist, Rev F. Schaefer, a disciple of Duchesne, and now professor in St. Paul's Seminary,

St. Paul, Minn. It is a critical examination as to language, and time of authorship, of the *Acts of SS. Nereus and Achilleus*, well-known to all Roman visitors from their basilica on the Appian Way. Hitherto only a Latin text was known, but since the late discovery of a Greek text, the question has arisen which of the two is the original. The Latin author claims to have translated from the Greek, but a closer study of the details of both texts shows that the contrary is the case. Father Schaefer applies with skill the principles of higher literary criticism, both external and internal. He follows his authors almost into the secret of their own consciences, yet he never abandons the dicta of solid sense, and the proper guidance of external criticism. A hundred things betray the personality, nationality, time of a writer, if only carefully observed, collated, and understood. What seems trivial and minute is but one of the links that make the archæological chain. In those dim and distant times students move like men lost in a great forest, where every sound or motion is like a torch uplifted to show the proper path. A certain fine feeling, a quick, keen sympathy, and an imagination that works in the light of solid erudition, are the best guides among the multitudinous ruins of the Christian past, literary and monumental. In this initial specimen of his training Father Schaefer does honor to his illustrious master, the editor of the *Liber Pontificalis*.

The ecclesiastical finances of the past seem to have a special charm for a certain class of modern historical writers. Within a decade several profound studies have appeared, based on researches in the Vatican Archives, and revealing the system of papal collections in the fourteenth and fifteenth centuries and even earlier. Besides the edition of the twelfth-century *Liber Censusum* of the Roman Church and the masterly introduction of Paul Fabre, there are very valuable and scientific monographs from the pens of Gottlob, Kirsch and others. We have learned also what share the Temple and the great Italian bankers had in the life of mediæval Christendom, and the human and political sides of certain transactions appear to-day in their proper light. In the *Revue des Questions Historiques* for October, 1894, the Abbé Allain offers a conspectus of the administrative and financial government of the great diocese of Bordeaux in the seventeenth and eighteenth centuries, the materials for which he has drawn from the remnants of the ancient diocesan archives, divided, as are nearly all such treasures in France, between the civil and ecclesiastical repositories. It is a very remarkable article, and is well worth the attention of all whom such matters concern. The beneficial results of a canonical administration are excellently brought out by the Abbé Allain, whose competency in Bordelaise history is well known.

ARCHAEOLOGICAL:—Ethnology continues to draw men from schools apparently far apart. On the one hand it touches the natural sciences very closely, geology, astronomy, geography, etc.; and on the other, the written records of men and peoples are indispensable sources for its students. It is from this latter view-point that M. d'Arbois de Jubainville approaches the question of the Aborigines of Europe in *Les premiers habitants de l'Europe d'après les écrivains de l'antiquité et les travaux des linguistes* (2d ed., Paris, 1894). M. de Jubainville is one of the most reliable of French historical

scholars, and a Celtist of the highest rank. His thesis as to the original inhabitants of France is similar to that of Mr. Rhys, of Oxford, as to the primitive inhabitants of Great Britain. "The Celts or Gauls, for they are the same, were not the first human dwellers on the soil of France. . . . Obscure races were there before them, whom the Celts subjected, and from whom we draw the greater part of our blood. France has had five distinct populations,—(a) quaternary man, (b) the cave dwellers, who hunted the reindeer, and knew not the use of metals, but could draw; (c) a people skilled in the use of metals, and builders of the megalithic monuments; (d) another people of higher culture, who burned their dead, deposited their cinerary urns under high mounds, and were eventually conquered by (e) the Celts, whose arrival is marked by the process of inhumation of the dead. This means that M. de Jubainville is no believer in the famous national portrait drawn by Amédée Thierry in his *Histoire des Gaulois*, and adopted by Mommsen in his *Provinces of the Roman Empire*. Those Gauls of Cæsar, with their sparkling wit, their irresistible onslaught, their phenomenal mobility and inconstancy, vain, jealous and unruly, were not the people of the soil, but the Celtic *Equites*, the conquering aristocracy of the last human overflow into Gaul. The traits related by Cæsar are not, and never were, found in the common man of the land of Gaul, not in the Franc-Comtois, the Auvergnat, the Limousin, nor in the Breton, the Picard or the Savoyard. Cæsar wrote truly of what he saw, but later ages have generalized this portrait of Celtic generals and their military associates in time of warfare, and ascribed it to the bulk of the people of the soil, whom it pictured about as well as the Norman baron and his suite did the conquered Sicilian. As to the Continental Celts, M. de Jubainville dates their appearance on the left bank of the Rhine not long before the fourth century B. C. Previous to that time the drainage-lands of the Maine and the shores of the Upper Danube, in modern Baden, Wuerttemberg and Bavaria, seem to have been the limits of the race; the local Celtic names of the riverain system prove it. Thence they spread, bearing their conquering tongue over the northwest and centre of Europe. In the year 500 B. C. they already held nearly all the territory known now as Germany, and 450 B. C. there existed north of the Alps a Celtic civilization parallel to the Italo-Greek culture of the south. The Celts transferred it to Ireland and to Spain, and thus grew the great empire which Livy describes, bounded only by the vague frontiers of Scythia, and the Greek idea of which is reproduced in Timagenes, perhaps from some lost epic of the Celts. In the *Revue Archéologique* Mr. Bertrand suggests that this culture, already paramount in Germany and Ireland in the sixth century B. C., must have soon penetrated into Gaul, and, after introducing, with its language, a great many Celtic customs and habits, rendered easy the task of final Celtic conquest. For that matter, Henri Martin and Dr. Broca long ago believed that Gaul was Celticized before the advent of its Celtic conquerors.

Mr. A. L. Frothingham, Jr., contributes to the *American Journal of Archaeology* for January, 1895, some valuable notes as additions to the studies of Eugene Muentz on the *Byzantine Artists in Europe during the Middle Ages*. The influence of New Rome on Western culture is undeniable; every year of fresh mediæval research makes it clearer. Monte Cassino, Southern

Italy, Calabria and Sicily were always glowing hearths from which the West caught fresh sparks of the artistic fire. The Greek and Syrian Popes of the seventh and eighth centuries, the numerous Greek monasteries at Rome, where the *Ripa Graeca* and the *Schola Graeca* left memories almost indelible; the Byzantine monuments of Ravenna and the busy zeal of the Greek monks of Grottaferrata; the Greek influences active at Venice; the dispersion of the artists by the iconoclastic storms; the troops of cultured men who followed Theophanu to the Court of Otho II.; the reaction of trade and the crusades; these and many other facts show how steady was the impact of New Rome on the mediæval West. Outside of Ravenna there is no more complete artistic museum of the early Middle Ages than at Subiaco, where there yet exist original frescoes covering several centuries, of whose artistic life we have otherwise few, if any, remains. Here the Byzantine influences are numerous and tangible. Some day the relations between these Byzantine artists on European soil and the earliest origins of Gothic art will be made clearer, and the suggestions of M. de Vogüé in his studies on the Christian ruins of Central Syria obtain popular acceptance.

The site of the scriptural Ophir, whence King Solomon drew treasures of gold and precious stones and woods (III. Kings, IX., 28; X., 11), has always been one of the geographical problems of the Bible, some locating that favored land in southern Arabia, others in India, and still others on the eastern coast of Africa. Interest in this vexed question has been reawakened by the book of Mr. J. Theodore Bent, *The Ruined Cities of Mashonaland* (London, 1892). Mr. Bent is a well-known traveller of cultured taste and scientific acquirements. He was drawn to the exploration of Mashonaland, in southeastern Africa, by the reports of ancient and modern travelers concerning the extensive gold mines and certain remarkable ruins built in their neighborhood. The gold mines are no longer a mystery; since the assimilation of this territory by England at the expense of Portugal, they are being worked on the old lines, and it is said with much success, awaiting only the completion of a railroad to the coast to resume their precious output. Throughout Mashonaland are scattered extensive ruins of many forts, constructed in a style different from and far superior to anything that the present Kaffir population can do or has any tradition of. These ruins are called by the people *Zimbabwes*, or fortresses. The most notable is the Great Zimbabwe, on the western bank of the Sabi river, of which three important features remain: a large circular ruin with a round tower, on the edge of a gentle slope; a mass of ruins immediately beneath; and an intricate acropolis-like fortress on the granite hill that crowns the whole scene. The circular ruin is elliptical in shape, 280 feet in greatest length, with a wall of 35 feet at its highest point and 16 feet in thickness at its greatest base. A peculiar pattern in low relief decorates a portion of the outer wall, corresponding to a sacred enclosure within, and over the same section of wall arose formerly a broad promenade, decorated with slabs and monoliths. From the main entrance a narrow passage leads between great walls 30 feet high to the sacred enclosure or temple-reservation. "These walls," says Mr. Brent, "are built with such evenness of courses and symmetry that, as a specimen of the dry builder's art, it is without a parallel." The interior is a perfect labyrinth, protected by but-

tresses and portcullises. Two round towers of conical shape, unequal in height, decorate the sacred enclosure, quite similar to other towers of known Phœnician origin. The fortress that protected these buildings is a marvel of construction. In some places the walls are 30 feet high, and were provided with a causeway decorated on the outer edge by tall monoliths. Within reigns the same labyrinthine confusion as in the ruin below. In his researches and excavations Mr. Bent came upon an altar, great figures of hawks or vultures cut out of soapstone, soapstone bowls, and beams with geometric ornamentations. In the fortress he discovered a gold-smelting furnace, made of powdered granite, and near it crucibles of clay, with specks of gold still adhering to their glazed surfaces. Burnishers of water-worn stones and a mould for casting ingots, similar to a tin-ingot of Phœnician origin found in Falmouth Harbor, complete the discoveries made up to date. "The great fortress of Zimbabwe," says Mr. Bent, "is the most mysterious and complex structure it has ever been my fate to look upon. Vainly one tries to realize what it must have been like in the days before ruin fell upon it, with its tortuous and well-guarded approaches, its walls bristling with monoliths and round towers, its temples decorated with tall, weird-looking birds, its huge decorated bowls, and in the innermost recesses its busy gold-producing furnaces." Similar ruins are found in many places throughout Mashonaland, always near abandoned gold-workings, always circular or elliptical, and decorated on the southeast portion by a curious ornamental pattern. Mr. Swan, who accompanied our traveler, is of opinion that the entire structure, openings and orientation of these buildings were planned with a view to the observation of the heavenly bodies, in order thus to regulate the religious rites of this mysterious people. It is hard to escape from the conclusions of this fascinating book that these are ruins of a foreign colony entrenched here for the purpose of gold-mining. They are surely the work of one race and people, whose burial-place was far away, since no cemeteries have been discovered. It is certain that Arab traders obtained gold on these coasts a thousand years ago, and that this territory is a part of the famous empire of Monomatapa, of which the early Portuguese writers retailed many wonderful stories. A vague knowledge of these mighty ruins has always circulated in Europe, but only now, through the labors of Holub, Maund, Phillips, O'Neil, Bent and Swan, have we an accurate knowledge of these remnants of an ancient civilization, which may or not have been that kingdom of Ophir that furnished wealth to Solomon and splendor to his temple.

There is a melancholy interest attached to the current issue of the *Bullettino di Archeologia Cristiana*. It contains the last of those inimitable studies of De Rossi, finished with a loving and intelligent zeal that reminds one of some Indian artist in ivory. Dying by inches, the old Maestro found strength to dictate his views on an obscure cemetery on Monte Mario, near Rome, which has been called the cemetery of Lucina, but which he believed to be a burial-place for the peasants who lived along the top and slopes of the *Montes Vaticani*. With excellent taste his disciples have printed here for the first time a dissertation of De Rossi's, written in 1848, on the plan of a collection of the Christian inscriptions of the first six centuries, and which embodies at that early date all the principles and peculiarities of method that he afterward applied in the actual execution of the work.

The
Catholic University Bulletin.

Vol. I.

APRIL, 1895.

No. 2.

“LET THERE BE PROGRESS, THEREFORE; A WIDESPREAD AND EAGER PROGRESS IN EVERY CENTURY AND EPOCH, BOTH OF INDIVIDUALS AND OF THE GENERAL BODY, OF EVERY CHRISTIAN AND OF THE WHOLE CHURCH; A PROGRESS IN INTELLIGENCE, KNOWLEDGE AND WISDOM, BUT ALWAYS WITHIN THEIR NATURAL LIMITS AND WITHOUT SACRIFICE OF THE IDENTITY OF CATHOLIC TEACHING, FEELING AND OPINION.”

PUBLISHED QUARTERLY BY
THE CATHOLIC UNIVERSITY OF AMERICA,
WASHINGTON, D. C.

PRESS OF
STORMONT & JACKSON,
WASHINGTON, D. C.

THE
Catholic University Bulletin.

Vol. I.

APRIL, 1895.

No. 2.

THE FINANCIAL SIDE OF THE UNIVERSITY.

The financial side of any great undertaking is, to practical folk, a matter of special interest and paramount importance. Not less in the establishing of a university than in the building of a railway, their chief concern is the exhibit of financial resources. They may be well aware of the obvious fact that a university does not consist of lands and buildings and such other things as money can purchase, but of learned professors and eager students. They may in nowise need to be reminded that money cannot make brains, or create learning, or awaken the lofty enthusiasm which spurs to noble results. But they know also that learned professors and eager students need, like other people, to be supported. They know that professional teaching is brain-work of the very highest order, calling, in this practical world of ours, for proportionate remuneration. They know that, in this age of numberless books and endless research, zeal for learning is almost powerless without educational appliances involving greater and greater expense as the grade of education is higher. In a word, they know that a university means the investment of a very large amount of money.

It is therefore not surprising that, from the time when the establishment of the Catholic University of America was first discussed, the financial aspect of the question has always been specially insisted on. In 1866 the Bishops of the United States, assembled in the Second Plenary Council of Baltimore, expressed, in these words, their desire for such a university :

“Would that it were in our power to have in this country a great central college or university (*collegium unum maximum, sive Universitatem*) which should combine in itself the advantages of all home and foreign colleges ; that is to say, in which all arts and sciences, sacred or profane, should be taught” (*Tit. ix., ch. iii.*).

But because the financial means were then evidently not attainable, the Council had to be content with uttering the wish, asserting the need, and holding up the great idea as a work for a more fortunate future.

In 1884, all the Bishops of the country were once more together, in the Third Plenary Council. During the intervening eighteen years the country had grown immensely in population, in wealth, and in influence among the nations. The Catholic Church had more than kept pace with the general advance. Many things had thus grown practicable which before were impossible ; many things advisable, or even imperatively necessary, which before could be done without. A general advance all along the line of Christian education was recognized to be the chief need of the time. The question naturally arose whether this involved the establishment of the long contemplated university. Among a body of men so well acquainted with the needs, the dangers, the requirements of the age, and the Church's duty in regard to them, there could not be much difference of opinion as to the desirableness, the opportuneness, the need of such an institution. All could see what an honor it would be to the Church, what a power for the truth, what a bulwark against the encroachments of error upon the intellect of the age. But

there stood up the same ominous question: Have we or can we hope to get the large financial means which this involves, and especially in view of the means required for the necessary development of primary and secondary education, to which we are already committed? The bishops appreciated fully and keenly the import of this question. Providence was pleased to furnish the key to its solution in Miss Caldwell's offer of \$300,000 for the starting of the work. After carefully weighing what the acceptance of the offer involved, they accepted it; and thus Miss Caldwell became the foundress of the University. But knowing well that Miss Caldwell's gift, nobly generous though it was, formed but a small fraction of the amount demanded by such an undertaking, the Council, after decreeing the establishment of the University, goes on to say:

"But in order that the undertaking may the more speedily and safely be brought to a happy issue, let not the Bishops grow weary (*ne pigeat Episcopos*) of exhorting and entreating the chief personages of their dioceses, whether in the ranks of the clergy or of the laity, who possess wealth and are animated with zeal for the Church's welfare, that following the example given by the Bishops themselves and others, they may gladly consecrate some part of their means to a work so full of advantage to the Church and of utility to the people" (*Tit. v., cap. iii.*).

Ten years later our Holy Father, Pope Leo XIII., addresses his Encyclical Letter to the Bishops and Archbishops of the United States, the most solemn papal document yet addressed to the Church in this country. First among the means on which he counts for the welfare of religion in the United States he mentions the University established by his apostolic authority in the Capital City of the country. For more than five years he has been watching with paternal interest the growth of the mustard-seed planted by his hand. He expresses his satisfaction with the results already attained in so short a time and amid difficulties of so many kinds. But he looks forward

with yearning to the far richer fruits of success which the future holds in store. These he would fain hasten, that our country might be blessed with a speedy abundance of the fruits of Christian learning. But this, he well knows, depends on one condition especially, namely, a speedy supply of abundant financial means. Hence his appeal to the generosity of our people :

“ Nor is it long since we were apprised that, thanks to the liberality of a pious priest, a new building had been constructed, in which young men, as well cleric as lay, are to receive instruction in the natural sciences and in literature. From our knowledge of the American character we are fully confident that the example set by this noble man will incite others of your citizens to imitate him ; they will not fail to realize that liberality exercised towards so great an object will be repaid by the very greatest advantage to the public.”

From first to last, therefore, all have been unanimous in recognizing and declaring that to undertake the establishment of a university was to undertake a very great financial responsibility. Now, among our Catholic people there may, nevertheless, be some persons to whom the reason of this is not plain. Quite a number may view the matter as a good old gentleman did who said to me once : “ Why need the running of a university entail so much expense? Ought not a well-managed university, like a well-managed school or college or business house, to be a self-supporting and even a paying institution? ” In answer to such honest inquiries, it may be well to say briefly why “ the running ” of a university need be so expensive, why the case is totally different from the managing of a school, a college, or a business house.

Every well-managed business ought to pay ; for the fundamental calculation of any sensibly-organized business is that the receipts should be more than large enough to cover all outlay. A well-organized pay-school ought to pay. The parish clergy of the country can certify how hard it is, in most places how impossible it would be, to

make a school self-supporting, or even to start it on a pay basis at all. The chief reason of this is that the public schools are supported by the public purse, whence many Catholic parents have drawn the mistaken conclusion that all schools ought to be supported in like manner. Still there are Catholic parents who believe that it is the honor and the happiness as well as the duty of parents to pay for the education of their children, and so, within the Church as well as outside it, there are pay-schools enough to demonstrate that they can be fully self-supporting. For here again the calculation is easy: the equipment is simple; the expenses are not large; the receipts can easily be quite equal to the outlay.

In a college, the case is more difficult. The teachers are more numerous in proportion to the number of the scholars, and command larger salaries than school teachers. The necessary expenditures for grounds, buildings, libraries, and laboratories are much greater. The students' fees indeed are larger than in schools; but experience shows that it is much more difficult to keep the total of expenditures within the total of receipts. Some of our colleges have indeed done it, and it is greatly to the honor of the devoted men who, at the cost of untold difficulties and privations, have, with little outside help, laid the foundations and built up the fortunes of institutions of which the Church is justly proud. Yet we hear on all sides their cry of lamentation and appeal. They tell us, and there is every reason to believe their statement true, that it is impossible to bring a college up to the level of modern educational requirements without endowments. They bewail the necessity of depending on students' fees, of being thus forced to compete with other institutions in the hunt for students, nay, forced even to keep their standard of admission at a level so low as to compare very unfavorably with many non-Catholic institutions whose eyes are upon us. We notice with exceeding pleasure a determined effort on the part of some of our colleges to escape from this reproach by elevating the

standard of age and increasing the other requirements for admission. It is a move in the right direction. It is emphasizing the distinction which ought to exist clearly and strongly between the mere school and the college. We shall rejoice to see the movement extend all along the line of our colleges. But we sympathize with them in the difficulties attending the step, the difficulty of renouncing the fees thus excluded, and of managing without them. We wish them all success in their appeal for endowments, which alone will make the effort entirely practicable.

But when it comes to the organization of a university properly so called, then no one at all acquainted with what the enterprise means dreams for a moment that it can be built up and supported by students' fees; that it can be in any way self-sustaining. All appliances are more costly; all salaries are higher. A true university means an assemblage of the very best brains in the land engaged in a work of the supremest importance. That such men should not be paid in a manner worthy of their ability and of the importance of their work would be unreasonable and impracticable. All honor to the learned monks of old; all honor to the learned men in the various religious orders. But experience has abundantly shown that all the work of higher education demanded by our age cannot possibly be done by monks or by religious orders; and to all men not consecrated to a work by the vow of voluntary poverty must be applied the Gospel maxim: "The laborer is worthy of his hire."

Even in the days when the universities were manned by the monks, it never occurred to them that the fees of the students could suffice for the equipment and support of the institutions. History is eloquent, and deservedly so, in its praise of the kings and queens and worthies of all degrees who immortalized their names by connecting them with the university institutions which they endowed. In those days, as in ours, if university students had to support the universities, then the fee to be demanded of them would be such that to have the advantages of

university education would be the privilege only of the sons of billionaires ; the masses would be totally cut off from them. But this would be subversive of all the utilities aimed at by universities. The aim of universities is to train those who are to be the leaders of public thought and action. Now the times are, fortunately, gone when wealth was considered to have the monopoly of brains. Facts have shown that they who have the best faculties for acquiring the highest learning and using it to most effect are usually burdened with but slender purses. Fat purses too often breed fat indolent brains. They who are to climb high are usually light of belongings. Hence the endowment of universities has always been considered as a matter of course. And the laudable aim of public-spirited men is that the endowments of the universities should be made so complete that no deserving aspirant to the fullest and highest learning should ever be debarred from its attainment through lack of pecuniary means. It is recognized that fees must be charged, lest even the foolish should seem justified in supposing that learning is of no value ; but it is also recognized that practically the requirement of fees should be so minimized by free scholarships and other such methods, that the poor man's son can have just as good a chance in the noble strife for intellectual superiority and for all the success and pre-eminence in life which this implies, as the son of the rich man has. This is the best antidote to communism and anarchism, and all the forms of social discontent which seethe and ferment for the world's mischief. The more we place equally within the reach of all the very best advantages which give success in life, the more we take away all reason for complaint, disarm violence, and make the foundations of society impregnable.

Hence the lofty wisdom of the immense sums invested in the endowment of the universities throughout the land. No one is envious of Harvard, with well-nigh a million of dollars to spend annually in its great work. No one finds fault with the many millions invested within a few

years for the support of Johns Hopkins, of Stanford, of Chicago universities. No one questions the wisdom of the various States in voting large annual sums to their universities or endowing them with magnificent appropriations of public lands. And all this tells us what we have undertaken, if we really mean seriously what we said we meant when we promised our country and the whole world that we were going to establish a National Catholic University, and that we were going to make it worthy both of the nation and of the old Church, the mother of the historic universities which are the glory of the old world.

Miss Caldwell, therefore, acted very wisely in stipulating that only two-thirds of her gift should be expended in the purchase of the ground and the erection of the first building, and that the remaining \$100,000 should be invested for the permanent endowment of two professorships. This was accordingly done, and the Shakespeare Caldwell Chair of Dogmatic Theology and the Elizabeth Breckinridge Caldwell Chair of Philosophy are perennial monuments to her father and mother.

Her sister, the Baroness von Zedtwitz, recognizing the need of additional sums for the completion of the first buildings, generously gave \$50,000 for the erection and furnishing of the Divinity Chapel. This structure, greatly admired by all visitors, at present gives accommodation in its crypt, or lower floor, to the Divinity Library. When this shall have been transferred to its permanent quarters in the wing which must shortly be added to the Hall of Divinity, then the crypt will revert to the use for which it was originally intended, and will contain thirteen altars, corresponding to the thirteen in the chapel above. The need of this improvement makes itself already felt, as nearly all the students in the Faculty of Theology are priests, who begin each day by the offering up of the Holy Sacrifice; many altars are, therefore, a blessed and happy necessity. This part of the work naturally attracts the generosity of many pious souls, and a Chapel Fund Association has been formed, whose members con-

tribute \$10 a year, or more, to defray the current expenses of the chapel, which are necessarily considerable, to form by degrees a fund for its permanent endowment, and even, possibly, to erect the future University Chapel or Church, which will be for the accommodation of all the students and professors of the University, lay as well as clerical.

The example of Miss Caldwell in endowing professional chairs as monuments to her parents found generous imitators. The Misses Andrews in like manner erected a monument to their honored father, Dr. Thomas Francis Andrews, of Virginia, by endowing the Andrews Chair of Biblical Archæology.

The Misses Drexel, of Philadelphia, forever associated the venerated name of their father with the University, by endowing the Francis A. Drexel Chair of Moral Theology.

The late lamented Mr. Eugene Kelly, of New York, who had been appointed by the Third Plenary Council a member of the Board of Charter Trustees, and had by them been chosen as first treasurer, had promised a donation of \$50,000. But with the judiciousness which characterized all his career, he had made his subscription conditional on the raising of \$400,000 from other quarters; and he did not hesitate to acknowledge afterwards that he had little expectation that he would ever have to pay it, as the undertaking seemed to him at first impracticable. But by the time that the corner-stone was laid the veteran financier clearly saw that the success of the University was certain; and that nowhere else could an investment be so safely made by anyone desiring to put his money where it would do the most good in the lines of God's work. So he withdrew all conditions and made his gift \$100,000, adding his wife's name to his own. With characteristic modesty he asked no recognition; but the authorities of the University could not permit such generosity to pass without due honor, and so they invested his donation as perpetual endowment of the Eugene Kelly Chair of Ecclesiastical History, and the Margaret Hughes Kelly Chair of Holy Scripture.

At San José, California, lived the Hon. Myles P. O'Connor, honored and loved by all his fellow-citizens as the soul of public-spirited generosity and as the leading champion of law and order, for over forty years, on the bench and in the State Senate. In his own quiet, unostentatious way, and quite unsolicited, he handed in his contribution of \$50,000, and so became the founder of the O'Connor Chair of Canon Law. When his admirable wife heard later on that certain generous souls were subscribing \$10,000 each to make up the endowment of the Faculty of Philosophy, she was among the first to put down her name for the amount. "Yes," said she, in reply to her husband's playful protest, "I'll do it if I have to sell my diamonds. And," she added, "remember, Bishop, this isn't all we hope to do for the University." May God abundantly bless their big generous hearts.

I had known for years Mr. Patrick Quinn, of Philadelphia. In his capacity as treasurer of the Immigrants' Savings Bank of that city he was universally honored as the soul of integrity. But it was known that he was a man of limited means, for his hand was ever giving, as some would say prodigally, to every good work. One day, to my amazement, he said to me: "Bishop, I have been thinking over this matter of the University, and I am convinced that it is the noblest work the Church has yet undertaken in America. I want to have a hand in it. Draw on me for \$20,000." In his will he made the University residuary legatee of his modest fortune. This brought his contribution to about \$60,000. Unasked by him, the University has immortalized his noble-hearted generosity by linking his name forever with the Quinn Chair of Ecclesiastical History.

At the approach of the centenary of Father Mathew, the Catholic Total Abstinence Union of America determined to erect a centennial monument to the Apostle of Temperance, and resolved that the most fitting and honorable monument would be the endowment of a chair in the University. The full realization of the project was hin-

dered by the supervening hard times. Only one-half of the promised \$50,000 was raised ; but, even with this half endowment, the University has given the name of the Apostle of Temperance to the Father Mathew Chair of Psychology, and, in recognition of the act of the Temperance Union, has promised that two of the public lectures shall, each year till the next centennial of Father Mathew, treat of the work and the principles to which his life was consecrated.

Other friends of the University showed their interest by the endowment of scholarships, the fund for each being \$5,000. The Messrs. Benziger Brothers, of New York, endowed a scholarship for the benefit of the Archdiocese of New York. The same was done by the Duke de Loubat, who, besides, donated to the University the magnificent statue of Leo XIII., which is the admiration of all visitors, although so inadequately located in the Divinity Prayer Hall, awaiting its permanent place in the future Hall of Graduations, when the means of the University will permit its erection. The Duke has also arranged that the University shall regularly receive the prize essays published by various learned societies throughout the world in virtue of endowments made by him.

Three scholarships have been founded for the Archdiocese of Baltimore, by Rev. Dwight E. Lyman, Mr. Michael Jenkins, and Miss Emily Harper ; one for the Diocese of Alton, by Mr. Charles L. Routt ; one for the Diocese of Pittsburgh, by Rev. W. A. Nolan. Miss Harper's scholarship, however, has been left at the disposal of the University, a very useful provision which gives us the happiness of receiving a deserving student without charge.

Scholarships are not directly a financial help toward the establishment of the University, as the benefit goes not to the University, but to the dioceses thus exempted from paying for the support of their students. But they facilitate the sending and admission of students, thus promoting the very end for which the University exists. Hence they are a benefaction of the most welcome character.

While these various endowments were being gradually accumulated, smaller contributions came in, during the first three years, in sufficient amount to get the work into shape and round out its details. The sum paid for the grounds and for the erection of the first structures was somewhat more than the entire amount of Miss Caldwell's gift. Hence the \$100,000 reserved by her for the endowment of two chairs had to be made up elsewhere. Besides, the grounds had to be reclaimed from the wildness into which they had run; five more acres had to be purchased, in addition to the original sixty-five acres, and we found to our cost that the establishment of the University had raised all property around us to the price of city lots; the immense Hall of Divinity had to be furnished throughout from top to bottom, class-rooms, lecture-hall, refectories, recreation halls, studies and bed-rooms for professors and students,—in a word, the entire scholastic and household equipment had to be provided. A suitable library had to be gathered, a manifestly essential requirement in the University, and one involving great difficulty and large expense; and one of our chief sources of pride and thankfulness to-day is our library, numbering already nearly 15,000 volumes, besides the 10,000 volumes more in the private libraries throughout the house. And yet all this is still far from sufficient. A library fund, supplying a considerable income for annual additions to the library, is a crying necessity.

Moreover, no provision exists for the salaries of the Rector, the Vice-Rector, the Sulpitian Fathers, one of whom is president of the Divinity College and the other Librarian, nor for the Professor of English Literature and the Professor of Elocution, branches of instruction of paramount importance. Hence, in addition to the \$460,000 already invested for the endowments above mentioned, there would need to be a General Fund of at least \$200,000, to meet these and other current expenses. It was this fact that gave origin to the Divinity Fund Association and the University Fund Association, the former

from the ranks of the clergy, the latter from the laity, each associate giving \$100 annually during ten years or during life, subject, of course, to providential contingencies, for the completion and current expenses of the Department of Divinity, and to start the organization of the Department for the laity. Each of these associations is meant to number one hundred members; but they grow with the slowness befitting great works, and there is still room in the ranks of both.

When it became manifest that the Faculty of Divinity was thus solidly on its feet, the Board of Directors, who meet annually, and who, in the name of all the Bishops of the United States, regulate every detail of the University's work, decreed that practical steps should be taken towards opening the University to lay students, and bringing the institution to the full university organization contemplated by the two Plenary Councils.

Again, as in the first inception of the project, Providence opened the way and overcame the first difficulties by the unexpected appearance of a special agent of the Divine bounty. The agent of Providence in this case was a venerable priest, the Rev. James McMahon, for over forty years a pastor in the city of New York. By the advance in the value of real estate during that long period, his modest patrimonial fortune had grown to nearly \$400,000. When he judged that the time had come for him to retire from the labors of the parochial ministry, he offered his fortune to the University, modestly asking in return only the happiness of a congenial home in the University for his declining age. He has been with us for over three years, not only our edification in priestly virtues but our spur in scholarly research and accuracy. The amounts thus far realized from his magnificent gift by sales and mortgages have been expended in the erection of the McMahon Hall of Philosophy. This is to be the central academic structure, the main feature in the entire group of eight or nine university buildings which will eventually be clustered

around it. Hence it is a really splendid edifice, and will stand for ages a worthy monument to the enlightened munificence of this noble priest, to whom our Holy Father, Pope Leo XIII., has, besides, paid the rare honor of specially mentioning his admirable deed in his recent Encyclical Letter, and holding it up not only for the admiration but for the imitation of generous hearts throughout the land. He has, moreover, shown his love for the University by ranking its venerable benefactor among the prelates of his household.

The entire proceeds of Monsignor McMahon's gift are, according to his expressed wish, to be expended on the buildings and grounds. There remains the weighty task of procuring the endowments for all the professorships of the new faculties. Here, again, Providence has come to our aid so signally as to inspire us with courage in facing the formidable task. Mrs. Celinda Whiteford, of Baltimore, who died in June of last year, left to the University \$50,000, to endow the James Whiteford Chair of Law, in honor of her deceased husband. And, on the 15th of January of this year, Mr. Joseph Banigan, of Providence, R. I., crowned the solemnities of the dedication of a working-girls' home, erected in that city through his munificence, by handing to the Rector of the University his check for \$50,000, for the endowment of the Joseph Banigan Chair of Political Economy.

Two chairs are, therefore, already endowed in the Faculty of the Social Sciences. But a glance at the prospectus of the future courses, published elsewhere in this number of the BULLETIN, shows that at least two more chairs will have to be endowed in that faculty from the very beginning, besides the special lectureships required by its studies.

In the Faculty of Philosophy, including the physical and biological sciences and letters, a slight examination of the programme of courses makes it clear that at least twelve professorships will have to be filled from the very start, and that start is to be made, please God, on the first of next October.

A friend asked me: "How much will be needed for the endowment of the new faculties?" "Look," said I, "at the many millions needed for the endowment of this and that university in other parts of the country and see if one million would not be a very modest sum for us to need." My friend agreed that it was, and offered to be one of one hundred to give \$10,000 each to make up the million. A few others have already subscribed that sum; some have promised \$5,000, some \$2,500, while two or three have declared their intention to imitate the example of Mrs. Whiteford and Mr. Banigan, and the Ancient Order of Hibernians have generously undertaken to endow a Chair of Gaelic Language and Literature.

I can truly say, however, that, owing to the financial distress and industrial depression which has of late weighed so heavily on the whole country, almost no effort has been made for the past three years to gather in funds. We have been content with "planting seed," leaving the harvest to a more prosperous future. We could not reasonably hope that the full list of endowments would be made up between now and next October; but there is abundant reason to be quite confident that, as the tide of smaller contributions kept the work afloat during the first years of its existence, while the endowments were slowly accumulating, so they will suffice to tide the new faculties over the difficulties of their inception, and that, within three or four years, the three faculties then organized will be solidly placed on a permanent footing. To lead up to this, a large increase in the membership of the Divinity Fund Association and the University Fund Association is greatly to be desired, and is very earnestly asked. I need not dwell on the heavy expenses now imminent for equipping the physical, chemical, biological, and botanical laboratories, and for providing the working libraries for all these branches and for the various departments in the Schools of the Social Sciences and of Letters. These absolutely necessary expenditures will occur at once to any one at all acquainted with the requirements of modern

university work. Such an array of facts speak more eloquently than any amount of pleading to the friends of the great work, to all who have a heart responsive to the appeal of the Vicar of Christ, and must convince them that they need to be up and doing—doing generously, doing nobly, doing quickly.

I must, on the present occasion, be content with barely mentioning another class of endowments, which are so intimately connected with the very inmost life of the University and with the attainment of its best results, that an adequate treatment of the subject must be reserved for a future occasion. I mean the endowment of fellowships. These endowments, bringing in twice or three times the revenue of a scholarship, are meant as helps, and even inducements, to students of exceptional ability to push on their studies and researches beyond the limit of student days, and to avail themselves of every facility for becoming truly learned men. It is by this method that the best professors of the future are formed in every great university. On it must chiefly depend the realization of the highest hopes which inspired the establishment of the Catholic University of America. We shall have much to say about it on future occasions. Enough has been said, I trust, in this brief sketch of our financial history, to show how firmly the foundations have been laid, and how much must be done to push on the superstructure.

JOHN J. KEANE.

PHILOSOPHY IN THE UNIVERSITY.

Whoever takes up a modern work of any importance on philosophy, may reasonably expect to find in its preface some allusion to the fact that speculations of the sort are supposed to be out of fashion. Such remarks are not thrown out by way of apology; much less can they be considered as a peace-offering designed to placate the tutelary deities of "science." They would seem rather to indicate that the writer is fully aware of the anti-metaphysical views entertained in certain quarters, and that he, nevertheless, feeling his own position to be the stronger, is ready to meet criticism squarely and to abide by the consequences.

In some cases, it is true, the author can disarm opposition by pointing to the work he has done within the limits of empirical research. Whether people agree with his philosophy or not, they must confess that he has a practical knowledge of scientific data, and consequently that the foundation on which he builds is solid. In other cases, criticism is forestalled by a simple distinction between "good" metaphysics and "bad" metaphysics, the former based upon experience, the latter wrought by *a priori* construction from the vapors of the mind. Occasionally, however, our philosopher takes the aggressive and turns the tables upon the enemy. "The fashion of denouncing the study of metaphysics, or of the theory of knowledge or, indeed, of any group of the profounder philosophical problems, is more the scholastic 'fad' of blasé minds, or the refuge of weak and selfish spirits, than the result of any genuine lack of interest on the part of the multitude of thinkers in the earnest discussion of these problems."¹

Emphatic as this statement is and carrying with it the weight of authority, it does not do away with the fact

¹Ladd, *Philosophy of Mind*. New York, 1895, pref.

that to a large number of intelligent persons metaphysics is distasteful, while, within a somewhat narrower circle, philosophy is regarded as a drag upon science or even as a hindrance to its progress. The disciples, for instance, of Comte would be slow to confess themselves "weak and selfish spirits," and agnostics in general prefer to think that they alone have arrived by earnest discussion at the only attainable solution of ultimate problems. There is, no doubt, some reason for this attitude. It is not alone that science by its rapid advance, its happy spirit of daring and its ever-increasing application in practical life, holds out attractions in comparison with which the claims of philosophy seem dull; but it is that philosophy itself, in its modern phases, has taken a rather awkward position. While it decried as "scholastic" the metaphysics of the past, it devised systems whose formulas were no less abstruse than those of the Schoolmen and Peripatetics. Nor did it, active as it was in pulling down and destroying, offer any more satisfactory basis on which science might rest, or any more comprehensive view of the reality which science studies piecemeal. As the latter, inspired by its own success, came to feel a greater confidence in its self-sufficiency, its advocates naturally felt less need of philosophy and especially of metaphysics.

Happily, in the last third of this century, a reaction has set in—on the part of philosophers who have an intelligent sympathy for the aims of science and a proper appreciation of its achievements. It is certain that such writers will become more numerous in proportion as the respective claims of science and of philosophy are more thoroughly understood and more equably adjusted. Nor can the effect of their publications upon the minds of younger thinkers be doubtful. For when it is seen that men who are acknowledged as masters in science must nevertheless have recourse to metaphysics in the long run, the prejudice against the latter will, of necessity, vanish.

It seems to me, however, that this desirable result may and should be hastened by other means. Though years

of reading and reflection are necessary before one can construct a satisfactory Theory of Things, the first step in this direction may be taken at the beginning of one's philosophical studies. Or rather, to speak more justly, if philosophy be the work of a life-time, one cannot begin too early to get clear notions of the relations between philosophy and science.

We need not, of course, expect these relations to be understood, or even to be studied, by those whose education is still imperfect. The proper scope of the college is to develop the boy's faculties and to furnish him with the instruments he will need in his subsequent research. This is an all-important task. To appreciate its importance is to realize the dignity and responsibility of the college professor, and to grasp the true relation that must exist between college and university. The ideal graduate is a man whose powers have been stimulated and drilled, and who, moreover, has acquired such a thorough knowledge of the classics that he is prepared to take up at once the deeper investigations of philology, such a practical acquaintance with modern languages that he can handle with ease the literature of any subject, and such a familiarity with the principles of natural science that he is able to undertake personal research in the laboratory of physics or chemistry or biology. The more fully this ideal is realized the more likely will the student pursue his work at the university with satisfaction to himself and with credit to his college.

Without doubt the best philosophical training in Catholic institutions is that which is given to the students of our theological seminaries. This is especially the case with those seminaries which have been able to carry out the wishes of the Sovereign Pontiff by giving a two years' course in philosophy. And where such studies are preceded or accompanied by serious courses in natural science, there is every reason to suppose that the students perceive the bearing of scientific truths upon those of philosophy. What they are more likely to appreciate is the

connection between philosophy and theology—a point of view which is essential for the educated ecclesiastic. This, in fact, is the leading feature of the scholastic system, and will become, we may hope, such a dominant feature in our modern ecclesiastical training that every theologian will be ready, after the example of St. Thomas, to maintain his theological position by solid philosophical reasoning.

On the other hand, it is evident that for the seminarian, philosophy is rather a means to an end than an end in itself. He does not, as a rule, become a specialist in logic, metaphysics or ethics. He has scarcely the time to give his dissertations on these subjects such a form that they may be welcome additions to our philosophical literature. It is seldom that he hangs back, when his class has taken up theology, to make a more profound study of any of those problems which the first two seminary years have suggested to his mind. The reason is plain. He is preparing for the priesthood, that is to say, for a sacred ministry which demands of him a many-sided knowledge. To master the fundamental problems in Scripture, dogmatic and moral theology, canon law and history, he must turn every hour to profit. The more seriously he applies himself to these studies the more clearly must he realize that in each branch, especially as it is influenced by modern investigation, there are possibilities of research which might fill up a life-time, but at which he can merely glance in passing perspective. He will also perceive that at the end of each vista thus opened to his view, there looms up a philosophical problem, concerning, say, the origin and destiny of the soul, the possibility of knowing God, the beginnings and growth of life, of society, of religion itself. And he will see that each of these problems, beside its intrinsic difficulties, is complicated by the findings of a progressive and aggressive science. So that it is only at the end of his course that he fully appreciates the value and bearing of those philosophical truths which he dutifully learned at the beginning.

In the university, the student who comes well prepared from college or seminary, continues his studies under new conditions. He is free, first of all, to choose a particular line of work and devote to it not only the mental energy which his previous training has developed, but also the stock of information which he has gathered on correlated subjects. And with this sense of freedom there goes the consciousness of self-activity. For he is not merely there to conn a lesson or memorize a text, in order to repeat phonographically what others have thought and said, but rather to grapple with problems which are yet unsolved, and by personal research arrive at their solution.

Again, though busied day by day with his specialty, the student can still find time to follow other courses. In fact, if he is doing his work intelligently and surveying all its bearings, he will find himself obliged to at least attend lectures on a variety of subjects. This, at any rate, is what happens in older and completely organized universities. Nothing need be said of the greedy feeling which rises in a young man's mind when he glances for the first time at the lecture-list of Berlin or Leipzig; nor of the cunning wherewith he makes out his daily schedule so as to seize as much as possible of this loose-lying intellectual wealth. Such a craving is a temptation of the spirit as against the flesh, and its gratification is checked either by the timely warning of an instructor, or, eventually, by the physical strain which it entails. But within the limits of prudence, it is quite common to see students who are matriculated in one faculty attending lectures in another. Theologians can always be found in the classroom of philosophy, psychologists in the medical schools, students of law at the courses of history and sociology. The result is that at the end of six semesters, a man who has selected his studies judiciously, possesses not only the requisites for his degrees, but a large stock of outside information and a broader culture than the mere specialist could obtain.

Beside this contact of the mind with various spheres of thought, there is the contact of mind with mind. Students are affected as well by their intercourse with each other as by the teaching to which they listen. Indeed, the exchange of views is apt to be freer between student and student than between student and professor. The discussions which are thus aroused are helpful in many ways. They oblige each disputant to a clear conception of his position and a precise expression of his views. They give point to criticism without lessening the respect which one man owes another. Above all, they check the tendency to narrowness, insomuch as they show that the same subject has manifold bearings and may be approached along widely different lines. False notions are thus corrected, the real force of difficulties is perceived, and either a ready answer is provided or a course of more thorough sifting is suggested, which determines the character of a man's subsequent studies.

By reason of these opportunities which it offers for personal research, extended knowledge and mutual assistance, the university is evidently the place for adjusting the relations which must subsist between various orders of truth. Its very name implies this; for whether it be called, in the language of the Middle Ages, a *studium generale*, or as the later phraseology has it, a *universitas litterarum*, it means a centre in which all branches of learning are gathered. Such a nominal unification, however, is not sufficient for the purpose we are now considering; the university must be one in its structure, that is to say, in its organization. The same life must pulsate throughout the whole body, imparting energy to each portion and bringing all its various functions into relation and harmony. An institution made up of *dissecta membra*, of schools that have no organic connection, may afford a certain amount of instruction and abundant facilities for research; but it cannot do the proper work of a university. Hence, in France where the old universities were swept away by the Revolution and replaced, under

the Empire, by isolated "faculties," higher education has suffered much, and not unfrequently has been identified with professional training. In Germany, on the contrary, which has retained substantially the mediæval organization, we find an admirable combination of teaching and research, not only in large and richly endowed universities like that of Berlin, but also in universities whose corps is small and whose means are limited. This difference the French themselves have been the first to appreciate. Within a decade after the disasters of 1870, they had sent experts to make a thorough study of the German system, and the result is that they now seem inclined to revive the ancient organization.¹

Germany has exerted a still stronger influence upon the formation of our American universities. As Prof. Butler says: "The three fundamental principles that the German universities have established and brilliantly illustrated, *Lehrfreiheit*, *Lernfreiheit*, and the pursuit of science for its own sake, are fully recognized in the American universities."²

It is true that in point of completeness, but few of our higher educational institutions are on a level with those of Germany. Of the 134 "universities" in this country, only a small number have the four traditional faculties of Theology, Philosophy, Law and Medicine. At the same time it is significant that the faculty which is most thoroughly organized and to which the greatest importance is attached, is that of philosophy. Here again, if only in an imperfect way, we find a trace of the German influence. Paulsen has shown very clearly that the philosophical faculty is the heart of the university, and Prof. Butler tells us that "it is as necessary in America as Paulsen describes it to be in Germany, to conserve the unity of the university about the historic faculty of phi-

¹See *Société pour l'Étude des Questions d'Enseignement Supérieur*, 1878-'79.

²In his introduction to *The German Universities, Their Character and Historical Development*, by Friedrich Paulsen, New York, 1895. This is a translation by Prof. Perry of Paulsen's contribution to *Die Deutschen Universitäten*, Berlin, 1893, a work prepared for the Chicago Exposition.

losophy as a centre." That this view is correct will readily appear when we consider the relations in which the other faculties stand to the faculty of philosophy. For this supplies the principles, the scientific groundwork, on which the rest must build if their instruction is to be solid. An intelligent study of medicine supposes an acquaintance with biology. Jurisprudence is rooted in ethics and sociology. And as Prof. Bouquillon has pointed out, every branch of theology has a peculiar connection with some branch of philosophy. "Dogma can scarcely dispense with metaphysics; Scripture must draw largely on philology; moral questions get light from the social sciences, and canon law must take civil legislation into constant account."¹

Such connections may be called primary, inasmuch as they bring the related sciences into direct contact. But, indirectly, they give rise to secondary connections by bringing together branches which might seem to be wholly independent. There are, for instance, many problems in moral theology which cannot be handled without the aid of psychology. But on consulting the latter science, the moralist finds that he must go farther and look up questions in physiology, or perhaps even in physics. And while thus making the rounds of the school of philosophy, he necessarily encounters the students of law and of medicine, who, for their own special purposes, are seeking information at the same sources. Because these various sources of pure science are found in the school of philosophy, this naturally is the connecting link between all departments of the university.

To properly perform its unifying function, the school of philosophy must itself be united. Division beyond what is absolutely required for orderly working, would be fatal. The multiplication of specialized branches makes it more and more difficult, as a matter of organization, to combine them in one school. The combination threatens to become unstable. And no doubt disintegration would

¹"Theology in Universities," in the BULLETIN for January, 1895.

soon result, if the main reason for specializing were to convert each isolated branch into a technical or professional school. But the real purpose of specialization is quite different. It is to make research more thorough and therefore more scientific, to make data more reliable and therefore more valuable additions to knowledge. Differentiation, then, does not mean that a given science is to cut away from the rest, any more than the physiological "division of labor" implies that each organ is to act irrespective of the whole body. The relative autonomy which may be necessary for any branch, is accorded not alone for the sake of that branch, but also for the common weal. So that, though individual workers, absorbed in their specialties, may become oblivious to the general interest, the faculty of philosophy as such is bound to keep this interest in view. Otherwise, it must surrender its claim to be the centre which unites the whole university.

Integrity again supposes some bond or co-ordinating principle, the nature of which will depend upon the nature of the elements that are to be held together. A forced or artificial compact can be neither real nor enduring. Fortunately, no such arrangement is necessary in order to unite the various branches comprised in the school of philosophy, since these are not independent growths but rather offshoots of what is called "philosophy proper." This genetic relation, indeed, might suffice to show in what department of the school unification is to be effected. But the matter becomes still clearer when we remember that each of the particular sciences is based upon assumptions, and, implicitly at least, applying principles that belong to philosophy. Nor is the obligation thus contracted any the less real because students of science seldom take the trouble to delve into these foundations. The very security with which they employ such ideas as cause and effect and the constancy of law, is a tribute which they pay, unconsciously perhaps, to philosophic speculation. When, on the other hand, they seek the ultimate expres-

sions for the truths with which they have dealt empirically, and attempt to bring their own generalizations into harmony with those which have been reached in other branches of science, they are obliged to quit their own particular sphere and rise to the higher plane of philosophy. As they ascend by the way of abstraction, they may lose sight of details on the lower levels; but their horizon widens and their view of reality expands. In either direction, therefore, in that of analysis or in that of synthesis, the scientist who looks beyond the fact in his hands must call philosophy to his aid.

This central position of philosophy proper does not imply that it is independent of the particular sciences, or that it can dwell in a region apart, to which they must ascend, but from which it need not descend. If it is to be the bond of unity, it must receive while it gives, making allowance in its constructions for the advance of scientific thought. As a matter of fact, such an interaction is the dominating feature of modern philosophy, or, at any rate, of its actual phase. The consequence is that within the domain of philosophy proper there goes on a certain specialization, less centrifugal, it is true, than that which develops the particular sciences, and yet sufficient to give logic, psychology and ethics, a stronger individuality in method and treatment than they formerly possessed. For, thoroughly to sift the problems which any one of the philosophical branches presents, not merely *a priori* but also in view of their relations with empirical science, an amount of investigation and an expenditure of time are required that would once have sufficed to complete the course of philosophy. But investigation means production, and production, both by its available results and by its suggestive power, so enlarges the field of research that he who enters therein must needs become a specialist.

Apart from theoretical implications, this tendency to specialization in philosophy proper, along with the actual and, as some think, overwrought specialization in the other sciences, has certain practical consequences which may be noted here.

Students who are matriculated in the school of philosophy belong, largely speaking, to one of two classes: those who devote themselves to philosophy proper, and those who take up some of the particular sciences. It is possible for the first class to go through their four years' course without even setting foot inside of a laboratory. It is usual for the second class to take their degrees without having heard a lecture on philosophy. In both cases, excellent results may be obtained and dissertations produced which possess a real value. But is this the best fruit of university training or the truest import of the Ph. D.?

Considering the mutual bearings of philosophy and science, we are inclined to answer in the negative. So long as he remains on his speculative height, the student of philosophy cannot realize the import of empirical research. And so long as he is absorbed in the details of investigation, the student of physics or chemistry or biology scarcely thinks of the "totality of knowledge." Yet the one will inevitably have to answer the wider-reaching questions of science, while the other may, for aught we know, have a latent capacity for philosophy that ought to be encouraged and, without constraint, directed. Some means therefore should be adopted to meet these correlative needs, and to meet them in a more systematic way than is implied in the intercourse to which we have referred as a chief advantage of university life.

The student of philosophy might supply what is wanting to him by following certain courses in the scientific departments. It is even advisable for him to do so, if he finds that metaphysical abstraction is carrying him too far from concrete fact. But since each of the sciences, as such, is content to explain its own methods and enumerate its own results, he will probably discover that his acquaintance with them only multiplies the data for which he must find a philosophical meaning, if it does not increase the difficulties of his synthetic task.

Likewise, the student of science, by a strict economy

of time, could manage to pay philosophy some attention. In fact, it would be no hindrance to his research work if he got a thorough drilling at least in logic. It would teach him the value of the methods he employs, and oblige him to test more rigorously the outcome of his work. Yet, with the best logical training, he would find it hard to span the gap that separates his empirical facts from those abstract concepts in which speculative thought reaches its limit.

Thus, on either side there is a difficulty which grows out of differences in the habitual mode of thinking. It is the difficulty that is felt when one uses a glass that is not properly focussed. To the philosopher whose visual field is as wide as reality itself, details are scarcely discernible; while to the scientist who studies things at close range, metaphysical truth is but a haze. Some sort of adjustment is needed that will bring both the results of scientific labor and the abstractions of philosophy to a middle distance, where the ultimate meaning of the one and the unitive force of the other may be clearly perceived by all eyes. The facts with which science deals have a philosophical worth, inasmuch as they are instances of general laws, which in turn may converge upon a few still more general formulas. Metaphysical concepts have their value by assigning to each thing its place in the scale of being and of becoming, and consequently by enabling us to form an idea of the first origin and final purpose of the universe. Supposing that both our scientific generalizations and our metaphysical principles are sound, we may naturally expect that the former should allow of being translated into the latter. And this task of interpretation, whatever difficulties may attend it, is the most serious that any system of philosophy can undertake. It is not essentially modern, for Aristotle is the brightest example of success in this line. But in the specific manner of its accomplishing, it is subject to modifications necessitated by the advance of scientific research. Evidently, too, it supposes on the part of philosophy a certain pliability or

adaptability, in virtue of which ideas that were found to be the abstract equivalents for empirical data at one epoch, may retain their value, either as originally conceived or as duly modified, for all successive stages of knowledge.

An academic course devoted to such synthesis is the most important that can be given in the department of philosophy proper, since it concentrates the chief elements of logic, metaphysics, psychology and even, so far as fundamental notions are concerned, of ethics and religion. Because it deals with those problems to which the various branches of scientific investigation lead up, it must be of the highest interest to all classes of students. Because it secures on a firm basis the principles which the particular sciences employ and harmoniously co-ordinates their data, it is the best guarantee of that unity which should pervade the school of philosophy, making it in reality, as it is in right, the centre of the whole university.

E. A. PACE.

LEGAL EDUCATION: ITS PURPOSES AND METHODS.

Blackstone commences his inimitable Commentaries with a statement of the reasons which should lead intelligent Englishmen to acquire an adequate knowledge of the law. What knowledge he considered adequate is indicated by the scope and variety of the instruction which he subsequently gives them, and in which he displays his own extensive erudition and the profound wisdom that at an early stage of his professional career he had himself attained.

In this country no such exalted standard has ever been erected. On the contrary, the knowledge which Blackstone deemed essential to the layman has, until recently, been regarded as sufficient for the lawyer. Except in a few humble law schools, which in most instances were mere appendages to collegiate institutions, regular and systematic instruction in the law has been almost unknown. Young men of tender years, with little or no previous intellectual discipline, after a short period of desultory study in an office and upon a brief and sometimes farcical examination, have been admitted to the bar, and solemnly entrusted with the lives and fortunes of their fellow-citizens. Great lawyers have indeed arisen, overcoming by the sheer force of genius the disadvantages of their narrow and superficial training, but to that training they owed little save their consciousness of its defects and the inspiration that became the impulse of their future lives.

With the present generation, however, a new departure has taken place in legal education. The absorption of a certain class of minds in the pursuit of physical science has found its counterpart in the devotion of an-

other class to the advancement of political science, and the stimulus imparted by their labors to the legal profession as a whole has already been productive of marvellous results. Since the year 1850 forty-two new schools of law have been established. The duration and curriculum of studies have been constantly enlarged. The scores of matriculated students have increased to thousands, and the places of the meagre group of wise and patient teachers are occupied by hundreds of professors, among whom are many of the ablest jurists in the land. And yet the work has evidently but just begun. Through the development and extension of the law until it precisely meets and equitably settles all the questions which arise out of our mutual relations toward one another alone can come the elevation and perpetuation of our social life; and in the investigation of the principles which underlie the social sciences,—of which sciences the law is at once the source and the culmination,—and in the practical application of those principles to the conduct of society,—which application can be made only through the forms of law,—the noblest human faculties will find ample exercise and the largest sympathies their perfect finite satisfaction.

The Catholic University of America is now about to add another to these centers of research and instruction, and it is therefore fitting that it should announce its own conception of the law as a subject for study, and of the purposes and methods of legal education.

I. THE LAW AS A SUBJECT FOR STUDY.

The law is a science. It assumes to direct all social forces, to co-ordinate and control all social phenomena. It proceeds by logical deductions from immutable and universal principles. It excludes whatever is speculative, arbitrary, or experimental. It is sufficient for itself, implicitly containing every rule of action which under any possible combination of circumstances it may ever become necessary to formulate or to apply. It contemplates no legal problem as incapable of solution by intellects which

are familiar with its principles and skilled in dialectics, or whose solution will not be as impregnable and unequivocal as are those principles themselves.

The law is an ethical science. Its origin is in the reason, not in the will. Its ultimate authority is that judicial act of the intellect which determines the correspondence of human conduct with the supreme standards of rectitude and justice. Its final end is the production of social order in which the varied faculties of man may enjoy the widest liberty of action, and the progress of the race toward its destiny may be most easily and effectually secured. It undertakes to create and preserve social order, partly by compelling external obedience to precepts of decorum and integrity, but still more by promoting peaceable and virtuous habits and by fostering dispositions toward truthfulness, generosity, and self-control. Its success in this undertaking is measured, not by the wealth or pleasure or martial glory of its subjects, but by their intellectual and moral elevation, by their freedom from internal discord, and by the diminution or total disappearance of pauperism, luxury, and crime.

The law is a historical science. Its fundamental principles have been inherent in the mind of man since his creation, and together with the logical powers, by whose exercise he deduces from these principles rules of action sufficient for his guidance in the affairs of social life, formed a part of his natural endowment for the work of self-development which lay before him. But the occasions for recourse to these principles, and for the exercise of his logical powers upon them, did not arise all at once in his primeval state, but have been gradually multiplying from the moment of his first appearance upon earth. On each new occasion he has deduced and formulated a new rule of action suited to the occasion which evoked it, and the body of these rules has become constantly more extensive and complex with the organic growth and elevation of society. The law, considered as a system of formulated rules, is thus a true and perfect history of

social evolution, marking by its successive deductions and enactments the onward movement of social thought and conduct. And on the other hand, the chronological development of social phenomena presents a true and perfect history of the law, considered as the operation of an intellectual and moral energy, deriving from indisputable principles the rules which guide it in harmonizing and directing social forces toward the widest liberty of action and in the conservation of individual and collective rights. Law, therefore, is not only *an* historical science, it is *the* historical science. As the history of every nation is written in its laws, so is the history and purpose and interpretation of every rule of law written in the history of the society by which it was adopted and to meet whose social exigencies it was framed. The legal systems of our day are an inheritance, not from the courts and legislatures of past generations, but from the social conditions which preceded ours; and every rule which enters into any of these systems, however narrow in its application, can find its full and accurate explanation only in the conditions out of which it sprang.

The law is also an art. The rules which it deduces from first principles relate to practical affairs. They direct and control the conduct of individuals, prescribing such acts and forbearances as are conducive to social order, and providing for every species of act or forbearance its own peculiar rule which recognizes and conforms to its minutest variations. Some of these rules command actions, others regulate the methods in which voluntary acts shall be performed, others prohibit specific violations of personal or public rights, and others furnish modes of redress for private injuries and of prosecution and punishment for crimes. These rules, taken together, constitute the art of right living in society. They are "the law" in its emergence from the abstract condition of a science into the concrete reality of an art, by which emergence alone it becomes able to dominate society and guide it in the paths of virtue and prosperity.

The law is an intelligible art. The rules which it prescribes are expressed in words. These words are not merely the form, but enter into the substance of the rule. The rule is not the legal deduction as it lies in the mind of the lawgiver ; it is the legal deduction as he formulates and proclaims it for the direction of society. To understand the meaning of the words is thus to understand the rule itself, and since the words are chosen by the lawgiver to convey his deductions to the members of the social body, it is presumed that they will comprehend his words and be intelligently guided by the rule. In most cases this presumption is justified by the event. The rules which command and prohibit actions are generally intelligible even to the ordinary citizen. Those which prescribe specific modes for the performance of voluntary actions, or provide remedies and punishments for wrongs, are more obscure, but with rare exceptions readily reveal their meaning to any careful student, whether or not he is familiar with the principle from which the rule has been derived or possesses the logical ability to test the soundness of the conclusions to which the lawgiver has attained.

The law is a practicable art. Its rules are capable of execution. The acts which it commands can be performed. The acts which it forbids can be avoided. As it exists for the purpose of directing the conduct of society, it can not prescribe directions with which society is unable to comply. This is true alike of the general rules by which duties are imposed and wrongs prohibited, and of the more technical rules by which specific methods are appointed for voluntary actions or for the pursuit of criminal or civil remedies. An impracticable rule, equally with an unintelligible rule, could be no rule of action, and by whatever name entitled, or from whatsoever authority it might proceed, could never be regarded as a law.

From this review of the different aspects of the law its character as a subject for study becomes evident. It may

be pursued as a science, deriving its conclusions by logical processes from fundamental principles, ethical in its origin and relations, and developing in scope and detail with the evolution of society. Or it may be studied as an art, as a body of intelligible and practicable rules, intended for and adapted to the government of the external acts of individuals in matters pertaining to their social life. Or it may be investigated in both aspects, the student following the science in its deductions down into their present form of positive enactments directing and controlling individual action, or tracing back the known rules of the art, through the various stages of their logical and historical evolution, to those principles from which they were derived and on whose immutable authority their own finally depends. Obviously the latter is the only perfect study of the law ; for while one who is without a knowledge of the science may be familiar with the art, may have learned its rules and understand their meaning, and may be skillful in their practical application, yet when new cases are presented for which there are no formulated rules, he has no guide to their determination beyond his natural sense of justice, except through their apparent analogies to other cases for which rules have already been declared. What the law is, as expressed in statutes and decisions, he may know ; but what the law ought to be, what the law must be in order to become a perpetual and beneficial rule of social life, he cannot ascertain save through the teachings of those who are the masters of the science and are illuminated by the light of ultimate and universal truth.

II. THE PURPOSES OF LEGAL EDUCATION.

One purpose of legal education has already been suggested,—to confer upon the ordinary citizen an adequate knowledge of the law. So much of the art of law as comprises the rules which command or prohibit individual acts it is essential that every citizen should know, since he is bound imperatively by these rules, can offer no availing ex-

cuse for their violation, and is constantly engaged in transactions which bring him within their immediate operation. The existence of a class of professional lawyers by whose advice he may be guided when it becomes necessary for him to perform voluntary acts in some prescribed manner, or who can act for him in seeking the redress of injuries or in the punishment of crime, would render his further acquaintance with the law superfluous were he never charged with other duties than those of a private citizen. But under our system of government any citizen may at any time be elevated to the position of a lawgiver or a judge. As a member of a legislature it may become incumbent on him to create rules of law, rules which never can be just and wise except by mere accident unless they have been logically deduced from fundamental principles. As a member of a jury he may be compelled to interpret any rule of law and apply it to the facts, or in criminal cases even to determine what the law is,—tasks which also require legal learning far beyond what would be necessary for his personal direction. Absurd as is this feature of our social life, it is likely to endure for generations. The ideal legislature or judicial body, composed of learned and patriotic lawyers, will be realized, if ever, only in the indefinite future; and meanwhile all that stands between the citizen judge or legislator and the demoralization of the commonwealth is his native good sense and such legal education as it may be possible to give him. Whatever he can receive will, therefore, not be in excess of what he needs. If he could be made an adept in the science and an expert in the art he would not even then be overtrained.

Principally, however, legal education is intended to perpetuate and qualify the lawyer class, a class under present and all probable circumstances so important that it might well be provided and maintained at public expense for the gratuitous service of individual citizens. In this class, if anywhere, must be found both those who know and practice the law as an art, and those who, having

studied the law as a science and having made its principles, its dialectic methods, and its past progressive steps their own, are now able to meet new problems with new answers drawn from the same principles, and formulate new rules whose wisdom and utility experience will be certain to approve. It is, therefore, in the light of the requirements of professional students that the purposes and methods of legal education must especially be judged.

It would seem scarcely necessary to assert that the number of lawyers who can at once be masters of the science and skillful in the art must in the nature of the case be very small. Human life and labor have their limitations; the science and the art of law are bounded on the one side only by the wisdom of the Infinite, and on the other by the possible combinations and complications of social phenomena. But were time and opportunity for acquiring both the science and the art afforded to lawyers as a class, the pursuit of either would to some extent be incompatible with that of the other. The study of law as a science demands solitude and silence, a mental and emotional repose which permits the intellect to divest itself of the cognition of concrete particulars and ascend to the perception and contemplation of abstract and universal truth, and a freedom from all bias, whether of partisanship or interest, which enables it to judge its own deductions on their logical merits and formulate its rules without regard to the consequences which they may entail upon the fortunes or the lives of individuals. The study and practice of the law as an art, on the contrary, plunges the student into the maelstrom of the concrete and particular, stimulates the emotions, confuses the intellect with personal considerations, and warps the judgment toward those conclusions which are most favorable to the cause he has espoused. It is, therefore, seldom to be expected that legal practitioners, however skillful, will be profound legal scientists, or that the votaries of the science will at the same time be successful advocates or adroit manipulators of affairs.

The lawyer class thus spontaneously divides itself, according to its functions, into two groups—the theoretical and the practical, the masters and disciples of the science which evolves the rule and the craftsmen of the art which applies the rule to the phenomena of social life. Toward one or the other of these groups the individual members of the class gravitate through their natural tastes and aptitudes, or are led by influences which arise out of their professional experience. Men of scholastic temperament, with means and leisure, sensitive to contact with their fellowmen and emotionally irresponsive to the trivial perplexities and sorrows which vex mankind, turn to the law as a science and find in its pursuit an occupation that satisfies alike their intellectual hunger and their personal ambition. Others of active physical and mental energies, absorbed in the external world and delighting in its conflicts, are attracted toward the law as an art and measure their success by their victories over adverse circumstances or forensic antagonists. The line of demarcation between these groups cannot, of course, be so sharply drawn as to locate every member of the class distinctly upon one side or the other, nor can it ever fail to be true that the practitioner will possess some knowledge of the science or that the scientist will be more or less familiar with the rules and practice of the art. Still, on a general survey of the class, it is apparent that the vast majority are committed to one career as distinguished from the other, and devote their time and talents to the peculiar duties which it involves.

This distinction between these professional groups and functions indicates the responsibilities which, in a normal state of society, the members of each group would be permitted to assume, and the positions they would be allowed to fill. From the group of legal scientists would come the legislators, the judges of those courts to whose decision the existence and interpretation of legal rules must be submitted, the teachers to whose charge professional education is entrusted, the writers who aspire to produce

treatises which rise above the grade of compilations and add somewhat to the knowledge or the comprehension of the law, the counsellors by whom questions hitherto unanswered by the establishment of any rule are to be decided, and the advocates who offer their deductions to the courts to be ratified and adopted as settled rules of law. The group of practitioners would furnish all ministerial officers who for the discharge of their respective duties require a wider knowledge of the law than ordinary citizens possess, judicial officers with whom lies the determination of mere controversies of fact, instructors in the practical methods of conducting legal business, the professional directors of social and commercial affairs, and the advocates to whom is confided the management of general litigation.

Hitherto in the United States the legal profession has been regarded so much as a trade, and the lawyer as so nearly the mere agent and servant of his client, empowered to do whatever he had been employed to do, that no serious attempt has been made to differentiate these groups and confine each to the labors it is fitted to perform. Nevertheless, the separation appears to be gradually taking place by the operation of natural forces, to the manifest advantage both of the public and the bar, and though it may be many years before it will be finally accomplished and each group be assigned to its proper functions in our social life, still the tendency toward this separation must be recognized as influencing every plan and theory of legal education.

In view of these professional conditions it can, therefore, no longer be said simply that legal education is intended to prepare persons for admission to the bar. A further division of the proposition has become necessary. It is one purpose of legal education to confer a knowledge of the science of the law, to lead the student to the contemplation of fundamental principles, to teach him how to draw from them impregnable conclusions, to exhibit principles and conclusions to him in their relations to other

necessary truths, to conduct him down the historic path of social and legal evolution until he knows the present rules of law in their causes and thus perceives, absorbs, and assimilates the reason of the law. It is another and quite a distinct purpose of legal education to train apprentices in the art of law, to instruct them in the rules which govern social conduct, in the specific methods prescribed by law for the execution of voluntary acts, and in the modes by which redress for injuries is sought and gained in civil and criminal tribunals. That some students may be able through their superior powers or larger opportunities to avail themselves of both these forms of legal education, and become at once practitioners and scientists, does not remove the radical difference between them, nor justify the continuance of those educational systems which afford only a smattering of commingled art and science, and introduce their victim to professional responsibilities and honors when competent neither to verify nor to interpret nor to practise law.

III. THE METHODS OF LEGAL EDUCATION.

The methods of legal education are inexorably determined by its purposes and by the aspects of the law as a subject for study. They are thus grounded in the unalterable nature of things and cannot be created or modified by human choice or theory or experiment. The law as a science is an intellectual entity which does not change with the varying conceptions of its observers. The law as an art prescribes rules of practice from which no deviation is allowable. The processes whereby the mind of man,—which is an equally fixed and constant factor in the problem,—can master the science or acquire the art will be discovered, if at all, by investigating the character of the art or science, and the modes in which the mental faculties must operate in order to obtain a knowledge of the one or a facility in the practice of the other.

Moreover, the methods of legal education differ with the objects which they have in view. One does not take

the same steps in the exploration of a science and in the acquisition of an art; nor does he cultivate the same faculties when preparing for the task of deducing rules from principles by abstract logical processes and when learning to apply established rules to practical affairs. Hence there is no single and uniform method of legal education to which all students can be subjected irrespective of their natural proclivities and ultimate professional designs, but every individual must by himself be taught that aspect of the law which he has chosen to pursue, and be disciplined in those dialectic operations which as a legal scientist he must perform or in those verbal and scriptorial dexterities which constitute the practice of the law.

Before entering on the discussion of these methods in detail, a word should be devoted to the legal education of the ordinary citizen. It is not perhaps surprising that our systems of general education which exclude instruction in the laws of the spiritual life, in the laws of morality, and in the laws of bodily health and preservation, should also exclude instruction in the laws of social life. Nevertheless, of the importance of this instruction no thoughtful mind can entertain a doubt, nor could the public conscience ever have been satisfied with this exclusion had it not been quieted by the assumption, too often groundless, that in the family, the church, or elsewhere, these necessary studies were pursued. Upon this assumption public education should no longer rest. The training of the future citizen for the performance of his legal duties should begin while he is yet a child. The more important fundamental principles of law are intelligible even to an undeveloped intellect and are capable of statement in the simplest language, and any pupil advanced enough to understand the rules of arithmetic and apply them to the solution of mathematical problems is competent to grasp these principles and apply them to the social problems which his own experience presents. A catechism of the law setting forth these principles with illustrations drawn from familiar occurrences in life, thoroughly taught and

supplemented by practical exercises in which the pupil applied his own deductions to the conduct of those about him, would at this early stage give to his mind a scientific method and prepare him for the later task of learning and comprehending those specific rules in which the law formulates its prohibitions and commands. It is encouraging to note even so slight a step in this direction as that taken in recent years by several of our colleges in affording to their students some opportunity to become acquainted with the laws under which they live, but the beginnings of this work should be carried back into the childhood of the student, and be extended until not only college men but every pupil in our common schools is made familiar with the great principles and precepts of the law.

Returning now to those methods of legal education which are adapted to the requirements of the professional student, our attention first directs itself to the study of law as a science. Law as a science is a body of fundamental principles and of deductions drawn therefrom in reference to the right ordering of social conduct. These principles are universal, admitting neither exception nor qualification. They are common to all men, existing implicitly or explicitly in every human mind and accepted by the reason and conscience without controversy or reservation. The intellect in deriving legitimate deductions from these principles follows the invariable processes of logic, over which the will has no control, and which are always and everywhere the same, whatever may be the subject of investigation. The social conditions which have led to these deductions, and to their establishment as rules of action, have been arising among all peoples and in all ages since the world began, each new deduction differing from the old, not through differences in the principle or the process of deduction, but because the social condition itself had changed. Law as a science thus presents a field of study contemporaneous and co-terminous with the human race. It explores and differ-

entiate all social phenomena, discovers and interprets the principles by which the reason is guided in controlling them, tests by its own unerring standards the conclusions derived already from those principles, and affirms or disaffirms their intellectual rectitude and practical utility.

The purpose of the study of law as a science is not so much to acquire information as to develop creative power. The function of the legal scientist is to draw new deductions from these universal principles in answer to the demands of new social conditions, not in imitation of or in analogy to former deductions, but by the intrinsic energy and accuracy of his own intellectual operations. The study of law as a science is preëminently the study of legal dialectics. Its end is the production of a legal mind, whose knowledge of the scope and meaning of fundamental principles is absolutely perfect, whose perception and judgment of social conditions correspond precisely with the conditions as they actually exist, and whose logical powers are able to meet every condition with correct deductions and formulate them in new rules of action.

The method of education adapted to the student of law as a science is thus clearly disclosed. First, the study of logic, carried forward by personal discipline to a degree of dialectic skill which enables him instinctively to detect fallacies in the reasonings of others and to avoid them in his own; Second, the study of the fundamental principles of law, with profound protracted meditation on their assertions and implications, until the breadth and depth of their meaning is unfolded to his view and his mind becomes saturated with their equity and wisdom; Third, the study of social conditions and of the deductions which those principles have yielded to other legal scientists, distinguishing one condition from another by accurately estimating every fact which enters into either, measuring the deductions which were made to meet them by correct logical standards, and thus acquiring a clearer comprehension of the principles, a greater familiarity

with methods of legal reasoning, an acuter vision for the discovery of errors, and a wiser judgment for the valuation of the various factors of which social problems are composed ; Fourth, the special study of the rules of action which form the current law of his own state or nation, from their original deduction and application to social phenomena through all their variations down to the present day, not only as a logical investigation, but that he may know in its reasons and causes that system of law in whose development and administration his scientific attainments become of practical value to his fellowmen.

Law as an art presents, in one respect, a remarkable contrast to law as a science. While resting ultimately upon universal principles and produced by uniform deductive processes, its rules of action are for the most part territorial and temporary. Its general commands and prohibitions, wherever found, possess a certain proximate resemblance, but the rules which prescribe methods for the performance of voluntary acts or provide remedies for torts and crimes vary from nation to nation and from age to age. In this country their divergence is especially embarrassing. Every State has its own system of law, its own definitions of rights and duties, its own administrative and remedial procedure. Between some States this difference is so great that the skilled practitioner, removing from one jurisdiction to the other, would find himself but little better fitted for his labors than the untrained student, save in his wider experience of affairs and in his aptitude for acquiring technical knowledge. The art of law is thus a local art. There is one art of law in Massachusetts, another in Virginia, and others still in every one of the United States—as many, in the whole, as there are separate communities upon the globe governing themselves by their own rules of action in the practical direction of their political and social operations.

Again, in every State the art of law is a totality. It is complete within itself. Though it may copy from the art of another State it borrows nothing, but independent

of all others it constitutes the entire law by which the local society is governed. Into it, as a system, every rule of action formulated by the State enters as an integral part, modifying and interpreting other rules and in its turn interpreted and modified by them. The knowledge of any single rule or of any number of separated rules is, therefore, not the knowledge of the art, nor can a single rule be adequately known apart from its relations to the others and to the system in which it belongs. For the same reason, no generalization from the arts of different States can represent the art of law, either as the typical art or as the art of any of the States from which it is derived. There is a science of law as general and permanent as its title indicates. But there is no art of law in the unlimited meaning of the phrase. Similarities indeed exist between the arts of law of different States, and these are most important in the study of comparative jurisprudence and may increase the confidence of each community in the wisdom of the concordant rules, but the resemblance adds nothing to the authority of the rule in its own jurisdiction nor would the entire body of these concordant rules constitute in any of the States the art of law.

The art of law as a subject of study is thus the system of rules prescribed and observed in the particular State whose art of law it is. As such it must be studied independently and apart from the arts of law of other States, if the student would acquire an exact knowledge of those rules and skill in their application. General instruction in the rules common to many States does not enlarge the technical information which he would obtain if they were taught him as peculiar to his own State, while if instruction terminates with these it is disastrously inadequate and incomplete. Nor can he study the entire arts of several States at once without the risk of hopelessly confusing both his memory and understanding, and of remaining always in a condition of uncertainty and doubt. He should, therefore, confine himself to the investigation of the art of law which he expects to practice, and learn this

as a system in which every detail plays its own indispensable part, no rule, however trivial its purpose or limited its operation, being overlooked.

The principal faculty employed in the study of law as an art is the memory. The rules of action are intelligible and practicable, and, being expressed in authoritative words, whoever knows the language of the rule and its customary interpretation is able to perform the acts which it prescribes. Considered as a practical art, its verbal directions are perhaps more extensive and minute than any other known to man, and the results of their observance or neglect can be predicted with almost as much assurance as those of chemical analysis. To commit these rules to memory so thoroughly that they are always at command whenever wanted, and in their topical order so that each rule lies in the mind in its true associations and relations, is the first duty of the student. With this he must combine constant observation of the enforcement of these rules by others in order to train his judgment to distinguish between states of fact requiring different rules, and experimental practice to develop his own skill and courage in their application. Thus educated in the art, and with that scientific knowledge of the law which he inevitably obtains while studying its rules, he can embark on his professional career with confidence as one who sees the facts precisely as they are, who knows the rule by which the facts are to be governed, and is able not only to declare it, but to demonstrate it by unquestionable authority.

What curriculum of studies the disciples of the science or the art of law should follow, whether the books employed should be reports or treatises, whether the lecture or the recitation method is most profitable to the student, are questions which it is not now necessary to discuss. They are of secondary importance, though worthy of consideration in some future essay. One subject is, however, so intimately connected with the ideas hereinbefore expressed that it should be referred to in the present ar-

ticle. This subject is the Places of Study, of which there are three—the office, the professional school, and the university.

The office of a learned and skillful lawyer, with a large and varied business and with interest enough in his apprentices to teach them the art of which he is a master, is the best of all schools for a student of the art of law. There he not only learns the rule and receives its explanation from a competent instructor, but is brought into continual contact with its practical application, and is afforded numberless opportunities for applying it himself. These are combined advantages which cannot elsewhere be enjoyed. Under such circumstances the local art of law is learned in the tribunals where it is administered, and the apprentice becomes a member of the bar only to continue with higher authority and larger powers the work which he has already successfully begun.

The rarity of offices offering such advantages as these creates a demand to which professional schools are the supply. In them groups of instructors, often of great wisdom and experience, undertake to teach their students what the books contain and they themselves may know concerning the art of law. But these schools, as at present constituted, labor under two serious difficulties. In the first place, the field of their instruction is almost necessarily limited to the language and the meaning of the rules of law. Opportunities for observing the enforcement of these rules in actual cases are infrequent, and practical discipline in their application is impossible. Hence, none of these schools can, in the nature of things, complete the legal education of its students. Before their admission to the bar they ought, or after it they must, obtain in some way that judgment in discriminating facts and that skill in applying rules without which they are not qualified for the practice of the law.

The second difficulty is of greater consequence, though fortunately more easily remediable. Most of these schools receive their students from many different States. Hither

they come to acquire the art of law, expecting at the termination of their studies to return to their own jurisdictions and commence its practice. Obviously it is impossible to instruct each one of these students in his local art of law, keeping his mind free from the entanglements in which contact with other local arts must inevitably involve him. The only alternative is to generalize from the harmonious portions of the local arts an incomplete and delusive system which, though it teaches nothing absolutely false, gives him nothing which is perfectly and symmetrically true. To furnish this and then remit him to his own State and bar to fill up these fragmentary outlines, to qualify these generalities, and to add the myriad details of which in his school career he never heard, is not to give a legal education. If the professional school would realize its own ideal and do the work it is able to perform, it must be localized, and confine itself to instruction in the art of law as understood and practised in its own locality. Every State should have its own law schools, whose professors are selected from its own practitioners, and should bring its law schools into such close relations with its courts and bar that every possible advantage in observing practice and in practical training may be afforded to their students. Meanwhile, until this most desirable change can be effected, the professional school must struggle with these difficulties as best it can, consoling itself with the knowledge that, in spite of its limitations, it gives a better legal education to its students than most of them could otherwise obtain.

The study of law as a science finds no appropriate place either in the office or the professional school. The atmosphere is uncongenial. The pressure of eager minds, hurrying to acquire a knowledge whose principal value is its practical utility, disturbs the intellectual repose in which abstract conceptions become visible and logical processes are swift and sure. Their methods of instruction are unsuitable. They concentrate the attention on the concrete and particular, compel the memory to devote

itself to the acceptance and retention of the letter and interpretation of the rules, and by practice in their application bind individual rule and individual fact together with a minuteness of detail that utterly forbids every attempt at generalization. The whole drift of such training is away from that which alone can make the student proficient in the science of the law. The real home of that science is the university, where all other sciences, human and divine, are pursued not for their commercial, scarcely even for their social, value but as ascending pathways to the illimitable and universal truth. There, silence and tranquillity abide. There, time and wealth and fame and pleasure weigh but little compared with intellectual achievements, and the solution of some problem which has vexed the ages is counted worth its cost in the unremitting toil of many earnest lives. There, methods of training which have stood the tests of scores of generations develop in the mind those powers of apprehension and judgment which enable it to grapple with abstract and fundamental principles and build upon them superstructures of impregnable solidity. There, circumscribed by no artificial limitations, hindered by no alliances with loiterers or dullards, guided by masters who are conscious that whatever their attainments they as yet stand only on the threshold, and stimulated by the invigorating fellowship of those who travel with him to the stars, the student finds scope and direction for his individual genius, lays broad and deep the foundations of his scientific knowledge, schools himself in the processes of deduction and research, appropriates the discoveries and conclusions of explorers who have gone before him, and probes the secrets of the future for new revelations of the mysteries that surround the social progress of mankind.

The attitude of the university, the professional school, and the office toward one another is, however, in no degree antagonistic. They are not rivals, but co-laborers in a common field,—a field, indeed, which has divisions that no will or power of man can obliterate, but which is, after

all, in its possession and the purpose of its cultivation always one. In legal education, under normal conditions, the office, the law school, and the university would constitute a united teaching force. Their faculties and functions would be kept distinct, the university supplying the scientific culture, the law school the instruction in the rules of the local art, and the office the practical training in their application. At the same time, their functions would be so co-ordinated that every student could avail himself of their combined advantages and gain due credit for his work in each, both as a candidate for academic honors and for admission to the bar.

The initiative in this direction must be taken by the university. In its scheme of legal studies it should include every subject pertaining either to the science or the art. It should fix the standard of examinations, and prescribe the groups of studies on whose completion degrees might be conferred. It should furnish instruction through its own professors in all the branches of the science and in those general outlines of the art which are of universal recognition, and relegate the student to an accredited professional school or office in his own jurisdiction for training in the details of the local art, continuing still its active supervision over all his labors. It should insist that those who propose to become practitioners acquire sufficient scientific culture to guard them against false assumptions, and that the disciples of the science round out and give a practical embodiment to their deductions by studying the rules and practice of the art. In this mode all the work of legal education in the country could be systematized, the method of instruction best suited to each division of the law could be pursued, the highest inducements could be offered to diligence in study, and every student have within his reach all the advantages of university, local school, and office training.

The views herein advanced may indicate the ideas concerning legal education now entertained by the Catholic

University, and the purposes which through its own law department it hopes to serve. It approaches its work untrammelled by traditions, seeking only to know the needs of students and to fulfil its duty by supplying them. It will endeavor, so far as possible, to elevate the standards and to extend the benefits of scientific and professional attainments.

WILLIAM C. ROBINSON.

PROBLEMS IN MODERN BOTANY.

It is not unusual to speak of science in general as being altogether a thing of this nineteenth century and the century which immediately preceded it. The expression "modern science" is already a stereotyped phrase ; and by the employing of it we seem to be saying, perhaps we intend to say, that in earlier times there was no systematized knowledge of anything, and that all science is modern. If this use of the phrase were always correct and legitimate, then the title of the present paper would be open to the criticism of being redundant. If, like geology, petrography, mineralogy, paleontology, chemistry, all the multifarious named departments of zoölogical science, and many more, botany be only modern, then my caption should have been simply "Problems in Botany." But among the monumental books that have survived to tell of the intellectual activity of men in ages long past there are volumes in evidence that the world of plant-forms was studied with zeal and written upon with ability two thousand years ago and more.

Botany, therefore, and this alone, of all the departments of nature-study, more strictly so-called, is both ancient and modern. So eminently true is this, that the modern botanist who would know the complete history of some of the commonest trees and shrubs, and ornamental or useful plants, must consult the pages of several elaborate treatises on botany that were written in Greek before the Christian era ; some of which treatises were the text books of this science during the middle ages, and were among the earliest volumes to be multiplied by the press after the invention of the art of printing.

That this particular realm of nature should have been the first to invite research and become the subject of systematic and recorded observation was inevitable. The conspicuousness, everywhere, of the members of the vege-

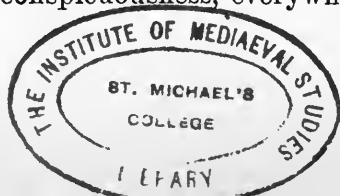


table kingdom, and their prime importance in the whole economy of human life determined this. Among all natural objects which meet the eye, members of the plant-world are the most common and familiar. The summer verdure of plain and hillside; the golden wealth of every fruitful field; the grace and majesty of grove and forest; the floral splendors of park and garden, of lakeshore and of riverside; even the mosses and lichens, green or gray or yellow, that hide the barrenness of earth in arctic realms, and overspread eventually the decaying ruins of man's proudest handiwork in every country—all these are of the plant-world, and illustrate the universal prevalence, and the bewildering multitude of varied forms that are the subject, one and all, of botanical research. And since all animal life is sustained, primarily, by vegetable products, the plant-world is that upon which the existence of man himself, in this sphere of being, is, directly or indirectly, quite absolutely dependent. Mediatly through the animal kingdom, or immediately, all his food and all his clothing, besides a great proportion of the conveniences and luxuries of life, are derived from the world of plants.

At this point let us both admit an important difference between ancient botany and modern, and also indicate the distinguishing features of the modern science as compared with that of antiquity. The classic Greek and Roman writers on botanical topics, though to them is justly accorded the title of Fathers of Botany, did not undertake the study of the vegetable kingdom as a whole, but confined their observations to that relatively small number of species which were either under cultivation for food or as furnishing articles of apparel, or were otherwise known in the useful arts, such as medicine, dyeing, painting, or in the builder's handicraft or the cabinet-maker's. They studied plants and trees, not to find the natural relations of genus to genus and of species to species; they only regarded the relations of certain species to men and animals as supplying a number of their wants. The modern botanist, on the other hand, is not content to in-

investigate such plants only as are ornamental or have known uses; he pays regard to the vegetable kingdom as a whole; he is interested in every bush and tree, every grass and weed; no moss or lichen, fungus or seaweed is devoid of interest for him; for all things that grow out of the earth, both great and small, are recognized by him as belonging to a great natural alliance of living organisms, whose relations one to another, as parts of a vastly comprehensive and harmonious system, have a bearing upon one of the most curious subjects of philosophic inquiry, the subject of plant classification.

The botanists of antiquity, though they have given to our modern science the foundations of its terminology and nomenclature, themselves attained to little, in the direction of a system of plant affinities, beyond the recognition of species, and, in an imperfect way, of genera. None of them attempted to gain a view of the plant world in general, and so there arose among them no philosophy of the vegetable kingdom. But between three and four centuries ago a few learned men, of inquiring and philosophic mind, having mastered the classic volumes of Hippocrates, Theophrastus, Dioscorides, Pliny, Cato, Columella, and many other ancient writers upon medical, viticultural, horticultural and agricultural botany, began to search not only the gardens, but also the wild meadows and mountains and woodlands and marshes, for the study and comparison of plants with plants, of cultivated ones with wild ones, and all in order to gain, if possible, some insight into the affinities of plants in general. These researches bore fruit, first in the published definitions of new genera, and descriptions of new species—called new because they were such as had not been named or described by classic botanists. And soon there began to be offered suggestions of a clew to the real natural affinities of plants as members of a system. One of the great problems of modern botany was thus laid before the world at least three hundred years ago; the problem of a Natural System of the Vegetable Kingdom.

Of this problem no perfect solution has yet been reached ; nor is it reasonable to expect a full solution of it for generations yet to come. It is true that we have what we call a Natural System of plant classification ; an accepted general arrangement of the families, genera and species of known plants which we regard as being more or less philosophical, and in more or less complete accord with that vast aggregate of facts on which, as a foundation, it rests ; yet, in just how far our present system of botanical affinities may ultimately prove to have been philosophical and correct, not the most experienced botanist of the time would pretend to say. All systems of science that are not falsely so-called, are built on facts alone ; and of no science can the system be complete until all the facts appertaining to it shall have been made known. And the facts which must enter into the construction of the perfect method of botanical classification are as numerous as the species and varieties, from the stateliest tree to the minutest diatom, which at present inhabit the whole earth and sea ; not excluding such relics of species, long since extinct, as are found embedded in the rocks. The specific members of this bewilderingly vast realm of nature number, perhaps, two hundred thousand forms already known and described in books ; and, for aught we can say to the contrary, the islands and the continents, the sea's depths and the earth's rocky foundations—an enormous aggregate of territory not yet much more than half explored—may, in the course of centuries, yield to explorers and collectors as many more.

And not only must all these myriad facts in the shape of living and extinct plant-forms be brought forward and rendered available to the solution of the great problem of affinities ; the anatomy of individual plants, their most recondite vital processes, their life histories, their biology in short, must also be made out, recorded and rendered tributary to the same end.

From these considerations it will be evident that he who would promote the knowledge, and help to build a

philosophy of the world of vegetable organisms, has need of patience; must "learn to labor and to wait;" must even love his work for its own sake, and be content to have added, in his day, it may be very little to the general stock of knowledge in this line. Besides, as the years pass and facts accumulate, the chances of discovery not only grow less, but the time remaining to each individual in which to make research grows less. Even now, so great is the sum of what is already known, even in the special departments of the science, that a man of keen intellect, good learning and great industry must devote about half of an ordinary lifetime to the mastery of so much of his chosen field as has already been conquered by his predecessors. No man will figure respectably as an investigator, and a promoter of knowledge, until he has learned what is already known; thus only, after long years of toil in the very footsteps of other generations of laborers, may one feel confident of suggesting as new any fact or any principle that may seem to have revealed itself to him.

But let us rest a moment from the discussion of facts and principles, which perchance have little definiteness of meaning except to the scientist, and take a brief survey of some notable facts that have been, as it were, merely incidental to the researches of the botanists in past centuries and in the present.

So engaging has been this problem of plant affinities, through many generations past, that no natural science—not even sublime astronomy—can compare with botany in the number of gifted and cultured men who have become absorbed in its pursuit. Eminent physicians, scores of them, from beginning in their school days with the botanical chapters of the *materia medica*, have afterwards become enamored of the philosophy of botany, to the extent of giving to the study of plants and plant-lore, every leisure hour for years, and finally to the abandoning of their profession, in many cases, in favor of botany. Boerhaave, who in the early part of the seventeenth century, was the most celebrated physician in Europe, was also

second to none of his contemporaries as an exponent of the most advanced principles of plant classification ; and his botanical works are far more philosophical and quite as immortal as those of Linnaeus, who was his younger contemporary. But one must not begin to name instances. Even men of the legal profession, and clergymen in great numbers, besides private gentlemen of means and leisure, but none of any class without thorough learning have yielded to the fascinations of this alluring problem, the classification of the plant world. And these pursuits have been carried on by such men, as well as by the large concourse of professional botanists, in every country in Europe, and in all the provinces of the New World and the Old ; and the results of all this research have been published, some in one language, some in others ; and thus it has come to pass that no aspirant to the position of a first-class and critical botanist can have the least hope of success who does not know the leading languages of western Europe, both ancient and modern. I say of western Europe, because the excellent botanists of Russia, and of some provinces having a kindred tongue, are considerate enough to give us their contributions to science in Latin, German or French.

Again, men of literary taste and scholarly attainment are happily given to placing upon permanent record the fruits of their research ; and for so many decades and centuries have botanical scholars—and such numbers of them—been writing and drawing and painting and publishing, that the literature of our science has become enormous ; so vastly extensive, and in the cases of a great number, superbly illustrated series, so costly, that the acquisition of even a comparatively small and select botanical library becomes a serious problem with any devotee of the science who is not a millionaire, and with every public institution that wishes to provide the means of doing good critical work in this direction. Though I speak without any statistics at hand, I say, nevertheless, without hesitancy that the combined literatures of such

great sciences as chemistry, physics and geology in all their magnitude would probably not equal one-half the literature of botany in the number of volumes that are extant, or in the cost of them ; for botany was already old and had a large literature before these sciences were born ; and not one of them has yet in any decade ever equalled botany in the number of her disciples and promoters.

I beg leave to carry this digression one point further, that I may give some hints of at least the material good which has accrued to almost all mankind, during the last four centuries, as a result of botanical explorations in new fields. The staple food products afforded by the plant world to the people of the present age are of at least twice as many kinds as the meagre science of early times had rendered available ; and no plants could be named which could replace the potato, for example, in northern latitudes, or the sweet-potato and the Indian corn in southern latitudes of either hemispheres ; and these and many other foods and fruits, entirely unknown a few centuries ago, have been given to the nations of Europe, and of Asia, and of Africa, by the mediation of men who explored the New World, with an eye to botanical discovery, the advancement of knowledge, and the promotion of human well-being. By the same means the pharmacopeia of modern times has not only been exceedingly enriched, but almost reconstructed in some of its departments, through modern botanical discovery. The most perfect antidote for malarial disease, or febrile poison, and therefore, perhaps, without exception the most important remedial agent ever known in all the history of medicine, is what was at first, and in its crude form, called the Jesuits' Bark, the bark of a South American forest tree, the virtue of which, becoming known to the missionaries, the knowledge of it was conveyed to Europe and to pharmacists throughout the world. This discovery was made some three centuries ago ; and now, so great has been the demand for cinchona bark, that the tree is

threatened with extinction from its native soil; and many botanical experiment stations in several parts of the world are engaged with the problem of its introduction and cultivation in warmer Asia, Europe and America.

And these are mere hints of the incalculable aggregate of good accruing to the world at large, from the zeal for botanical travel and research. These utilitarian results are also, as I have indicated, quite incidental to the main work of the botanist as a philosopher. The student of plant species in a new district, may easily discover twenty shrubs or herbs of no special economic value, to one that proves to be of signal usefulness to man. But to such a man every new form and position of vegetable organism has a value quite independent of its possible economic worth or worthlessness. Each is a recovered missing link in a chain of evidence which he trusts may some day be complete; an individual component of a system still partly ideal, which he thinks may by and by come to be wholly realized as a visible, tangible, symmetrical, grand unity, made up of the plant world's beautiful and marvellous diversity.

Of other problems phytological—and they are many—the one or two others which we purpose mentioning in this paper, may most conveniently be approached under the subject of botanical nomenclature. And this, though belonging to the literary side of botany, is a problem of great importance, in attempts to solve which many difficulties are encountered. Just at present the whole botanical world seems to be on the eve of some reformation, if not revolution, in respect to the scientific naming of plants. The topic is at least receiving most unusual attention, and giving rise to an unwonted amount of spirited controversy.

To give some idea of the present state of botany in this regard I must, at the outset, make a few statements of facts such as every practical botanist is already familiar with. In the first place, every one of that almost countless multitude of plant-groups, ordinal, generic, specific and varietal, which make up the vegetable kingdom,

must be defined in words, and also be made the subject, as occasion may require, of investigation and discussion. But, although a plant genus or species may be biologically studied irrespective of its name, not one of the scores of thousands of plant-groups can be generally discussed, either orally or in writing, unless it have a name. Orders, genera, species, and varieties of plants, must therefore have names, and each kind of plant must have its own appellation, which no other kind of plant under the sun must be allowed to bear. No two species may have the same name. And the name of a plant must be universal. Whatever it is called in Europe must be its name in America, in China, in Arabia and in Australia. This requires that there be a universal language in which, according to the grammar of which, plant names shall be spoken and written. Fortunately there is no controversy, and there never has been any, as to the language in which the scientific names of plant genera and species shall be written. Latin is universal for botanical nomenclature. It is one of the goodly heritages of modern botany. Our science, even as modern, dates from the time when no scientific books of any sort were printed in any other language; and so to this day when any botanical writer, of whatever country and language, writes of, for example, any of the better known genera of trees, oak, elm, plum or cherry, if his writing be for the botanical public of the world at large, he uses the classic Latin names of those genera, *Quercus*, *Ulmus*, *Prunus*, and *Cerasus*; and thus what kind of trees he is speaking of is definitely known to all botanists in whatever part of the world, and whatever their mother tongue; for all who have been taught botany know these tree genera by these names. However, for a very large proportion of the trees and plants at present scientifically known, there exist no ancient and classic generic names, for the obvious reason that the Romans knew not these trees and plants. For all this vast aggregate of things known only to us moderns, names exist, and of Latin form and construction too; and such have usually been

coined and applied by the botanist—or botanists—who were first to give a scientific account of them to the world botanical. But only a certain proportion of these manufactured, and sometimes quite machine-made and barbaric Latin names for newly discovered genera have attained to universal recognition and application. It has happened in many hundreds of instances that the same new genus has been published, first by one author who assigned it one name, and sooner or later by another author who assigned it a totally different name; so that the genus is scarcely well known until it is discovered to be sailing under different names in different books. Often the second author will be found to have wrought in ignorance of the circumstance that what was before him had already a published name and definition. But then again, a third author, under plea of some unsuitableness in both the names already extant, will assign to this new star in the firmament of botany a third name which he deems more appropriate; and the time has been in the history of systematic botany, and that within the last generation, when the original publisher of a genus would himself propose, it might be, a fourth improved name for the plant, as a better one than any of the earlier three; thus we have not a few modern genera which are burdened with a half-dozen different appellations, one of these adopted by one set of subsequent authors, and another of them approved and taken up as valid by another set.

There is, of course, a very simple and altogether philosophical proposition, which, if men would follow it, would speedily rid our science of superfluous plant names, and at the same time establish uniformity in generic nomenclature, in so far as uniformity is subject to principles of history and literature. That proposition is, that a group of plants can have but one generic name, and that the one first published for it; all the others being mere synonyms, without any right of representing the group in any book or catalogue, and never upon any occasion to be used except as synonyms. This simple law of

priority of publication, a principle in every way just and reasonable, if heeded universally, would soon remove many of the difficulties in botanical nomenclature. I must not attempt here a rehearsal of the long list of reasons urged by botanists of extreme conservatism against the thorough enforcement of this principle of priority. But I may say that those who may be believed to have given the question the most careful consideration are convinced that uniformity will eventually come, and that by regarding simple historic priority, though as things now stand, it will involve almost a revolution in our system of plant names.

I have mentioned hitherto not the plant name unqualifiedly, but the generic name, which is only the first half of the name, in botany, of any one kind or species of plant. Our problems in nomenclature are doubly complicated by the fact each one of the scores of thousands of known species is invested with a binary name. Each has, we may say by inheritance, its generic name; and then, to each species which is found to belong naturally to a given genus, must be assigned a distinctive specific name, by which it may escape being confused with other species of that genus. Now no fault can be found with this system of nomenclature as binary. It is at once the most convenient, simple and natural that can easily be conceived; and it is in almost universal use not only in the biological sciences, botany and zoölogy, but everywhere. And everywhere it is the natural way of naming things. The unlettered woodsman has a nomenclature of familiar trees that is quite as precisely binary as that which the botanist employs for the same kinds of tree. The woodsman uses generic and specific names, and these mostly of one term each. He speaks of oak, and oak is an English generic name. The rustic knows white oak, black oak, red oak, scarlet oak, water oak and many more; and the botanical nomenclator employs the same names. Even in the instances here noted he has simply translated into his botanical Latin the specific names which at first he

himself learned from the woodsman. All botanists know these trees as *Quercus alba*, *Q. nigra*, *Q. rubra*, *Q. coccinea* and *Q. aquatica*. And thus our system of binary names for scientific entities—for the species of things—is so natural that it can not in truth be said to have had an inventor.

Recurring to the fact that for each one of a great number of genera several different names are current in different schools of nomenclature, it will be seen at a glance that each species belonging to such a genus will have as many different names, at least, as there happens to be generic names under which authors may have placed their species. In many a genus the number of known and described species amounts to several hundreds; and so, besides the inconvenience of having more than one recognized scientific name for a given form of plant, botanical literature is actually burdened with an enormous list of superfluous names—synonyms—which, even though in themselves useless and worse than useless, have to be catalogued and, for a variety of reasons, preserved, at least for reference.

There is another source of multiple names for plant species which teaches only incidentally the literary side of botany, the source itself lying deep down amid the mysteries and the intricacies of phytology proper, perhaps in the biological or life-history department of it. The consideration of this problem will take us back to our starting point, which lay somewhere in the general philosophy of plant affinities; for it is there that the key to this problem must be sought. The root of the difficulty here, in so far at least as nomenclature is affected, lies in the fact that botanical minds are not at one regarding the natural limits of genera. An assemblage of species manifestly nearly related to one another will be regarded by one school of systematists as forming a single genus, and by another school as forming two or three distinct though allied genera; and thus the nomenclature of all this group of species is one thing with one school, and a dif-

ferent thing with the people who maintain diversity of genera for the same species. The real trouble is, that we have as yet no absolute scientific criterion of generic limits. Such a criterion is one of the great desiderata of systematic botany, and has always been. All admit the fact of genera, at least in practice, notwithstanding that in theory some botanists of evolutionary tendencies deny that groups of living entities, animal or vegetable, are really subject to any natural classification as genera and species; question that such groups exist except in the fancy of the systematist. But I believe that those who are on the most familiar terms with nature, and who find more satisfaction in fact than in theory, are far from hopeless of finding a scientific basis for the genera of plants. Our branch of science, though in one sense old, even of the oldest, is surely but in its infancy. In the multitude of its living forms this field of research is more vast, more nearly inexhaustible, than that which any other branch of natural science can offer. A hundred generations to come may have each its quota of able, zealous and happy searchers into the problems and mysteries of the plant world, without probability of exhausting this well of knowledge. Above all, the Christian searchers of to-day and to-morrow shall find this field, what Christian searchers have always found it, an earthly Paradise of God.

EDWARD L. GREENE.

THE NEW SEMINARY OF ST. PAUL.¹

It is law of the kingdom of God on earth that with learning and piety in her priests the Church flourishes. When these begin to wane, charity too grows cold, the fibre of faith is relaxed, religion hastens to decay. Nor could it well be otherwise. The priest is the guardian of God's interests on earth, the divinely appointed guide of His people in religion. It was thus in the days of Malachi, the latest of the prophets, when it was said: "The lips of the priest shall keep knowledge, and they shall seek the law at his mouth."² Such was the case, too, in that elder time when Osee, threatening his people with dire calamities in punishment of their abandoning the worship of the true God, could draw no more terrifying picture of the depths in which this course must infallibly end than by proclaiming that this established order would be reversed, their priests should be cast off by God, and then, instead of leading, they should follow the people on the downward road of disgrace. "Like people, like priests,"³ is the laconic phrase. In the Christian Church this has been the uniform teaching in all ages. St. Paul at Miletus, in his touching farewell address to the clergy at Ephesus, solemnly impressed upon them the vital truth that they had been set by the Holy Ghost to rule the Church of God;⁴ and St. Peter warned all Bishops that if they hoped to receive from the Prince of pastors at His coming a never-fading crown of glory, they must be "a pattern of the flock from the heart."⁵

¹The theological seminary of St. Paul, Minn., is actually affiliated to the Catholic University of America, in accordance with the well-known desire of our Holy Father Leo XIII. This description of the new institution is from the pen of a former student of the University.

²Mal. ii. 7.

³Osee iv. 9.

⁴Acts xx. 28.

⁵I. Peter, v. 3.

The Council of Trent was but looking to the enforcement of this principle when it enacted ¹ that every church, whether of episcopal, metropolitan, or higher dignity, should thereafter have and maintain a house of study in which they who were destined for the priesthood would be taught all things needful for the worthy exercise of their exalted functions. This college, the Council intends, shall be a perpetual nursery of ministers of God, and thus the altars of Holy Church will never be bereft of anointed priests to offer up the unspotted sacrifice for the living and the dead, and to break the bread of doctrine to the children of God. The Latin word *seminarium* here employed has given to our language the new word seminary. Saintly men like Charles Borromeo and Jean Jacques Olier, founder of the Society of St. Sulpice, gave effect to this law of the Council; and since their time if every diocese has not been able to support its own seminary it has at least had its candidates for Holy Orders trained through long years of study in some seminary fashioned after those men's views. Thus during the dark days of persecution in the United Kingdom priests for Great Britain and Ireland were educated in the seminaries of Flanders, France, or Spain, and in our own country until a recent day the body of our clergy came from various countries of Europe.

This state of things has now come to an end. Baltimore, so long the sole possessor of a seminary, can look about her to-day and behold among her sister metropolitan sees Boston, Cincinnati, Milwaukee, New York, Philadelphia, St. Louis, San Francisco and St. Paul, each with her seminary long since erected, or now rapidly nearing completion. This increase of facilities for ecclesiastical education at home is an index of the growth and stability of the Church in our land. It affords the most palpable proof that the Church in these United States has passed her nonage when she was dependent upon the mother Church in the old world for her support, and now in the full vigor of her majority is self-reliant and self-support-

¹Sess. xxiii.

ing. Doubtless many of her priests will continue to cross the Atlantic for the purpose of special study, as those do who aspire to eminence in the fine arts. For though our mountains teem with the hoarded treasures of old earth's gold, our libraries are not yet teeming with the hoarded treasures of the old world's lore, nor have we yet brought over in large quantities to our colleges and universities the passionate love of laborious study which is so common as to seem native in the old cloisters of the universities of Europe. Yet the going abroad of the few will but throw into more prominent relief the fact that the many are educated at home. Few things, therefore, it has seemed to me, can have a deeper interest for Catholics, or even for the learned American public, whether Catholic or not, than the progress that is making in this work.

St. Paul's Seminary was opened last September. Not then for the first time, however, did the archdiocese of St. Paul come into possession of her own seminary. Ten years ago the Seminary of St. Thomas Aquinas was built. It opened its doors at once to students in both the divinity and collegiate departments. Its buildings have since then been enlarged, and additions made to its staff of professors to meet the growing demands of its increasing number of students. Its average attendance has been ninety in the classical and fifty in the theological departments. With the exception of a small number who have gone to Washington or to Europe, all the candidates for the priesthood in this archdiocese within the past decade have studied in its halls. It is now St. Thomas' College.

St. Paul's has many striking characteristics that distinguish it from other seminaries in the land. First of all it was built by one man, Mr. James J. Hill, president of the Great Northern Railroad, and did not cost the archdiocese one dollar. This gentleman, though all the other members of his family are of the household of the faith, is not a Catholic. A Canadian, indeed, by birth, he is, however, an old-time resident of St. Paul, where he has amassed his large fortune. Desirous of making the com-

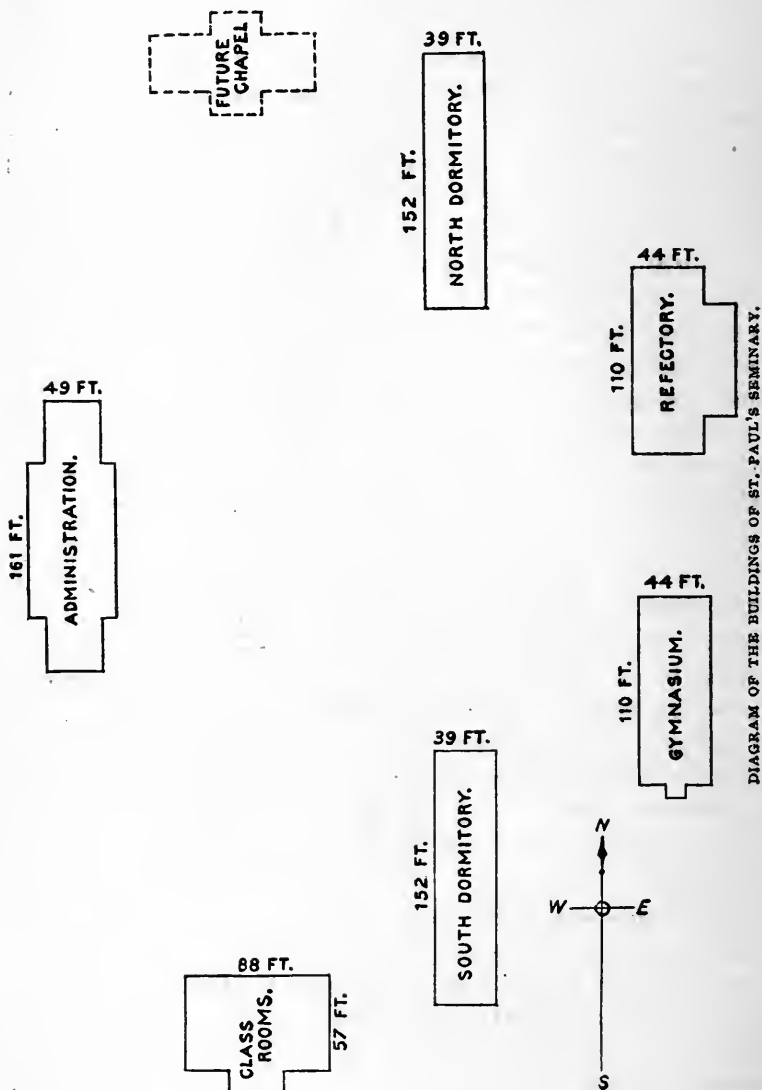


DIAGRAM OF THE BUILDINGS OF ST. PAUL'S SEMINARY.

munity at large a sharer in the benefits of his wealth, and having been struck long since with the importance of the rôle, both religious and social, of the Catholic clergy, he reached the conclusion that he could do no greater work for the Northwest than that of affording Catholic priests the means of acquiring a thorough higher education right here at home. In pursuance of this purpose he called upon the Archbishop of the diocese and offered him five hundred thousand dollars wherewith to erect and endow a seminary. The offer was gratefully accepted. Plans of the buildings were soon drawn up, and the benefactor to whose munificence the diocese is indebted for its seminary, not content with making this princely donation and examining the plans, has seen to it that they were faithfully carried out. Indeed, if his interest in the work may be estimated by the untiring attention which he has paid to even the slightest details of it, we should say that of the many great enterprises in which he is actively interested, none is dearer to him than this one.

The plans, furnished by Mr. Cass Gilbert, of St. Paul, have won the admiration of all who see them. The buildings are in the North Italian style, simple, solid, and impressive. It has been customary time out of mind, in the construction of our Catholic seminaries, to bring all the departments beneath one roof. In the present instance this plan has not been followed. Instead of one we have seven structures. These are the administration building, two dormitories, the dining hall, the gymnasium, and, lastly, the chapel, which has not yet been built. The six existing buildings are arranged, as shown in the accompanying diagram, at a considerable distance one from the other, leaving a spacious open court between. They are all built of red pressed brick, have either plain gable or hip roofs, and by the solidity of their walls remind one strongly of the monastic edifices of a bygone age. The partitions are fire-proof throughout, while the stairs and the landings on each floor are of iron. The buildings are heated by steam, lighted by gas, supplied with hot and

cold water, and in the residence building, with bath-rooms on each floor. The corridors are laid with thick matting and thus the footfall of the passerby does not break in upon the quiet of the student. One word about each building apart.

The Administration building, western-most of the group and therefore nearest the river, is three stories high. It contains apartments for the professors, their common room, parlors and reception rooms, offices of the administration, a fire-proof library extension at the south end, and at the north a private chapel. The library is made to accommodate twenty thousand volumes. Eheu ! Would we might add that all its shelves were full !

The dormitories for the students are five stories in height. They are lighted, warmed and supplied with water in the same way as the foregoing ; have iron fire-escapes at both ends of each building, and so arranged that every student, whether in philosophy or theology, has two rooms. What a difference, the men of an earlier generation will here remark, between this system and that of their time, when the theological student had but one room, or none, but sat with the others in a common study-hall, and slept on a cot curtained off from that of his neighbors in a common sleeping-room. The two buildings have apartments for one hundred and thirty students. By no means least among the advantages which recommend this plan of separate buildings is this, that when the number of students shall have grown so as to need more living apartments, another building can be erected at a small additional cost, without marring the harmony of the original plan.

The three remaining buildings are each two stories high. Of the lecture building the ground floor is divided into four large class-rooms, one of which is the physical and chemical laboratory. In the upper story is the great hall, with a large platform and seating facilities for five hundred people. Here public lectures will be delivered by eminent scholars from elsewhere, and when the sub-

jects dealt with are such as to interest the students from St. Thomas' College, they also will be present.

In the gymnasium building are the gymnasium hall, the heating plant, and four smaller rooms. The appointments of the main hall, which stands open to the roof, are those of a fully-equipped gymnasium of to-day, furnishing the young men with every variety of means for taking healthful exercise. Experts have come from New York to examine the heating plant and pronounce it one of the most perfect in the land. It has been described in great detail in an illustrated article that appeared in the *Engineer's Journal* for February. The small rooms, two at each end of the building, are used for recreation of a quieter kind than that indulged in in the large hall alongside. One of them is the reading-room, access to which is restricted to recreation time. Here the students have at their disposal the leading journals and periodicals.

The refectory building contains the kitchen (in the basement), the servants' apartments and the dining-hall. Here, as in other buildings, no effort has been spared to make this department perfect in its kind. The kitchen, I am credibly informed, is supplied with all the appliances and means required by the culinary artist in making his most delicate experiments. The dining-hall itself, with its lofty ceiling of native woods, broad, old time fire place, plentiful supply of light and entire freedom from kitchen fumes is, indeed, a place to dine in. The total cost of these buildings is two hundred thousand dollars. There remains, therefore, of the original gift a fund of three hundred thousand for the maintenance of the institution. Besides this the chapel, which remains yet to be built, will be erected by Mr. Hill. The fact may be worthy of passing notice that this endowment fund enables the seminary to place the tuition at an extremely modest figure.

The ground on which the seminary stands is a plat of forty acres, which was donated by Archbishop Ireland. Situated on the left bank of the Mississippi, towards which

it inclines with a gentle slope, at the terminus of Grand Avenue, it abuts along its whole northern side upon Summit Avenue, the broadest and most beautiful thoroughfare in the city. The landscape gardener who has done well his work of beautifying this fine tract of land had in reality an easy task. Instead of planting, he has had to cut down trees, where the shade would otherwise have been too deep, and has thus given us a series of beautiful vistas on every side. The native sward is threaded with gravelled walks and dotted with flower beds which, in season, lend the final charm to one of the most exquisite sites for a house of study that you shall meet on a summer day. About fifty feet from the main land stands a thickly wooded island with an area of seven acres. This also belongs to the seminary, and will be made a pretty spot for rest and recreation during the warm summer months. Thus it will be seen that while inside the corporate limits of the city of St. Paul, and within easy reach of every part of it by means of the electric cars which run to its gate, the seminary enjoys all the privacy and purity of air, along with the resultant quiet and healthfulness usually found only in the country.

Of the discipline nothing could be said that would be new to the readers of the BULLETIN. The age-long experience of the Church in training her priests has, under the saintly supervision of her great masters of the spiritual life, been crystallized into rules which, with but slight local modification, are the same in all our seminaries to-day. The sacred round of prayer and study familiar to every Catholic priest, and extending from early morning until well on into the night, makes up the simple history of each day's life in this as in other seminaries. Each dormitory has its resident priest, to whom is given entire charge of discipline in his building. Under him are prefects, each in charge of his band, or *camerata*, as is the custom in most of the colleges at Rome. The students of each band occupy adjoining rooms, and sit together at mass, at lectures and at table. The chapel of the Blessed Sacra-

ment, in which the daily mass for the community is celebrated, is in the dormitory building itself.

The course of study which the seminary had mapped out for itself from the beginning fully satisfies the requirements of the Holy Father in his recent Encyclical to the Bishops of our country. So much of the course as is already taught gives sufficient earnest of this. There are now in the seminary chairs of Holy Scripture, Dogmatic Theology, Apologetics, Fundamental Moral Theology, Special Moral Theology, Church History, Homiletics, Modern Languages (English and German, obligatory upon all; French, optional), Mental Philosophy, Physics and Chemistry. Holy Scripture and Church History are not secondary studies in this course, but take equal rank with the others. In connection with the classes in Scripture, lessons are given in Hebrew and in New Testament Greek. Next year an advanced course of English literature will be added to this curriculum, another in biology, and a series of lectures on Sociology and Political Economy will be given during the winter months. It is not expected that every student will follow all the courses. That is a matter which will be decided for each one by the faculty. But all will be taught the sciences as thoroughly as may be.

Our Holy Father says in his recent Encyclical letter that in founding the Catholic University of America it was his purpose "to begin with philosophy and theology, adding, as means would allow, the remaining branches, those particularly which the present age has introduced as perfected. An education cannot be deemed complete which takes no notice of modern sciences." These words plainly indicate the duty of the ecclesiastical educator to-day. Every Catholic, it is true, ought to be prepared to give a reason for the hope that is in him, but for the priest this is an official duty. It is incumbent upon him to teach God's truth to the nations, and, as it has been not inaptly phrased, "to justify God's ways to men." Hence he has had in every age, and will have to the end, to answer many objections. Each age has its own difficul-

ties, and therefore each must have its own answers. Those of the one will not do service in the other. The priest who should go forth from the seminary to-day with only the answers of St. Augustine or St. Thomas of Aquino to satisfy the questioning mind of our age withal, would be as unfit for his duties as would an old Roman legionary or a mailed crusader be to take part in modern warfare. The armor of the latter would serve him no better than a coat of card board. The Roman short sword or the mediæval battle axe might, no doubt, prove a formidable weapon in his hand, could he but come at the enemy. But so long as the latter chooses to remain miles away, armed with weapons capable of dealing death even at that distance, our doughty knight in coat of steel might as well throw away his unwieldy blade and borrow Harlequin's sword of lath. It is less cumbersome, and equally effective.

In his Encyclical on the study of Holy Scripture the Holy Father insists upon this principle and urges it upon those in charge of the education of the clergy. They must see to it, he says, that there be ever found in the ranks of the clergy a large number thoroughly equipped to do battle for the faith and repel the assaults of our antagonists; for this purpose "they must before all else put on the armor of God, as the Apostle recommends, and be familiar with the newest weapons and the latest tactics of the enemy."¹ Our age is an age of science. "A modern education without modern science is a body without bones." He who would reason with the world of to-day must have ready to hand the facts on which his reasoning is based. He can dispense with the poets. He need name no ancient name. But he may not omit his facts. The age is athirst for facts, and only facts will slake its thirst. The inductive method is everywhere. Whether the priest rejoice that this is so, or regret it, he must recognize the fact. And as Lowell would say: "There is no arguing

¹ Plures sint e sacro ordine paratiores qui . . . pro fide dimicent et impetus hostiles propulsent, induti præcipue armatura Dei, quam suadet Apostolus, neque vero ad nova hostium arma et proelia insueti.

with an east wind. You have but to put on your overcoat." The question of the hour is not what is to be done. The enemies of revelation have answered that question for us. The question is how to do it. And this the Holy Father answers in the words just quoted.

All the attacks that are made against the doctrines of the Church to-day are made in the name of science. Whether it be geology that is appealed to, or biology, or philology, or archæology, or some other, it is always in the name of science that the attack is made. And while it is and ever must be true that no scientific conclusion ever did or can clash with divine truth, our mere assertion of this proposition will avail nothing against men who believe that their conclusions are scientific and that they do contradict revealed truth. Their specific statement must be met with refutation equally specific. If the charge be made in the name of geology, only a geologist can answer it. If in the name of paleontology, only one versed in that science can answer it. We may still hold to all that approves itself to our minds in Greek philosophy, but it will be of no service in this contest unless we adapt it to present needs. If we hold the principles of the schoolman sacred, we must make them intelligible to the men of to-day, by whom the terminology and much of the principles of those ancient worthies are either unknown or held to be not worth the knowing. Of those educated outside the Church to-day the number is infinitesimally small who would even understand a discussion carried on in the language of the schools of the thirteenth century. If these, then, are to be our weapons of defense, we must refurbish them and fit them to meet the latest tactics and newest weapons of modern intellectual warfare. They must be scientifically wielded to parry the thrusts of a scientific combatant.

There are in the Church in every generation men who attain to eminence in the scientific world. Our own day forms no exception to the rule. But it must be evident that they are not so numerous as they ought to be when

one of the most widely known scientists of the present time publicly states that "the Roman Catholic Church is the great antagonist"¹ of science. When such an attack as that was made on the fair name of Mother Church ten thousand pens should have flashed in air, wielded in her defense; and in clarion tones ten thousand tongues should have heralded to the world their triumphant denial. The scientist must be answered by the scientist. When science is spoken of in this way it is frequently the case that the scientific method is meant. Now, this scientific or inductive method to which most of the advance in modern science is due is no more hostile to the Church than is the Latin or the Greek language, or universal education. True, in the hands of the enemies of Holy Church even these have at one time or another been employed as the means of introducing error into the minds of the unwary—a proof of what needed no proving, that the best of things may be perverted to vile uses. For when employed by the Church herself, these same agencies have become the channels of salutary truth to untold millions. But she did employ them—and this is the truth which I would at present emphasize—notwithstanding they had been or may still be used by her enemies. She will use the inductive method, too; she is now and long has been employing it in many fields of science. May the good work never lag.

In St. Paul's Seminary the students will be given every available opportunity of cultivating the sciences by experimental work in the laboratory, and by becoming acquainted with the foremost publications on their several subjects. In this way they will be enabled to pronounce for themselves on the questions at issue; to prove that not all the shallowness is on one side, and to discover that much of the noisiest assertions made to day in the name of science is merely the cry of science, science, where there is no science. It was not a Catholic, for instance, but Count Lyof Tolstoi, who said recently, in reply to certain ques-

¹"Lay Sermons and Reviews," T. H. Huxley, page 61.

tions of the German Society of Ethics: "The system which consists in distorting facts produces this curious phenomenon, that in matters of science . . . no man will be found to have more obscure ideas than the scientists themselves."* While actual observation may not justify them in accepting literally such a sweeping statement as this, it will show them that science, like many another noble name, is often worn by an unworthy representative; but that when they meet a worthy scion of that noble race unfortunately ranked with their opponents, they must be familiar with his tactics and consummate masters of his weapons if they would pit themselves against him with any hope of victory.

The examinations here have witnessed this year to the spirit of study that exists in the institution. His Grace the Archbishop, who was present at all of them, expressed himself as generally well satisfied. But now that the seminary is affiliated to the Catholic University and in common with other seminaries in the land which are to be affiliated likewise, will have its program for examination sent down from the University, even better results may be looked for. A spirit of healthy rivalry will be sure to spring up between the several seminaries, and all will be lifted up to the same high plane in emulation of the lofty ideal constantly kept before them by the University. A member of the University faculty will be present at those examinations, and no doubt the bachelor's degree may thus be obtained before going to Washington. It seems but reasonable to expect such an improvement in ecclesiastical studies in our country from the application of this system, as it produced within recent years when employed in secular education by the Royal University in Ireland.

The formal dedication of our new seminary has been postponed until June, when it will take the place of the closing exercises. His Excellency, the Apostolic Delegate,

*Quoted by Rev. J. A. Zahm, C. S. C., page 15, in his paper read before the Catholic Congress at Brussels, in September, 1894.

will preside on the occasion. Many Bishops will also be present, and the general public will have an opportunity of visiting the institution. In it they will behold, though the latest yet, it is hoped, not the least convincing proof of the Church's determination to be equal to the duties of her God-given mission in America at the close of this nineteenth century.

PATRICK DANEHY.

*St. Paul's Seminary,
St. Paul, Minn.*

THE POPE AND MODERN SCIENCE.

Documents like the recent Encyclical that cover a wide range of topics and yet in their treatment of each unite breadth and precision, are apt to be appreciated at first on their general merits. The majority of readers, in fact, are content to know the spirit that pervades the whole without interesting themselves in the details and consequently without weighing the force of each expression. It is not surprising, then, that the Pope's message to the American Hierarchy should have called forth words of commendation, not only from Catholic journals, but from the secular press as well. No intelligent person could fail to discern the note of sympathy and the conciliatory tone that run through the Encyclical.

There are paragraphs, however, that will repay a special study, both for the importance of their subjects and for the significance of the carefully-chosen utterances of the Pope in their regard. Chief among these, as it is also the first in Leo's account of what he has done for America, is the passage concerning the University. Those who are acquainted with the history of our institution and who realize the meaning of the papal foundation, will find even the most favorable reference to it quite natural. Having once established it with a clear understanding of the needs, present and future, of the American Church, the Pope is determined that the University shall be a success, and therefore takes a personal interest in each phase of its development. Similarly, all who in a truly Catholic spirit have coöperated with him, hastening the growth of the University by their liberality, influence and sympathy, must read with grateful pride the words of approbation which their efforts have deserved from the Holy Father. And we, especially, who are engaged in

the work which he initiated, and who feel more directly perhaps than any one else the impulse of his encouragement, appreciate as a signal favor the praise with which he is pleased to reward our labors. We are glad of this opportunity to express our own thanks and the thanks of our benefactors for the authoritative approval and unequivocal commendation of the University contained in the Encyclical *Longinqua oceani spatia*.

With equal reverence and gratitude, we give heed to the counsels which he addresses to us for our guidance in the discharge of our duties as teachers. Nor can we find among these wise admonitions any more serious, more timely or more characteristic of Leo XIII., than that in which he reminds us how necessary it is to take account of modern science. If this be neglected, he says, learning of any kind is defective. Catholics must be abreast of the scientific movement; but this is not enough, they must take the lead "in the keen competition of talent and the wide-spread passion for knowledge." More emphatic language could not have been used to kindle a zeal for all branches of research, and for "those particularly which the present age has introduced or perfected."

Such expressions may appear strange to persons who become acquainted with the ideas of the Pontiff for the first time through this Encyclical. Yet the truth is that the Pope has lost no opportunity to impress upon the minds of Catholics the necessity of taking their part in scientific investigation. When, at the beginning of his pontificate, he restored the philosophy of St. Thomas, he declared that the study of it should go hand in hand with that of the natural sciences. And this idea of harmonizing the established results of empirical investigation with the principles of sound philosophy, has found repeated expression in numerous pontifical documents.

By deed, no less than by word, he has pointed the way. There is scarcely a branch of knowledge that has not benefited by his practical measures. The founding of an "Academy of St. Thomas" and the republication

of the Angelic Doctor's works, attest his earnestness for philosophical studies. For astronomy, he established the Vatican observatory; for philology, post-graduate courses in the Roman Seminary; for the promotion of the social sciences, the *Rivista Internazionale*, a review which ranks among the first devoted to such subjects. More important still is the service which he rendered to history by throwing open the Vatican Archives to scholars of every nation and creed—a measure which has been fully justified by the publications of the French and Hungarian schools, of the Benedictines, of Hergenröther, and of other eminent historians, who were quick to profit by the advantages which the Pope's liberality afforded.

On a larger scale, and, so to speak, collectively, he has advanced the interests of science by founding or endowing at Rome colleges for the students of various nationalities; by creating at Louvain an institute in which advanced courses are given in the sciences as well as in philosophy; and, more than all, by establishing the universities of Freiburg and Washington. In order that such institutions may reach maturity and attain the high scope which he has marked out for them, time will be required; but the honor of having brought them into existence and of having breathed into them a scientific spirit, will always revert to Leo XIII.

Rightly to estimate the facts which we have so briefly sketched, it must be remembered that all this work has been done in eighteen years of a busy pontificate. It has been accomplished by a man who is charged with the care of the Catholic Church, and who, in the meanwhile, ever watchful for the welfare of religion, has wrought even more wonderfully in the organization of the hierarchy throughout the world and the fostering of spiritual life among all classes of the faithful. Neither the mazes of diplomacy nor the petty annoyances kept up by a usurping power have ever caused him to lose sight of those high intellectual aims which have been the inspiration of his whole career. Neither loss of territory nor lack of means

has prevented him from spreading the domain of knowledge and opening, to all who seek it, new treasures. If, to-day, the relations of Catholicism and science are set in a clearer light, if intelligent men are more willing to recognize the merits of the Church as a factor in social progress and civilization; this is due, before all, to the wisdom of Leo XIII., and to the energy with which, in spite of every obstacle, he has furthered the cause of learning.

The happy result of his measures we are more likely to enjoy than the Catholics of Europe—if we are but faithful and active in realizing the ideal that he has set before us. The Pope has told us plainly enough what our duty is: We must be leaders, not laggards, in the onward march of science. We must convince thinking people that the same man can be a firm believer and a fearless investigator. To train such men is the purpose which the Holy Father had in view when he founded the Catholic University. If to its motto we might add a watchword, it would be a line from the Encyclical: ANTEIRE DECET CATHOLICOS HOMINES, NON SUBSEQUI.

THE EDITOR.

ENCYCLICAL LETTER

OF HIS HOLINESS POPE LEO XIII.

TO THE ARCHBISHOPS AND BISHOPS OF THE UNITED STATES.

VENERABLE BRETHREN : HEALTH AND APOSTOLIC BENECTION.

We traverse in spirit and thought the wide expanse of ocean, and although we have at other times addressed you in writing, chiefly when We directed Encyclical letters to the Bishops of the Catholic world, yet have We now resolved to speak to you separately, trusting that We shall be, God willing, of some assistance to the Catholic cause amongst you. For this We apply Ourselves with the utmost zeal and care, because We highly esteem and love exceedingly the young and vigorous American nation, in which We plainly discern latent forces for the advancement alike of civilization and of Christianity. Not long ago, when your whole nation, as was fitting, celebrated, with grateful recollection and every manifestation of joy, the completion of the fourth century since the discovery of America, We, too, commemorated, together with you, that most auspicious event, sharing in your rejoicings with equal good will. Nor were We on that occasion content with offering prayers at a distance for your welfare and greatness. It was Our wish to be in some manner present with you in your festivities. Hence We cheerfully sent one who should represent Our person.

His affection
for the American nation.

Not without a good reason did we take part in your celebration. For when America was as yet but a new-born babe, uttering in its cradle its first feeble cries, the Church took it to her bosom and motherly embrace. Columbus, as We have elsewhere expressly shown, sought as the primary fruit of his voyages and labors to open a pathway for the Christian faith into new lands and new seas. Keeping this thought constantly in view, his first solicitude, wherever he disembarked, was to plant upon your shore the sacred emblem of the cross. Wherefore as the ark of Noah, surmounting the overflowing waters, bore the seed of Israel, together with the remnants of the human race, even thus did the barks launched by Columbus upon the ocean carry into

Beginnings
of Church and
State in America.

Longinqua oceani spatia animo et cogitatione traicimus : et quamquam vos allocuti alias scribendo sumus, maxime quoties ad episcopos catholici orbis communes litteras pro auctoritate dedimus, modo tamen affari vos separatim decrevimus, hoc videlicet consilio ut prodesse aliquid catholico nomini apud vos, Deo volente, possimus. Idque summo studio curaque aggredimur ; propterea quod et plurimi facimus et magnopere diligimus americanum, validum iuventutem, genus ; in quo plane non civilis tantummodo, sed christianae etiam rei cernimus animo incrementa latentia.

Exitum quarti ab explorata America saeculi cum tota gens vestra haud multo ante gratâ recordatione atque omni significatione, ut erat dignum, celebraret, Nos item auspicatissimi facti memoriam vobiscum recolimus communione laetitiae et similitudine voluntatis. In illoque tempore vota

regions beyond the seas as well the germs of mighty States as the principles of the Catholic religion. This is not the place to give a detailed account of what thereupon ensued. Very rapidly did the light of the Gospel shine upon the savage tribes discovered by the Ligurian. For it is sufficiently well known how many of the children of Francis, as well as of Dominic and of Loyola, were accustomed, during the two following centuries, to voyage thither for this purpose; how they cared for the colonies brought over from Europe, but primarily and chiefly how they converted the natives from superstition to Christianity, sealing their labors in many instances with the testimony of their blood. The very names newly given to so many of your towns and rivers and mountains and lakes teach and clearly witness how deeply your beginnings were marked with the footprints of the Catholic Church.

Early Relations of the Catholic Church and the United States.

Nor, perchance, did the fact which We now recall take place without some design of Divine Providence. Precisely at the epoch when the American colonies, having, with Catholic aid, achieved liberty and independence, coalesced into a constitutional republic, the ecclesiastical hierarchy was happily established among you; and at the very time when the popular suffrage placed the great Washington at the helm of the Republic the first Bishop was set by Apostolic authority over the American Church. The well-known friendship and familiar intercourse which subsisted between these two men seems to be an evidence that the United States ought to be conjoined in concord and amity with the Catholic Church. And not without cause, for without morality the State cannot endure—a truth which that illustrious citizen of yours whom We have just mentioned, with a keenness of insight worthy of his genius and statesmanship, perceived and proclaimed. But the best and strongest support of morality is religion. She, by her very nature, guards and defends all the principles on which duties are founded, and, setting before us the motives most powerful to influence us, commands us to live virtuously and forbids us to transgress. Now, what is the Church other than a legitimate society, founded by the will and ordinance of Jesus Christ for the

quidem pro incolumitate et magnitudine vestra absentes fecisse, haud satis habuimus: in optatis erat coram, aliqua ratione, vobis adesse gentilibus: ob eam rem libentes, qui gereret personam Nostram, misimus.

Quae vero in illa celebritate vestra fecimus, non iniuria fecimus: quia americanum genus, vix editum in lucem ac prope vagiens in cunis, sinu amplexuque suo Ecclesia parens exceptit. Quod enim alias datâ operâ demonstravimus, navigationum laborumque hunc in primis fructum Columbus petiit, aditum christiano nomini per novas terras novaque maria patefacere: qua in cogitatione constanter inhaerens, quibuscumque appulsus oris, nihil habebat antiquius, quam ut Crucis sacrosanctae simulacrum defigeret in litore. Quapropter sicut arca Noetica, exundantes supergressa fluctus, semen vehebat Israelitarum cum reliquiis generis humani, eodem modo commissae oceano Columbianae rates et principium magnarum civitatum et primordia catholici nominis transmarinis oris invexere.

Quae postea consecuta sunt, non est huius loci singula persequi. Certe repertis ab homine Ligure gentibus, etiam tum agrestibus, evangelium maturime illuxit. Satis enim est cognitum quot e Franciscana familia, item ex Dominicana et Lololaea, duobus continentibus saeculis, istuc navigare huius rei gratiâ consueverint, ut deductas ex Europa colonias excolerent, sed in

preservation of morality and the defense of religion? For this reason have We repeatedly endeavored, from the summit of the Pontifical dignity, to inculcate that the Church, while directly and immediately aiming at the salvation of souls and the beatitude which is to be attained in heaven, is yet, even in the order of temporal things, the fountain of blessings so numerous and so great that they could not have been greater or more numerous had the original purpose of her institution been the pursuit of happiness during the life which is spent on earth.

That your republic is progressing and developing by giant strides is patent to all, and this holds good in religious matters also. For even as your cities in the course of one century have made a marvelous increase in wealth and power, so do We behold the Church, from scant and slender beginnings, grown with rapidity to be great and exceedingly flourishing. Now, if, on the one hand, the increased riches and resources of your cities are justly attributed to the talents and active industry of the American people, on the other hand the prosperous condition of Catholicity must be ascribed, first, indeed, to the virtue, the ability and the prudence of the Bishops and clergy, but in no slight measure also to the faith and the generosity of the Catholic laity. Thus, while the different classes exerted their best energies were you enabled to erect unnumbered religious and useful institutions, sacred edifices, schools for the instruction of youth, colleges for the higher branches, homes for the poor, hospitals for the sick, convents and monasteries. As for what more closely touches spiritual interests, which are based upon the exercise of Christian virtues, many facts have been brought to Our notice whereby We are animated with hope and filled with joy, namely, that the numbers of the secular and regular clergy are steadily augmenting; that pious sodalities and confraternities are held in esteem; that the Catholic parochial schools, the Sunday-schools for imparting Christian doctrine, and Summer schools are in a flourishing condition; moreover, associations for mutual aid, for the relief of the indigent, for the promotion of temperate living; add to all this the many evidences of popular piety.

Religious
and material
progress of
the Nation.

primis et maxime ut ad christiana sacra indigenas ex superstitione traducerent, consecratis non semel cruento testimonio laboribus. Nova ipsa oppidis vestris compluribus et fluminibus et montibus et lacubus imposita nomina docent perspicueque testantur, Ecclesiae catholicae vestigiis vestras penitus impressas origines.—Neque illud fortasse sine aliquo divinae providentiae consilio factum, quod hec commemoramus: cum americanæ coloniae libertatem ac principatum, adjuvantibus hominibus catholicis, adeptæ, in rempublicam coalescere iure fundatam, tunc apud vos est ecclesiastica hierarchia rite constituta: et quo tempore magnum Washingtonum ad gubernacula reipublicæ admovit populare suffragium, eodem pariter tempore auctoritate apostolica primus est Americanæ Ecclesiae episcopus praepositus. Amicitia vero consuetudoque familiaris, quam alteri cum altero constat intercessisse, documento videtur esse, foederatas istas civitates concordia amicitiaque coniunctas esse Ecclesiae catholicae oportere. Neque id sane sine caussa. Non enim potest nisi moribus bonis stare res publica; idque acute vidit edixitque primarius ille civis vester, quem modo nominavimus, in quo tanta fuit vis ingenii prudentiaeque civilis. Sed mores bonos optime et maxime continet religio, quippe quae suapte naturâ principia cuncta custodit ac vindicat ex quibus officia ducuntur,

The causes of
this wonder-
ful advance-
ment.

The main factor, no doubt in bringing things into this happy state were the ordinances and decrees of your Synods, especially of those which in more recent times were convened and confirmed by the authority of the Apostolic See. But, moreover (a fact which it gives pleasure to acknowledge), thanks are due to the equity of the laws which obtain in America and to the customs of a well-ordered republic. For the Church amongst you, unopposed by the Constitution and government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance. Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church; or that it would be universally lawful or expedient for state and church to be, as in America, dissevered and divorced. The fact that Catholicity with you is in good condition, nay, is even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed His Church; in virtue of which, unless men or circumstances interfere, she spontaneously expands and propagates herself; but she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority.

The reasons
for the foun-
dation of the
Catholic Uni-
versity.

For Our part We have left nothing undone, so far as circumstances permitted, to preserve and more solidly establish among you the Catholic religion. With this intent We have, as you are well aware, turned Our attention to two special objects; first, the advancement of learning; second, a perfecting of methods in the management of church affairs. There already, indeed, existed several distinguished universities. We, however, thought it advisable

propositisque ad agendum momentis maximis, iubet cum virtute vivere, peccare vetat. Quid autem est Ecclesia aliud, nisi societas legitima, voluntate iussuque Iesu Christi conservandae morum sanctitati tuendaeque religioni condita? Hanc ob rem, quod saepe ex hoc pontificatus fastigio persuadere conati sumus, Ecclesia quidem, quamquam per se et naturâ suâ salutem spectat animorum, adipiscendamque in caelis felicitatem in ipso etiam rerum mortalium genere tot ac tantas ultro parit utilitates, ut plures maioresve non posset, si in primis et maxime esset ad tuendam huius vitae, quae in terris degitur, prosperitatem instituta.

Progredientem rem publicam vestram atque in meliorem statum volucris itinere venientem, nemo non vidit: idque in iis etiam rebus quae religionem attingunt. Nam quemadmodum ingenti commodorum potentiaeque accessione, unius conversione saeculi, crevere civitates, ita Ecclesiam cernimus ex minima tenuissimaque magnam perceleriter effectam et egregie florentem. Iamvero si ex una parte auctae opes copiaeque civitatum merito americani generis ingenio atque operosae sedulitati referuntur acceptae: ex altera florens rei catholicae conditio primum quidem virtuti, sollertiae, prudentiaeque tribuenda Episcoporum et Cleri: deinde vero fidei munificentiaeque catholicorum. Ita singulis ordinibus pro virili parte adnitentibus, licuit vobis res innumerabiles pie atque utiliter instituere; aedes sacras, ludos litterarios pueris instituendis, domicilia maiorum disciplinarum, domos hospitales plebi excipiundae, valetudinaria, coenobia. Quod vero propius ad culturam attinet animorum, quae christianarum exercitatione virtutum continetur, plura Nobis comperta sunt, quibus et spe erigimur et gaudio complemur: scilicet augeri

that there should be one founded by authority of the Apostolic See and endowed by Us with all suitable powers, in which Catholic professors might instruct those devoted to the pursuit of learning. The design was to begin with philosophy and theology, adding, as means would allow, the remaining branches, those particularly which the present age has introduced or perfected. An education cannot be deemed complete which takes no notice of modern sciences. It is obvious that in the existing keen competition of talents and widespread, and in itself noble and praiseworthy, passion for knowledge Catholics ought to be not followers but leaders. It is necessary, therefore, that they should cultivate every refinement of learning and zealously train their minds to the discovery of the truth and the investigation, so far as it is possible, of the entire domain of nature. This, in every age, has been the desire of the Church; upon the enlargement of the boundaries of the sciences has she been wont to bestow all possible labor and energy. By a letter, therefore, dated the 7th of March, in the year of our Lord 1889, directed to you, venerable brethren, We established at Washington, your capital city, esteemed by a majority of you a very proper seat for the higher studies, a university for the instruction of young men desirous of pursuing advanced courses. In announcing this matter to Our venerable brethren, the Cardinals of the Holy Roman Church, in consistory, We expressed the wish that it should be regarded as the fixed law of the university to unite erudition and learning with soundness of faith, and to imbue its students not less with religion than with scientific culture. To the Bishops of the United States We entrusted the task of establishing a suitable course of studies and of supervising the discipline of the

gradatim utriusque ordinis Clericos: in honore esse pia collegia sodalium, vigere scholas *curiales catholicas*, scholas *dominicas doctrinae christianae tradendae*, scholas *aestivas*; consociationes ad suppetias mutuo ferendas, ad inopiam levandam, ad victus temperantiam tuendam: his accedere multa pietatis popularis argumenta.

Harum felicitati rerum non est dubium plurimum iussa ac decreta conducere Synodorum vestrarum, earum maxime, quas posteriore tempore Sedis Apostolicae vocavit et sanxit auctoritas. Sed praeterea, libet enim id fateri quod est, sua debetur gratia aequitati legum, quibus America vivit, moribusque bene constitutae rei publicae. Hoc enim Ecclesiae apud vos concessum est, non repugnante temperatione civitatis, ut nullis legum praepedita vinculis, contra vim defensa iure communi iustitiarum iudiciorum, tutam obtineat vivendi agendique sine offensione facultatem. Sed quamquam haec vera sunt, tamen error tollendus, ne quis hinc sequi existimet, petendum ab America exemplum optimi Ecclesiae status: aut universe licere vel expedire, rei civilis reique sacrae distractas esse dissociatasque, more americano, rationes. Quod enim incolumis apud vos res est catholica, quod prosperis etiam auctibus crescit, id omnino fecunditati tribuendum, qua divinitus pollet Ecclesia, quaeque si nullus adversetur, si nulla res impedimento sit, se sponte effert atque effundit; longe tamen uberiores editura fructus, si, praeter libertatem, gratia legum fruatur patrocinioque publicae potestatis.

Nos vero, quoad per tempora licuit, conservare ac fundare firmiter rem catholicam apud vos, numquam praetermisimus. — Hac de causa duas potissimum res, quod probe nostis, aggressi sumus: alteram, provchere studia

students; and We conferred the office and authority of Chancellor, as it is called, upon the Archbishop of Baltimore. And, by Divine favor, a quite happy beginning was made. For, without any delay, while you were celebrating the one hundredth anniversary of the establishment of your ecclesiastical hierarchy under the brightest auspices, in the presence of Our Delegate, the divinity classes were opened. From that time onward We know that theological science has been imparted by the diligence of eminent men, the renown of whose talents and learning receives a fitting crown in their recognized loyalty and devotion to the Apostolic See. Nor is it long since We were apprised that, thanks to the liberality of a pious priest, a new building had been constructed in which young men, as well cleric as lay, are to receive instruction in the natural sciences and in literature. From Our knowledge of the American character, We are fully confident that the example set by this noble man will incite others of your citizens to imitate him; they will not fail to realize that liberality exercised towards so great an object will be repaid by the very greatest advantage to the public. No one can be ignorant how powerfully similar institutions of learning, whether originally founded by the Roman Church herself from time to time, or approved and protected by her legislation, have contributed to the spread of knowledge and civilization in every part of Europe. Even in Our own day, though other instances might be given, it is enough to mention the University of Louvain, to which the entire Belgian nation ascribes its almost daily increase in prosperity and glory. Equally abundant will be the benefits proceeding from the Washington University if the professors and students (as we doubt not they will) be mindful of Our injunctions, and, party spirit and strife being removed, conciliate the good opinion of the people and clergy.

doctrinarum: alteram, rei catholicae efficere administrationem pleniorē. Scilicet etsi universitatis studiorum domicilia plura numerabantur, eaque insignia, faciendum tamen duximus, ut unum aliquod existeret Sedis Apostolicae auctoritate institutum, idemque omni iure legitimo a Nobis auctum: in quo doctores catholici studiosos sciendi erudirent, principio quidem philosophicis ac theologicis, deinde vero, ubi res et tempora siverint, ceteris quoque disciplinis, iis nominatim quas nostra aut peperit aut perfecit aetas. Omnis enim eruditio manca sit, si nulla recentiorum disciplinarum accesserit cognitio. Videlicet in hoc tam celeri ingeniorum cursu, in tanta cupiditate sciendi tam late fusa, eademque per se laudabili atque honesta, anteire decet catholicos homines, non subsequi: ideoque instruant se oportet ab omni elegantia doctrinae, acriterque exercent animum in exploratione veri, et totius, quoad potest, indagatione naturae. Quod omni tempore idem Ecclesia voluit: ob eamque rem ad proferendos scientiarum fines omnino tantum conferre consuevit, quantum opera et contentione potuit. Igitur per litteras die VII Martii an. MDCCCLXXXIX ad vos, Venerabiles Fratres, datas Gymnasium magnum cupidae maiorum disciplinarum inventuti rite constituimus Washingtoni, in urbe principe; quam quidem peropportunam fore sedem studiis optimis, vosmetipsi maximo numero significastis. De qua re venerabiles fratres Nostros S. R. E. Cardinales cum referremus in Consistorio,¹ velle Nos declaravimus, legis instar eo in gymnasio haberi, ut eruditio et doctrina coniungatur cum incolumitate fidei, neque minus ad religionem quam ad artes optimas in-

¹ Die XXX Decembr. an. MDCCCLXXXIX.

We wish now, venerable brethren, to commend to your affection and to the generosity of your people the college which Our predecessor, Pius IX., founded in this city for the ecclesiastical training of young men from North America, and which We took care to place upon a firm basis by a letter dated the 25th day of October, in the year of our Lord 1884. We can make this appeal the more confidently because the results obtained from this institution have by no means belied the expectations commonly entertained regarding it. You yourselves can testify that during its brief existence it has sent forth a very large number of exemplary priests, some of whom have been promoted for their virtue and learning to the highest degrees of ecclesiastical dignity. We are, therefore, persuaded that you will continue to be solicitous to send hither select young men who are in training to become the hope of the Church; for they will carry back to their homes and utilize for the general good the wealth of intellectual attainments and moral excellence which they shall acquire in the city of Rome.

He also commends our National College at Rome.

The love which We cherish towards Catholics of your nation moved us, likewise, to turn our attention at the very beginning of our pontificate to the convocation of a third plenary council of Baltimore. Subsequently, when the Archbishop, at Our invitation, had come to Rome we diligently inquired from them what they deemed most conducive to the common good. We finally, and after mature deliberation, ratified by apostolic authority the decrees of the prelates assembled at Baltimore. In truth, the event has proved and still proves that the decrees of Baltimore were salutary and timely in the extreme. Experience has demonstrated their power for the maintenance of discipline, for stimulating the intelligence and zeal of the clergy, for defending and developing the Catholic education of youth. Wherefore, venerable

The wise legislation of the Third Plenary Council of Baltimore.

formetur adolescentes. Idcirco rectae studiorum rationi, ac disciplinae alumnorum tuendae praeesse iussimus foederatarum civitatum Episcopos, collata Archiepiscopo Baltimorensi Cancellarii, ut loquantur, potestate ac munere. — Et initia quidem, Dei beneficio, satis laeta. Nulla enim interiecta mora, cum saecularia sollemnia ob memoriam ecclesiasticae Hierarchiae ageretis, exorsae faustis ominibus, praesente Legato Nostro, sacrae disciplinae. Ex eoque tempore elaborare novimus in tradenda theologia spectatos viros, quorum ingenii doctrinaeque laus insigni erga Sedem Apostolicam fide observantiaque cumulatur. — Neque vero diu est, cum rescivimus, pii sacerdotis liberalitate extractas ab inchoato aedes scientiis litterisque tradendis, clericorum simul et laicorum commodo adolescentium. E cuius viri exemplo facile confidimus sumpturos, quod imitentur, cives: non enim ignota Nobis indoles Americanorum; neque fugere eos potest, quidquid in ea re collocetur liberalitatis, cum maximis in commune utilitatibus compensari.

Ex huiusmodi Lyceis, quae variis temporibus Ecclesia romana aut ipsamet princeps instituit, aut instituta probavit legibusque auxit, nemo est nescius quanta in omnem Europam et doctrinae copia et vis humanitatis effluerit. Hodieque, ut sileamus de ceteris, satis est Lovaniense meminisse: ex quo universa Belgarum gens incrementa petit prosperitatis et gloriae prope quotidiana. Iamvero par ac similis copia utilitatum facile est a magno Lyceo Washingtoniensi consecutura, si doctores pariter atque alumni, quod minime dubitamus, praeceptis Nostri paruerint, iidemque, amotis partium studiis et contentione, opinionem sibi a populo, a Clero conciliarint.

brethren, if We make acknowledgment of your activity in these matters, if We laud your firmness tempered with prudence, We but pay a tribute to your merit; for We are fully sensible that so great a harvest of blessings could by no means have so rapidly ripened to maturity had you not exerted yourselves, each to the utmost of his ability, sedulously and faithfully to carry into effect the statutes you had so wisely framed at Baltimore.

The nature and functions of the Apostolic Delegation to the Church of the United States.

When the Council of Baltimore had concluded its labors the duty still remained of putting, so to speak, a proper and becoming crown upon the work. This, We perceived, could scarcely be done in a more fitting manner than through the establishment by the Apostolic See of an American legation. Accordingly, as you are aware, We have done this. By this action, as We have elsewhere intimated, We have wished, first of all, to certify that, in Our judgment and affection, America occupies the same place and rights as other States, be they ever so mighty and imperial. In addition to this We had in mind to draw more closely the bonds of duty and friendship which connect you and so many thousands of Catholics with the Apostolic See. In fact, the mass of the Catholics understood how salutary Our action was destined to be. They saw, moreover, that it accorded with the usage and policy of the Apostolic See. For it had been, from the earliest antiquity, the custom of the Roman pontiffs, in the exercise of the divinely-bestowed gift of primacy in the administration of the Church of Christ, to send forth legates to Christian nations and peoples. And they did this not by an adventitious but an inherent right. For "the Roman Pontiff, upon whom Christ has conferred ordinary and immediate jurisdiction, as well over all and singular churches as over all and singular pastors and faithful," since he cannot personally visit the

Caritati vestrae, Venerabiles Fratres, ac beneficentiae populari commendatum hoc loco volumus Collegium urbanum adolescentibus ex America septentrionali ad sacra fingendis, quod Pius IX decessor Noster condidit, quodque ipsum Nos, per litteras die xxv Octobri mense an. MDCCCLXXXIV datas, constitutione legitima firmandum curavimus: eo vel maxime quod communem de ipso expectationem haud sane fefellit exitus. Testes estis vosmetipsi, non longo temporis decursu, complures inde extitisse sacerdotes bonos, in iisque nec deesse qui maximos sacrae dignitatis gradus virtute adepti doctrinaque sint. Quare vos omnino arbitramur facturos operae pretium, si perrexeritis lectos adolescentes huc mittere in spem Ecclesiae instituendos: quas enim et ingenii opes et animi virtutes in romana urbe paraverint, eas aliquando explicabunt domi, atque in communem afferent utilitatem.

Simili modo vel inde a Pontificatus exordio caritate permoti, qua catholicos e gente vestra complectimur, de Concilio Baltimorensi III cogitare coepimus. Cumque serius Archiepiscopi, eius rei causâ, Romam invitatu Nostro istinc advenissent, diligenter ab ipsis, quid in commune consulendum censerent, exquisivimus: postremo quod universis Baltimoram convocatis visum est decernere, id matura consideratione adhibita, ratum esse auctoritate apostolica iussimus. Celeriter autem apparuit operae fructus. Quandoquidem Baltimorensia consulta, salutaria et valde accommodata temporibus res ipsa comprobavit, comprobat. Satis iam eorum perspecta vis est ad stabilendam disciplinam, ad excitandam Cleri sollertiam ac vigilantiam, ad catholicam adolescentis aetatis institutionem tuendam et propagandam.—Quamquam his in rebus si vestram, Venerabiles Fratres, agnoscimus industriam, si collauda-

different regions and thus exercise the pastoral office over the flock intrusted to him, finds it necessary from time to time *in the discharge of the ministry imposed upon him*, to dispatch legates into different parts of the world, according as the need arises, who, *supplying his place*, may correct errors, make the rough ways plain, and administer to the people confided to their care increased means of salvation. But how unjust and baseless would be the suspicion, should it anywhere exist, that the powers conferred on the Legate are an obstacle to the authority of the Bishops. Sacred to Us, more than to any other, are the rights of those whom the Holy Ghost has placed as Bishops to rule the Church of God. That these rights should remain intact in every nation in every part of the globe We both desire and ought to desire, more so since the dignity of the individual Bishops is by nature so interwoven with the dignity of the Roman Pontiff that any measure which benefits the one necessarily protects the other. "*My honor is the honor of the universal Church. My honor is the unimpaired vigor of my brethren. Then am I truly honored when to each one due honor is not denied.*" Therefore, since it is the office and function of an Apostolic Legate, with whatsoever powers he be vested, to execute the mandates and interpret the will of the Pontiff who sends him, far from his being of any detriment to the ordinary power of the Bishops, he will rather bring an accession of stability and strength. His authority will possess no slight weight for preserving in the multitude a submissive spirit; in the clergy discipline and due reverence for the Bishops, and in the Bishops mutual charity and intimate union of souls. And since this union, so salutary and desirable, consists mainly in harmony of thought and action, he will no doubt bring it to pass that each one of you shall persevere in the diligent administration of his diocesan affairs; that one shall not impede another in

mus iunctam cum prudentia constantiam, merito vestro facimus: propterea quod plane intelligimus, talium ubertatem honorum nequaquam ad maturitatem tam celeriter atque expedite perventuram fuisse, si vosmetipsi, quae sapienter ad Baltimoram statueratis, ea non sedulo et fideliter exsequi, quantum in sua quisque potestate erat, studuissetis.

Verum absoluto Baltimorensi concilio, reliqua pars erat ut congruens et conveniens quasi fastigium imponeretur operi: quod impetrari vidimus vix posse melius, quam si Apostolica Sedes legationem americanam rite constituisset: eam itaque, ut nostis, rite constitulimus. Atque hoc facto, quemadmodum alias docuimus, primum quidem testari placuit, in iudicio benevolentiaeque Nostra eodem Americam loco et iure esse, quo ceterae sunt, praesertim magnae atque imperiosae, civitates. Deinde illud quoque spectavimus ut officiorum et necessitudinum, quae vos, quae tot hominum millia catholicorum cum Apostolica Sede continent, fierent coniunctiora nexa. Revera multitudo catholicorum rem a Nobis peractam intellexit, quam sicut saluti sibi sentiebat fore, ita praeterea in more positam institutoque Sedis Apostolicae cognoverat. Videlicet romani Pontifices, ob hanc causam quod rei christianae administrandae divinitus tenent principatum, suos peregre legatos ad gentes populosque christianos mittere vel ab ultima antiquitate consueverunt. Id autem non extrinsecus quaesito, sed nativo iure suo, quia "romanus" Pontifex, cui contulit Christus potestatem ordinariam et immediatam sive in "omnes ac singulas Ecclesias, sive in omnes et singulos Pastores et fideles,"¹

¹Conc. Vat. Sess. IV. c. 3.

the matter of government ; that one shall not pry into the counsels and conduct of another; finally, that with disagreements eradicated and mutual esteem maintained, you may all work together with combined energies to promote the glory of the American Church and the general welfare. It is difficult to estimate the good results which will flow from this concord of the Bishops. Our own people will receive edification, and the force of example will have its effect on those without, who will be persuaded by this argument alone that the Divine Apostolate has descended by inheritance to the ranks of the Catholic episcopate.

Respect for
ecclesiastical
authority.

Another consideration claims Our earnest attention. All intelligent men are agreed, and We ourselves have, with pleasure, intimated it above, that America seems destined for greater things. Now, it is Our wish that the Catholic Church should not only share in, but help to bring about, this prospective greatness. We deem it right and proper that she should, by availing herself of the opportunities daily presented to her, keep equal step with the Republic in the march of improvement, at the same time striving to the utmost, by her virtue and her institutions, to aid in the rapid growth of the States. Now, she will attain both these objects the more easily and abundantly in proportion to the degree in which the future shall find her constitution perfected. But what is the meaning of the legation of which We are speaking, or what is its ultimate aim, except to bring it about that the constitution of the Church shall be strengthened, her discipline better fortified? Wherefore, We ardently desire that this truth should sink day by day more deeply into the minds of Catholics, namely, that they can in no better way safeguard their individual interests and the common good than by yielding a hearty submission and obedience to the Church. Your faithful people, how-

" cum personaliter singulas regiones circuire non possit, nec circa gregem
" sibi creditum curam pastoralis sollicitudinis exercere, necesse habet interdum
" ex debito impositae servitutis suos ad diversas mundi partes, prout necessitates
" emergerint, destinare legatos, qui *vices eius supplendo*, errata corrigant, aspera
" in plana convertant et commissis sibi populis salutis incrementa minis-
" trent."¹

Illa vero quam iniusta et falsa suspicio, si qua foret uspiam, demandatam Legato potestatem potestati officere episcoporum. Sancta Nobis, ut nulli magis, eorum iura sunt, quos *Spiritus sanctus posuit episcopos regere Ecclesiam Dei*, eaque permanere integra in omni gente, atque in omni regione terrarum et volumus et velle debemus: praesertim quod singulorum dignitas episcoporum cum dignitate romani pontificis ita naturâ contextitur, ut alteri necessario consulat, qui alteram tueatur. *Meus honor est honor universalis Ecclesiae. Meus honor est fratrum meorum solidus vigor. Tum ego vere honoratus sum, cum singulis quibusque honor debitus non negatur*². Quare Legati Apostolici, qualicumque demum potestate augeatur, cum haec persona atque hae partes sint, Pontificis a quo mittitur, mandata facere et voluntatem interpretari, tantum abest ut ordinariae potestati episcoporum quicquam pariat detrimenti, ut potius firmamentum ac robur sit allaturus. Eius quippe auctoritas non parum est habitura ponderis ad conservandam in multitudinæ obedientiam; in Clero disciplinam debitamque Episcopis verecundiam; in Episcopis caritatem

¹ Cap. un. Extravag. Comm. De Consuet. l. I.

² S. Gregorius Epist. ad Eulog. Alex. lib. viii. ep. 30.

ever, are scarcely in need of exhortation on this point, for they are accustomed to adhere to the institutions of Catholicity with willing souls and a constancy worthy of all praise.

To one matter of the first importance and fraught with the greatest blessings it is a pleasure at this place to refer, on account of the holy firmness in principle and practice respecting it, which, as a rule, rightly prevails amongst you. We mean the Christian dogma of the unity and indissolubility of marriage, which supplies the firmest bond of safety, not merely to the family, but to society at large. Not a few of your citizens, even of those who dissent from us in other doctrines, terrified by the licentiousness of divorce, admire and approve in this regard the Catholic teaching and the Catholic custom. They are led to this judgment not less by love of country than by the wisdom of the doctrine. For difficult it is to imagine a more deadly pest to the community than the wish to declare dissoluble a bond which the law of God has made perpetual and inseverable. Divorce "is the fruitful cause of the mutability of marriage contracts; it diminishes mutual affection; it supplies a pernicious stimulus to unfaithfulness; it is injurious to the care and education of children; it gives occasion to the breaking up of domestic society; it scatters the seed of discord among families; it lessens and degrades the dignity of women, who incur the danger of being abandoned when they shall have subverted the lust of their husbands. And, since nothing tends so effectually as the corruption of morals to ruin families and undermine the strength of kingdoms, it may easily be perceived that divorce is especially hostile to the prosperity of families and States." (Encyc. *Arcanum*.)

Sacredness
of the marriage contract.

As regards civil affairs, experience has shown how important it is that the citizens should be upright and virtuous. In a free State, unless justice be generally cultivated, unless the people be repeatedly and diligently urged to

On the cultivation of civic virtue.

mutuam cum intima animorum coniunctione.—Quae quidem tam salutaris tamque expetenda coniunctio, cum in hoc potissimum sita sit et sentire concorditer et agere, plane efficiet, ut quisque vestrum in administratione rei dioecesanæ suae diligenter versari pergat: nemo alterum in regendo impediatur: de alterius consiliis actisque nemo quaerat: universique, sublati dissidiis retinendâque invicem observantiâ, provehere Ecclesiae americanae decus et commune bonum summa virium conspiratione nitamini. Ex qua Episcoporum concordia dici vix potest quanta non modo salus in nostros manabit, sed et in reliquos vis exempli: quippe qui facile vel hoc ipso argumento perspicient in Episcoporum catholicorum ordinem vere divinum apostolatum hereditate transisse.—Est praeterea aliud magnopere considerandum. Consentunt prudentes viri, quod Nosmetipsi paulo ante indicavimus, nec sane inviti, reservatam ad maiora Americam videri. Atqui huius, quae prospicitur, magnitudinis participem eandemque adiutricem Ecclesiam catholicam volumus. Nimirum ius esse atque oportere iudicamus, eam una cum republica pleno gradu ad meliora contendere, utendis videlicet opportunitatibus, quas afferat dies: eodemque tempore dare operam, ut virtute institutisque suis prosit quam maxime potest incrementis civitatum. Sed omnino utrumque est tanto facilius cumulatusque consecutura, quanto constitutum melius futura tempora offenderint. Iamvero quid sibi vult legatio, de qua loquimur, aut quid spectat tamquam finem, nisi hoc efficere, ut Ecclesiae sit constitutio firmitior, disciplina munitior?

Quod ita cum sit, valde velimus hoc in animos catholicorum quotidie

observe the precepts and laws of the Gospel, liberty itself may be pernicious. Let those of the clergy, therefore, who are occupied with the instruction of the multitude, treat plainly this topic of the duties of citizens, so that all may understand and feel the necessity, in political life, of conscientiousness, self-restraint and integrity; for that cannot be lawful in public which is unlawful in private affairs. On this whole subject there are to be found, as you know, in the Encyclical letters written by Us, from time to time, in the course of Our pontificate, many things which Catholics should attend to and observe. In these writings and expositions We have treated of human liberty, of the chief Christian duties, of civil government, and of the Christian constitution of States, drawing Our principles as well from the teaching of the Gospels as from reason. They, then, who wish to be good citizens and to discharge their duties faithfully may readily learn from Our letters the ideal of an upright life. In like manner, let the priests be persistent in keeping before the minds of the people the enactments of the Third Council of Baltimore, particularly those which inculcate the virtue of temperance, the frequent use of the sacraments, and the observance of the just laws and institutions of the Republic.

On the duties
of Catholics as
regards volun-
tary associa-
tions.

Now, with regard to entering societies, extreme care should be taken not to be ensnared by error. And We wish to be understood as referring in a special manner to the working classes, who assuredly have the right to unite in associations for the protection of their interests; a right acknowledged by the Church and unopposed by nature. But it is very important to take heed with whom they are to associate; else, while seeking aids for the improvement of their condition, they may be impairing far weightier interests. The most effectual precaution against this peril is to determine with themselves at no

altius descendat, nec sibi privatim consulere se posse rectius, nec de salute communi melius mereri, quam si Ecclesiae subesse, atque obtinere toto animo perrexerint.

*Quamquam hac illi in re vix indigent hortatione: solent enim sua sponte et laudabili constantia ad instituta catholica adhaerescere. Rem unam eamque maximi momenti et saluberrimam in omnes partes libet recordari hoc loco, quae fide moribusque sancte apud vos, uti aequum est, generatim retinetur; dogma christianum dicimus de unitate et perpetuitate coniugii: in quo non societati dumtaxat domesticae, sed etiam coniunctioni hominum civili maximum suppeditat vinculum incolunitatis. De civibus vestris, de iis ipsis qui nobiscum cetera dissident, catholicam hac de re doctrinam catholicumque morem non pauci mirantur ac probant, videlicet perterriti licentia divortiorum. Quod cum ita iudicant, non minus caritate patriae ducuntur, quam sapientia consilii. Vix enim cogitari potest capitalior civitati pestis, quam velle, dirimi posse vinculum, divina lege perpetuum atque individuum. Divortiorum "caussâ fiunt maritalia foedera mutabilia: extenuatur mutua benevolentia: "infidelitati perniciose incitamenta suppeditantur: tuitioni atque institutioni "liberorum nocetur: dissuendis societatibus domesticis praebetur occasio: "discordiarum inter familias semina sparguntur: minuitur ac deprimitur dignitas mulierum quae in periculum veniunt ne, cum libidini virorum in- "servierint, pro derelictis habeantur. Et quoniam ad perdendas familias, "frangendasque regnorum opes nihil tam valet quam corruptela morum, "facile perspicitur prosperitati familiarum ac civitatum maxime inimica esse "divortia."*¹

¹Enc. Arcanum.

time or in any matter to be parties to the violation of justice. Any society, therefore, which is ruled by and servilely obeys persons who are not steadfast for the right and friendly to religion is capable of being extremely prejudicial to the interests as well of individuals as of the community; beneficial it cannot be. Let this conclusion, therefore, remain firm—to shun not only those associations which have been openly condemned by the judgment of the Church, but those also which, in the opinion of intelligent men, and especially of the Bishops, are regarded as suspicious and dangerous. Nay, rather, unless forced by necessity to do otherwise, Catholics ought to prefer to associate with Catholics—a course which will be very conducive to the safeguarding of their faith. As presidents of societies thus formed among themselves it would be well to appoint either priests or upright laymen of weight and character, guided by whose counsel they should endeavor peacefully to adopt and carry into effect such measures as may seem most advantageous to their interests, keeping in view the rules laid down by Us in our Encyclical *Rerum Novarum*. Let them, however, never allow this to escape their memory—that while it is proper and desirable to assert and secure the rights of the many, yet this is not to be done by a violation of duty. Very important duties are these: not to touch what belongs to another; to allow everyone to be free in the management of his own affairs; not to hinder any one to dispose of his services when he pleases and where he pleases. The scenes of violence and riot which you witnessed last year in your own country sufficiently admonish you that America, too, is threatened with the audacity and ferocity of the enemies of public order. The state of the times, therefore, bids Catholics to labor for the tranquillity of the commonwealth, and for this purpose to obey the laws, abhor violence, and seek no more than equity or justice permits.

De rerum genere civili, compertum est atque exploratum, in re publica praesertim populari, cuiusmodi vestra est, quanti referat probos esse ac bene moratos cives. In libera civitate, nisi iustitia vulgo colatur, nisi saepius ac diligenter ad evangelicarum praecepta legum multitudo revocetur, potest ipsa esse perniciosa libertas. Quotquot igitur ex ordine Cleri in erudienda multitudine elaborant, hunc locum de officiis civium enucleate pertractent, ut id persuasum penitusque comprehensum animo habeant universi, in omni munere vitae civilis fidem praestari, abstinenciam, integritatem oportere: quod enim privatis in rebus non licet, id nec in publicis licere. De hoc genere toto in ipsis encyclicis litteris, quas in Pontificatu maximo subinde conscripsimus, complura, ut nostis, praesto sunt, quae sequantur et quibus pareant catholici. Libertatem humanam, praecipua christianorum officia, principatum civilem, civitatum constitutionem christianam scribendo edisserendoque attigimus, depromptis cum ex evangelica doctrina, tum ex ratione principis. Qui igitur esse cives probi volunt et in officiis suis cum fide versari, facile sumant ex litteris Nostris formam honestatis.—Simili modo insistant sacerdotes Concilii Baltimorensis III statuta ad populum meminisse: ea maxime quae de virtute temperantiae sunt, de catholica adolescentium institutione, de frequenti sacramentorum usu, de obtemperacione iustis legibus institutisque reipublicae.

De ineundiis quoque societatibus, diligentissime videndum ne quis errore fallatur. Atque hoc intelligi nominatim de opificibus volumus: quibus profecto coire in sodalitia, utilitatum sibi comparandarum gratia, ius est, libente Ecclesia, nec repugnante natura: sed vehementer interest, quibuscum sese coniungant, ne ubi rerum meliorum adiumenta requirunt, ibi in discrimen

His counsels
to Catholic
journalists.

Towards these objects much may be contributed by those who have devoted themselves to writing, and in particular by those who are engaged on the daily press. We are aware that already there labor in this field many men of skill and experience, whose diligence demands words of praise rather than of encouragement. Nevertheless, since the thirst for reading and knowledge is so vehement and widespread among you, and since, according to circumstances, it can be productive either of good or evil, every effort should be made to increase the number of intelligent and well-disposed writers who take religion for their guide and virtue for their constant companion. And this seems all the more necessary in America on account of the familiar intercourse and intimacy between Catholics and those who are estranged from the Catholic name, a condition of things which certainly exacts from our people great circumspection and more than ordinary firmness. It is necessary to instruct, admonish, strengthen and urge them on to the pursuit of virtue and to the faithful observance, amid so many occasions of stumbling, of their duties towards the Church. It is, of course, the proper function of the clergy to devote their care and energies to this great work, but the age and the country require that journalists should be equally zealous in this same cause and labor in it to the full extent of their powers. Let them, however, seriously reflect that their writings, if not positively prejudicial to religion, will surely be of slight service to it unless in concord of minds they all seek the same end.

vocentur bonorum multe maximorum. Huius discriminis maxima cautio est ut secum ipsi statuunt, numquam commissuros ut ullo tempore ullave in re iustitia deseratur. Si qua igitur societas est, quae a personis regatur non recti tenacibus, non religioni amicis, eisque obnoxie pareat, obesse plurimum publice et privatim potest, prodesse non potest. Maneat ergo, quod consequens est, non modo fugere consolationes oportere, Ecclesiae iudicio aperte damnatas, sed eas etiam, quae prudentium virorum maximeque Episcoporum sententia, suspectae periculosaeque habeantur.

Imo vero, quod est valde ad fidei incolumitatem conducibile, malle catholici debent cum catholicis congregari, nisi fieri secus coegerit necessitas. Sibi vero inter se societate conglobatis praeesse sacerdotes aut laicos probos atque auctoritate graves iubeant: iisque consilio praeiuvantibus, consulere ac perficere pacate nitantur quod expedire rationibus suis videatur, ad normam potissimum praeceptorum, quae Nos litteris encyclicis *Rerum novarum* consignavimus. Hoc vero numquam sibi patiantur excidere, vindicari et in tuto poni iura multitudinis rectum esse atque optabile, verumtamen non praetermittendis officiis. Officia vero permagna ea esse, aliena non tangere; singulos esse sinere ad suas res liberos; quominus operam suam collocare queat ubi libet et quando libet, prohibere neminem. Quae per vim et turbas facta superiore anno vidistis in patria, satis admonent americanis etiam rebus audaciam immanitatemque perduellium imminere. Ipsa igitur tempora catholicos iubent pro tranquillitate contendere rerum communium, ideoque observare leges, abhorre a vi, nec plura petere quam vel aequitas vel iustitia patiatur.

Has ad res multum sane conferre operae possunt, qui se ad scribendum contulere, maxime quorum in commentariis quotidianis insumitur labor. Haud latet Nos, multos iam in hac palaestra desudare bene exercitatos, quorum laudanda magis est, quam excitanda industria. Verumtamen legendi noscendique cupiditas cum tam vehemens sit apud vos ac tam late pertineat, cumque bonorum iuxta ac malorum maximum possit esse principium, omni

Those who desire to be of real service to the Church, and with their pens heartily to defend the Catholic cause, should carry on the conflict with perfect unanimity, and, as it were, with serried ranks; for they rather inflict than repel war if they waste their strength by discord. In like manner their work, instead of being profitable and fruitful, becomes injurious and disastrous whenever they presume to call before their tribunal decisions and acts of Bishops, and casting off due reverence, cavil and find fault, not perceiving how great a disturbance of order and how many evils are thereby produced. Let them, then, be mindful of their duties and not overstep the proper limits of moderation. The Bishops, placed in the lofty position of authority, are to be obeyed, and suitable honor befitting the magnitude and sanctity of their office should be paid them. Now this reverence, "which it is lawful for no one to neglect, should of necessity be eminently conspicuous and exemplary in Catholic journalists. For journals, naturally circulating far and wide, come daily into the hands of everybody and exert no small influence upon the opinions and morals of the multitude." We have Ourselves on frequent occasions laid down many rules respecting the duties of a good writer, many of which were, unanimously inculcated, as well by the Third Council of Baltimore as by the Archbishops in their meeting at Chicago in the year 1893. Let Catholic writers, therefore, bear impressed on their minds Our teachings and yours on this point, and let them resolve that their entire method of

ope entendum, ut eorum numerus augeatur, qui scribendi munus scienter atque animo optimo gerant, religione duce, probitate comite. Atque id eo magis apparet in America necessarium propter consuetudinem usumque catholicorum cum alienis catholico nomine: quae certe caussa est quamobrem nostris summa animi provisione constantique singulari sit opus. Erudiri eos necesse est, admoneri, confirmari animo, incitari ad studia virtutum, ad officia erga Ecclesiam, in tantis offensionum caussis, fideliter servanda. Ista quidem curare atque in istis elaborare, munus est Cleri proprium idemque permagnum: sed tamen a scriptoribus ephemeridum et locus et tempus postulat, idem ut ipsi conentur, eademque pro caussa, quoad possunt, contendant. Serio tamen considerent, scribendi operam, si minus obfuturam, parum certe religioni profuturam, deficiente animorum idem petentium concordia. Qui Ecclesiae servire utiliter, qui catholicum nomen ex animo tueri scribendo expetunt, summo consensu, ac prope contractis copiis oportet dimicare: ut plane non tam repellere, quam inferre bellum, si qui vires discordiae dissipant videantur.—Non absimili ratione operam suam ex frugifera et fructuosa in vitiosam calamitosamque scriptores convertunt, quotiescumque consilia vel acta episcoporum ad suum revocare indicium ausint, abiectioneque verecundiae debita, carpere, reprehendere: ex quo non cernunt quanta perturbatio ordinis, quot mala gignantur. Ergo meminerint officii, ac iustos modestiae fines ne transiliant. In excelso auctoritatis gradu collocatis obtemperandum Episcopis est, et conveniens consentaneusque magnitudini ac sanctitati muneris habendus honos. Istam vero reverentiam, "quam praetermittere licet ne-
mini, maxime in catholicis ephemeridum auctoribus luculentam esse et
"velut expositam ad exemplum necesse est. Ephemerides enim ad longe
"lateque pervagandum natae, in obvii cuiusque manus quotidie veniunt, et in
"opinionibus moribusque multitudinis non parum possunt."¹ Multa multis

¹ Ep. *Cognita Nobis* ad Archiepp. et Epp. Provinciae Taurinen. Mediolanen. Vercellen. **XXV Ian. an. MDCCCLXXXII.**

writing shall be thereby guided if they indeed desire, as they ought to desire, to discharge their duty well.

The duties of
American
Catholics to-
ward their
non-Catholic
fellow-citizens

Our thoughts now turn to those who dissent from Us in matters of Christian faith; and who shall deny that, with not a few of them, dissent is a matter rather of inheritance than of will? How solicitous We are of their salvation, with what ardor of soul We wish that they should be at length restored to the embrace of the Church, the common mother of all, our Apostolic Epistle *Praeclara* has in recent times declared. Nor are We destitute of all hope, for He is present and hath a care whom all things obey, and who laid down His life that He might "gather in one the children of God that were dispersed." (John xi., 52.) Surely we ought not to desert them nor leave them to their fancies, but with mildness and charity draw them to us, using every means of persuasion to induce them to examine closely every part of the Catholic doctrine, and to free themselves from preconceived notions. In this matter, if the first place belongs to the Bishops and clergy, the second place belongs to the laity, who have it in their power to aid the apostolic efforts of the clergy by the probity of their morals and the integrity of their lives. Great is the force of example, particularly with those who are earnestly seeking the truth and who, from a certain inborn virtuous disposition, are striving to live an honorable and upright life, to which class very many of your fellow-citizens belong. If the spectacle of Christian virtues exerted a powerful influence over the heathen, blinded as they were by inveterate superstition, which the records of history attest, shall we think it powerless to eradicate error in the case of those who have been initiated into the Christian religion?

locis Nosmetipsi de officio scriptoris boni praecepimus: multa item et a Concilio Baltimorensi III, et ab Archiepiscopis qui Chicagum anno MDCCCLXXXIII convenerant, de communi sententia sunt renovata. Huiusmodi igitur documenta et Nostra et vestra habeant notata animo catholici, atque ita statuunt, universam scribendi rationem eisdem dirigi oportere, si probe fungi officio volunt, ut velle debent.

Ad reliquos iam cogitatio convertitur, qui nobiscum de fide christiana dissentiunt: quorum non paucos quis neget hereditate magis, quam voluntate dissentire? Ut simus de eorum salute solliciti, quo animi ardore velimus ut in Ecclesiae complexum, communis omnium matris, aliquando restituantur, Epistola Nostra Apostolica *Praeclara* novissimo tempore declaravit. Nec sane destituimur omni spe: is enim praesens respicit, cui parent omnia, quique animam posuit ut *filios Dei, qui erant dispersi, congregaret in unum*.¹ Certe non eos deserere, non linquere menti suae debemus, sed lenitate et caritate maxima trahere ad nos, omnibus modis persuadendo, ut inducant animum introspicere in omnes doctrinae catholicae partes praeiudicatasque opiniones exuere. Qua in re si episcoporum Clerique universi primae sunt partes, secundae sunt laicorum: quippe quorum in potestate est adjuvare apostolicam Cleri contentionem probitate morum, integritate vitae. Exempli magna vis est, in iis potissimum qui veritatem ex animo anquirunt, honestatemque propter quamdam virtutis indolem consecrantur, cuiusmodi in civibus vestris numerantur perplures. Christianarum spectaculum virtutum si in obcaecatis inveterata superstitione ethnicis tantum potuit, quantum litterarum

¹Io xi, 52.

Finally, We cannot pass over in silence those whose long-continued unhappy lot implores and demands succor from men of apostolic zeal. We refer to the Indians and negroes, as found within the confines of America, the greatest portion of whom have not yet dispelled the darkness of superstition. How wide a field for cultivation! How great a multitude of human beings to be made partakers of the blessings derived through Jesus Christ! Toward the
Indians and
negroes.

Meanwhile, as a presage of heavenly graces and a testimony of Our benevolence, We most lovingly in the Lord impart to you, venerable brethren, and to your clergy and people, Our Apostolic benediction.

Given at Rome, at St. Peter's, on the 6th day of January, the Epiphany of the Lord, in the year one thousand eight hundred and ninety-five, the seventeenth of Our Pontificate.

LEO P. P., XIII.

monumenta testantur, num in iis, qui sunt christianis initiati sacris, nihil ad evellendum errorem posse censebimus?

Denique nec eos praetermittere silentio possumus, quorum diuturna infelicitas opem a viris apostolicis implorat et exposcit: Indos intelligimus et Nigritas, americanis comprehensos finibus, qui maximam partem nondum superstitionis depulere tenebras. Quantus ad excolendum ager! quanta hominum multitudo partis per Iesum Christum impertienda beneficiis!

Interea caelestium munerum auspiciem et benevolentiae Nostrae testem, vobis Venerabiles Fratres, et Clero populoque vestro, Apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae apud Sanctum Petrum die vi Ianuarii, Epiphania Domini, An. MDCCCXCV, Pontificatus Nostri decimo septimo.

LEO PP. XIII.

SCHOOLS OF PHILOSOPHY

AND OF

THE SOCIAL SCIENCES.

PROGRAM OF STUDIES, 1895-1896.

These schools will be opened on the first Tuesday of October, 1895. They will offer courses to suit the needs and the abilities of four classes of students, namely: 1, candidates for the Degree of Ph. D.; 2, candidates for the Degree of LL. D.; 3, candidates for the Diploma of Electrical, Mechanical, or Civil Engineer; 4, students not aspiring to a Degree, but entering for special courses.

Candidates for the Degree of Ph. D., in what Department soever, are expected to have taken their A. B. at some recognized college, or will be required to stand their examination for it soon after entering the University.

Candidates for the Degree of LL. D., and for the LL. B. and LL. M., which lead up to it must prove by examination, or by proper certificates, that their previous education has fitted them for these studies.

Candidates for the Diploma of Engineer must have received the elementary education usually demanded in schools of technology.

Students of any religion will be admitted, and all will receive the same educational training and attention from their teachers. Catholic students will enjoy every advantage for the practice of their religion, and will be urged by every reasonable method to realize in themselves the highest ideals of Christian scholarship. Morality, decorum and devotion to study will be demanded of all students.

The annual tuition fee for matriculated students in these schools will be one hundred dollars, irrespective of the number or character of the courses which they may select. Special students will be charged a fee proportionate to the attention which they may require from their instructors. Meritorious applicants who are unable to pay tuition fees will nevertheless be received, and annual scholarships will be awarded to students of superior attainments, entitling them to free instruction during the ensuing year.

A. SCHOOL OF PHILOSOPHY.

I. THE DEPARTMENT OF PHILOSOPHY PROPER.

PROFESSORS PACE, KERBY AND SHANAHAN.

The studies in this department are arranged so as to give a thorough dialectical training, an acquaintance with the development and actual status of philosophical thought, and an insight into the relations between scientific generalizations and metaphysical principles. Instruction will be given by means of lectures, work in the academies or seminaries under the professor's direction, and for experimental psychology, research in the laboratory.

The following courses will be offered :

1. LOGIC.—The history of logic; theory of knowledge; analysis of scientific methods; comparative value of Aristotelian and modern logic.
2. HISTORY OF PHILOSOPHY.—a) By authors and schools; taking up successively the philosophy of Greece and the Orient, of the middle ages

- and of the modern period. *b)* By problems; tracing each of the more important philosophical questions from its earliest form to the present.
3. **PSYCHOLOGY.**—*a)* Individual psychology; structure and functions of the nervous system; psycho-physical methods and results. *b)* Comparative psychology; abnormal conditions; the child-mind; consciousness in lower animals. *c)* The philosophy of mind: problems concerning the nature, origin, development and destiny of mental life.
 4. **METAPHYSICS.**—Transcendental ideas; their development in Greek philosophy; application in the scholastic system; modification in later systems.
 5. **GENERAL SYNTHESIS.**—Fundamental conceptions of natural science in their bearing upon the principles of metaphysics; problems in cosmology; theories of evolution; Materialism, Monism.
 6. **THEODICY.**—The knowableness of God; His attributes; His presence in the world and co-operation in the works of nature.
 7. **ETHICS.**—*a)* Individual ethics: sources and end of human action; law, eternal, natural, positive; conscience; morality, imputability, responsibility.
b) Social ethics: man as a member of society; justice; right, its nature, basis and species.
 8. **PHILOSOPHY OF RELIGION.**—Nature, origin and definition of religion; its expression and various forms; comparison of different religions.
 9. **PEDAGOGICS.**—History of higher education. Mediæval universities; growth of the modern university in Europe and America.
 10. **PSYCHOLOGICAL SEMINARY.**—Readings from scholastic and from modern authors; papers and discussions.
 11. **PSYCHOLOGICAL LABORATORY.**—Exercises for beginners, and special research for advanced students.
 12. **METAPHYSICAL SEMINARY.**—Studies in selected portions of the philosophy of St. Thomas, with essays and discussions.
 13. **ETHICAL SEMINARY.**—Readings from the ethics of Aristotle, and examination of recent ethical theories.

II. DEPARTMENT OF LETTERS.

COMPARATIVE PHILOLOGY.¹

In the courses given in this department, there are two purposes in view, namely:

- a)* to supply every student of classics and of history with such general principles of the science of language as he will need in his own specialty.
 - b)* to supply matter and method to those students who desire to make a special study of the Indo-European languages.
1. **LECTURES IN COMPARATIVE PHILOLOGY.**—General Introduction to the Science of Language; one hour a week.
 2. **Comparative Grammar of the Latin and Greek Language;** two hours a week.
 3. **Private and Religious Antiquities of the Ancient Hindoos;** one hour a week.
- ACADEMY OF COMPARATIVE PHILOLOGY.**
4. Sanskrit Grammar.
 5. Reading of Selections from the Rig-Veda.
 6. Papers by members of the Academy.

ORIENTAL LANGUAGES.

PROFESSOR HYVERNAT AND ASSISTANTS.

1. **HEBREW.**—Course for beginners twice a week during the first term.
2. Course for advanced students once a week during both terms.
3. **SYRIAC.**—Course for beginners twice a week during the second term.
4. **ARABIC.**—Twice a week during the first term.
5. **COPTIC.**—Twice a week during the second term.
6. **ETHIOPIC.**—Twice a week during the second term.
7. **ASSYRIAN.**—Twice a week during the second term.

¹These courses will be omitted during the year 1895-'96.

ORIENTAL ARCHÆOLOGY.

1. JEWISH ANTIQUITIES, twice a week throughout the year.
2. EGYPTIAN ANTIQUITIES. (a) The Sources of Egyptian history, once a week first term. (b) The Egyptian tombs, once a week, second term.

GREEK.

PROFESSOR QUINN AND ASSISTANTS.

1. GREEK PHILOLOGY.—Aristotle's *Ἀθηναίων Πολιτεία*; three times a week.
2. The History of Greek Literature from its origin down to Aeschylus; one hour a week.
3. The History of the Study of Greek; one hour a week.
4. GREEK ARCHÆOLOGY.—The History of Greek Architecture; two hours a week.
5. Illustrated Lectures on Archaic Sculpture; one hour a week.
6. Illustrated Lectures in Greek on Ionic Architecture; one hour a week.
7. GREEK EPIGRAPHY.—The Alphabets of Greece down to 403 B. C., and Archaic inscriptions; once a week.
8. Reading of Inscriptions pertaining to "Res Publicæ," in vol. II. of Dittenberger's *Sylloge*; once a week.

Special Courses in reading and composition under the direction of the professor and his assistants will be given to all who need them.

ACADEMY OF HELLENIC STUDIES.—The design of the Academy is to afford training in Philology and Greek Archæology and Epigraphy by encouraging individual research on the part of the students under the guidance of the director and his assistants.

Formal meetings will be held every Tuesday and Friday from four to half-past five in the academy-room. At these meetings the members will read papers, discuss set questions, and report on topics in their own fields of inquiry. In the Philological division, in order to acquire an intimate knowledge of the Greek language, and especially of the Attic dialect, many papers read and all prepared discussions will be in Greek. The work done in the Academy will be regularly reported in the *Delion*, which will be issued quarterly in Greek.

ACADEMY WORK FOR 1895-96.—The *Acharnians* of *Aristophanes* will be the basis of Philological work for the first session, and for the second session, the *Orestes* of *Euripides*.

The academic work in Epigraphy and Archæology will follow the lectures that will be given on these subjects.

CONDITIONS FOR ADMISSION.—To matriculate and attend lectures, such candidates as have no degrees will be examined in grammar and in the *Œdipus at Kolonos* of Sophokles, portions of which they will be asked to copy and translate from dictation.

To become a member of the Academy the candidate will present a thesis of about four thousand words, written in Latin or in Greek, on some subject approved of by the director. Students may become members of the Academy two months after matriculation in the University, or at any time later.

EQUIPMENTS.—There is a working library of about two thousand volumes, selected especially for the use of the members of the Academy, but accessible as well to all other students.

In the lecture-room is an electro-stereopticon for the lectures in Epigraphy and Archæology.

The department also possesses a hand printing-press and a quantity of

Greek type for the printing of the quarterly *Deltion*, and of such papers and synopses of lectures, etc., as may be needed by the professors and students.

There is a large collection of photographs and "squeezes" to be used in Archæology and Epigraphy.

The students of Archæology will also have the freedom of the Corcoran Gallery of Art and the Smithsonian Institution.

LATIN.

PROFESSORS QUINN, GREENE, PACE, SHAHAN, AND ASSISTANTS.

1. LATIN PHILOLOGY.—The *Adelphi of Terence*; 2 hours a week; first session.
2. Selections from Catullus, Tibullus, and Propertius; 2 hours a week; second session.
3. The Greek sources of Latin literature; one hour a week.
4. ROMAN ARCHÆOLOGY.—The Topography of the City of Rome; one hour a week; first session.
5. Botanical Terms in Pliny and other Latin Writers, and their knowledge of Botany; one hour a week.
6. HISTORY OF LATIN LITERATURE.—The History of Latin Literature from Ennius to Horace.
7. The Origin and Development of Roman Philosophy.
8. ACADEMY OF LATIN STUDIES.—*Pliny's Historia Naturalis*, and *Vitruvius*.
9. Early Roman Inscriptions.
10. The Geography of the Roman Empire under Augustus.
11. Historical Grammar of the Latin Language.
12. Papers by the members.

ENGLISH.

PROFESSOR STODDARD AND ASSOCIATE PROFESSORS.

1. ENGLISH PHILOLOGY.—Analysis of the English Language; Anglo-Saxon and Middle English; History of the English Language.
2. HISTORY OF ENGLISH LITERATURE.—Anglo-Saxon and Middle English Poets and Prose-Writers; English Literature in the fourteenth and fifteenth centuries; The Writers of the Elizabethan Age; The English Literature of the Eighteenth Century; The Writers of the Victorian Era; American Poets and Prose-Writers.

GAELIC.

The University hopes to announce at an early date courses of instruction in Gaelic Philology (Old Irish, Middle Irish, and Modern Irish) and in the History of Gaelic Literature.

FRENCH AND GERMAN.

Instruction in these languages will be provided at once for those who desire it. At an early date will be announced courses of higher instruction in German and Romance Philology, and in the history of French and German Literature.

III. DEPARTMENT OF MATHEMATICS.

PROFESSORS SEARLE, DE SAUSSURE, AND ASSISTANTS.

Instruction in this department will include courses in all the higher branches of pure and applied mathematics. Each subject will be treated in such a way as to give the student a clear conception of mathematical logic and stimulate him to personal research. The lectures will be supplemented by work in the Mathematical Seminary and in the Astronomical Observatory. A library containing the principal works and periodicals treating of this branch, will be placed at the disposal of the students.

1. HIGHER SYNTHETIC GEOMETRY.—Harmonic Ranges and Pencils. Involution. Polars. Reciprocal. Geometrical Conics.
2. Advanced Analytic Geometry.
3. Differential and Integral Calculus.
4. Outlines of Quaternions.
5. MECHANICS.—Statics. Moments of Inertia. Kinematics. Theory of Attraction. Theory of Potential. Hydrostatics. Hydrodynamics.
6. ENGINEERING.—Draughting: Mechanical Drawing. Machine Designs. Designing of Bridges, Trusses, etc.
7. THEORETICAL ASTRONOMY.—Application of the law of gravitation to the solar system. Computation of the orbits of planets and comets.
8. MATHEMATICAL SEMINARY.—Lectures on special subjects by the professors and papers by the students.
9. OBSERVATORY.—Theory and use of astronomical instruments. Principles of spherical and practical astronomy.

IV. DEPARTMENT OF THE PHYSICAL SCIENCES.

PHYSICS.

1. Measurements in Mechanics, Sound, Heat, Light, Electricity, and Magnetism. Lectures and Laboratory work.
2. Electrostatics, Electrokinematics, Electrodynamics. Lectures and laboratory work.
3. Thermodynamics.
5. Mathematical Theory of Electrodynamics and Electromagnetism.

CHEMISTRY.

PROFESSORS GRIFFIN AND CAMERON.

The courses of Chemistry are organized with the general aim of exciting in the student a spirit of inquiry and of training him to the habit of persistent work and of dealing intelligently and correctly with Nature and its laws. In Chemistry, as in all other experimental sciences, progress consists in the discovery and classification of facts. Hence the student must be made acquainted with the methods of observation, the experimental facts, and the laws of Chemistry. From the very beginning of his course the greatest stress will be laid upon laboratory work; but lectures will be regularly given in General, Advanced, Inorganic, Theoretical and Physical Chemistry, and, from time to time, on selected topics.

Though the courses are primarily adapted to those looking forward to a career as scientists or teachers, the instruction and training imparted in them is of equal importance and utility to the analyst, the practical and the technical chemist. The student who offers himself as a candidate for the degree of Doctor of Philosophy, besides fulfilling the general requirements of the University in regard to residence, minor subjects, etc., must devote a reasonable time to some research work in Inorganic, Physical, or Organic Chemistry, under the supervision of one of the professors. This work must be embodied in a thesis, or dissertation, and must be a real addition to chemical knowledge.

THE CHEMICAL LABORATORY.

Arrangements have been made for the temporary accommodation of the chemical laboratory in the east wing of McMahon Hall. In the basement, which is almost entirely above ground, are located the gas analysis, the combustion, the furnace and storage rooms. The gas analysis room has a northern exposure, and has been so constructed as to be uninfluenced by sudden change in temperature. It contains a work-table of slate, mounted on brick

piers, cathetometers, and the necessary apparatus for this branch of analysis. The combustion-room is likewise fitted up with slate tables, which support the furnaces for organic analysis, and for determinations by the Carius method. In this room the current from two 400-light dynamos is available for any work requiring extreme degrees of heat.

The furnace-room contains gas furnaces, with air blast; the boiler for supplying steam to the distilled water apparatus, the laboratory tables, and the hoods, the air pump and the receivers for exhausted and compressed air.

The storage-room is connected by elevator with the laboratories and lecture-rooms. On the third floor are situated the laboratories.

The laboratory of General Chemistry occupies the northeast corner of this story. Its floor dimensions are 40 x 30 feet. The height ranges from 17 feet at the sides to 30 feet in the center. The room is well lighted from windows on two sides, and it provides ample accommodations for thirty-six students. The Analytical laboratory is of the same dimensions as the laboratory of General Chemistry, and is fitted up for twenty-four students. The working tables are supplied with water, gas, suction and electricity. The blast burners in this, and in the other laboratories, are supplied with air under pressure by the air pump in the basement. The Organic laboratory is 40 x 25 feet. Especial care has been taken in fitting up this laboratory to provide the advanced worker with all the most recent time-saving devices and conveniences. Each table is provided with taps for gas, water, steam and suction. Within easy access of every working place there is a large sink. The hood-room is ample, being equal to the table room. At the end of the corridor is the balance-room, the balances being on slate shelves, bracketed to the masonry walls of the building.

A private laboratory and the Chemical Library are also on this floor. The library is provided with the necessary works of reference, complete files of the leading chemical journals of the world, and all the standard text-books.

The lecture-room is on the fourth floor of the central portion of the building. On this floor also are the chemical museum, the apparatus office, rooms for photographic work, and the distilled-water apparatus.

COURSES OF INSTRUCTION.

GENERAL INORGANIC CHEMISTRY.

In this course there will be three lectures each week during the first half year, and two each week during the second half year, given by Professor Griffin, and the laboratory work will require six hours a week. One additional hour each week will be devoted to a review of the matter gone over in the lecture-room and the laboratory.

The laboratory work in the course is of a grade suited to the beginner, and is similar to that outlined in standard elementary text-books.

ORGANIC CHEMISTRY.

Two lectures per week the first half year, and three per week the last half year, by Professor Griffin.

This course will consist of an introduction to the study of the compounds of carbon. The chemical behavior, the characteristic reactions and relationship of the members of several of the simpler series will be thoroughly considered.

CRYSTALLOGRAPHY AND MINERALOGY.

Lectures and recitations, two hours per week throughout the year, by Professor Cameron.

This course is designed to give students of chemistry such knowledge of crystallography and mineralogy as would seem to be essential to every chemist. It will be supplemented by work with the models, practical determinative mineralogy, and blowpipe analysis in the laboratory.

The laboratory work will require six hours per week throughout the year. A more extended and detailed investigation of the properties of inorganic compounds, such as that given in Renouf's translation of Valhard's and Zimmermann's "Experiments in General Chemistry and Introduction to Chemical Analysis," will be undertaken. Besides this, some work in the synthesis of inorganic compounds and practice in the simple physico-chemical methods will be required. In organic chemistry the laboratory work will consist of practice in the methods of purification of organic compounds, the preparation and identification of typical substances, and exercises in oxidation, reduction, hydrolysis, nitration, sulphonation, etc.

The courses and work hitherto mentioned have been so graded as to meet the requirements of students who are candidates for the degree of Doctor of Philosophy in other departments, and who may select chemistry for one of their minor subjects. Those who make chemistry their principal subject, and who have not performed an equivalent amount of laboratory work, either here or elsewhere, may, if the time be at their disposal, conclude the laboratory work of these two years elementary course in much less time, and begin at once the subsequent work.

ADVANCED WORK.

The instruction for students who have mastered the courses of the first two years, or their equivalent, will be for the most part in the laboratory. For the present, the following lecture courses have been arranged:

PHYSICAL CHEMISTRY.—Two lectures a week, throughout the year, by Professor Cameron. For this course a general knowledge of the principles of chemistry and the ability to follow the language of the calculus, is presupposed. The course is intended primarily to give an idea of the fundamental principles of the science of energetics and its application as a part of the general training in chemistry, and secondarily as a preparation for more extended study in this recently opened field. The lectures will be supplemented by laboratory work.

HISTORY OF CHEMISTRY.—One hour a week during the year, by Professor Cameron. The aim of this course is to initiate and supplement the student's reading of the more extensive writings of Kopp, Meyer, and others, and to emphasize the influences which have been and are more especially prominent in the development of modern chemistry.

This course will alternate yearly with:

Special Topics in Chemistry, in which a more detailed study of classical pieces of work, of epoch making influence or great theoretical importance, will be undertaken.

The laboratory work will include an extensive course in quantitative analysis, acquainting the student with the standard methods in gravimetric, volumetric, gas and electrolytic analysis.

The organic work of the previous year will be supplemented by the study of the more difficult compounds in the preparation of which Gattermann's "Praxis des Organischen Chemikers" will be closely followed, with selections from other books of a like nature. This work being completed, the student may enter at once upon his research work, upon the results of which his thesis for the degree of Doctor of Philosophy is based.

JOURNAL CLUB.—The formation of the reading habit is essential to the working chemist, and for this end the instructors and advanced students will be organized into a journal club, which will meet once a week for the examination and discussion of the important papers which appear in the various chemical periodicals that come to the library. These are: *The American Chemical Journal*, *The Journal of the Chemical Society*, (London); *Berichte der Deutschen Chemischen Gesellschaft*; *Liebig's Annalen der Chemie*; *Journal für praktische Chemie*; *Zeitschrift für analytische Chemie*; *Zeitschrift für physikalische Chemie*; *Annales de Chimie et de Physique*, and *Bulletin de la Société Chimique*.

Members of the club will be required to report in turn upon the principal articles in these journals.

SPECIAL LECTURES.—An additional exercise, designed to acquaint the student with the older chemical literature, and to give him a facility in presenting chemical subjects before an audience, is the assignment of historical subjects on which he is to prepare lectures which are to be delivered before the advanced workers.

LABORATORY FEES.—The fee for those whose courses call for six hours of laboratory work per week, will be \$20.00. For those who spend a greater time in the laboratory, \$30.00.

Laboratory fees are payable in advance.

Ordinary chemicals are not charged for.

Costly chemicals, and all apparatus in charge of the student, must be signed for by him.

The receipts are held by the custodian of apparatus till the time of settlement of accounts, when all apparatus not returned must be paid for.

V. DEPARTMENT OF TECHNICAL SCIENCE.

Courses in Mathematics, Physics, Mechanics, Chemistry, Draughting, etc., to be developed according to demand, leading up to the Diploma of Civil, Mechanical or Electrical Engineer.

VI. DEPARTMENT OF THE BIOLOGICAL SCIENCES.

BOTANY.

PROFESSOR EDWARD GREENE AND ASSISTANTS.

1. **GENERAL VEGETAL STRUCTURE AND MORPHOLOGY.**—Lectures on the organization of higher plants, illustrated as fully as possible by living examples; involving also the diversities of form in plant organs, and the terminology relating thereto.
2. **SYSTEMATIC BOTANY.**—Practical exercises in the determination of natural orders, genera and species of higher plants, chiefly of the local flora of Washington and its vicinity.

The purpose of this course is twofold, to render the student familiar with the exact meaning of terms employed in descriptive botany, and to give experience in the recognition of plants in their several natural alliances; accomplishments without which success in original investigation is impossible.

3. **THE PHANEROGAMIC NATURAL ORDERS.**—Study of the diagnostic characters of natural orders in biological sequence. Lectures, laboratory and field work, as well as library research.

Intended to give experience of the whole system of plant classification in its widest extent.

4. **MONOGRAPHIC STUDIES**—Field, laboratory, and library research; involving the critical writing up of some local flora, or of some considerable family, or large genus of phanerogams.
5. **HISTORY OF BOTANY.**—Rise and progress of the science; involving the study and criticism of recent works on botanical history.

Courses 4 and 5 are essentially research courses, to be done by individual students, under the instructor's direction merely.

6. **MEDICAL BOTANY.**—Studies in the Vegetable Materia Medica. Outline lectures, to be followed by independent library research on the student's part; and also, if practicable, by laboratory experiment on plants of reputed medicinal value or deleterious qualities; thus combining botanical research with chemical.
7. **ECONOMIC BOTANY.**—Lectures on plants of commercial value; and on such as are injurious to agriculture; these to be accompanied by statistical and other researches by the student.

ZOOLOGY.

Courses in Zoology, Animal Morphology, Comparative Anatomy, Microscopic Anatomy, Embryology. Details will be furnished in future announcements.

B. THE SCHOOL OF THE SOCIAL SCIENCES.

This School is under the direction of Prof. WILLIAM C. ROBINSON, LL.D., with three associate professors, and several special lecturers.

The School of the Social Sciences has been established to furnish opportunities for instruction and research in the various sciences that treat of the reciprocal relations of mankind, the study of which is indispensable to all those who are practically interested in the solution of the great problems that confront modern society. Its immediate purpose is to educate lawyers, teachers, journalists, statesmen, publicists and others to whom the administration of social affairs or the guidance of social thought or the amelioration of social evils is to be entrusted. Its aim will be to make its students familiar with the ultimate principles from which all correct social theories and rules must be derived, with the results of past experiments in social organization and government, with the social customs and methods now in operation, with the defects from which society still suffers, and with the modes by which these defects may be removed.

In order to effect these purposes the work of the school will, for the present, be distributed into four departments: the department of Sociology, the department of Economics, the department of Political Science, and the department of Law, in each of which courses of study will be offered covering the entire field of that particular science. The courses of the several departments, however, bear a close relation to those of the other departments, and though capable of separate pursuit, will be presented to the student in such groups and combinations as will best prepare him for the especial work to which he expects his future life to be devoted.

The methods of instruction in this school will be determined by the nature of the course pursued and the requirements of the individual student. Lect-

ures, recitations, the seminary and direct personal tuition will be employed as may be found necessary. It will be the object of the instructors to cause their pupils to know, and know thoroughly, every subject taught, and methods will be varied *ad libitum* in order to attain this object. The lecture-rooms and seminaries appropriated to the work of these departments are extensive and commodious, and will be furnished with special libraries and every other appliances which modern educational systems demand. The proximity of the school to the city of Washington will enable the student also to have access to the libraries and the institutions of the Capital, and afford him advantages second to none in the world for the study of every species of social phenomena.

I. DEPARTMENT OF SOCIOLOGY.

In the Department of Sociology the following courses will be offered :

- I. Sociology as a General Introduction to the other social sciences.
 - a) Its proper object. b) Its relations to other sciences, particularly to the moral, economic and political. c) Its methods.
- II. The Social Being or organism in the abstract.
 - a) The idea of society or of the social organism. b) The constitutive elements of the social organism. c) The activity or the functions of the social organism. d) The laws of social activity, internal and external: 1. Ethics; 2. Natural right; 3. Positive ordination. e) The different species of society.
- III. Society in the concrete.
 - a) The essentially social nature of man. b) Formation, development, dissolution of human societies. (Refutation of the systems of Hobbes, Rousseau, etc., etc.) c) Principal human societies. d) General character and mutual relations of those societies.
- IV. Domestic Society.
 - a) Its origin and character; its end. b) Its elements. c) Its functions and particular laws. d) Its relations to other societies. e) Teaching of Leo XIII. on domestic society.
- V. Civil or National Society.
 - a) Its origin, character, end. b) Its elements and forms. c) Its functions and particular laws. d) Its relations to other societies. e) Teaching of Leo XIII. on civil society.
- VI. International Society.
 - a) Its necessity; its character. b) Its elements and forms. c) Its functions. d) Its relations to national societies.
- VII. The Universal Society of the human race.
 - a) Its existence. b) Its character. c) Its laws.
- VIII. Religious Society—Catholic.
 - a) Its character; end. b) Its elements. c) Its functions. d) Its relations to other societies.
- IX. Particular Civil Associations.
 - a) The right of association. b) Conditions of legitimate association. c) Different species of association. d) Relations of associations with national and international civil societies.
- X. Particular Religious Associations.
 - a) Right of association. b) Conditions. c) Forms. d) Relations to Church and State.
- XI. Social Systems.
 - a) General exposition and classification of social systems. b) Exposition and refutation of socialism.
- XII. Sciences preliminary to Sociology.
 - a) Notions of biology, physiology and psychology. b) Notions of cosmology, geography and ethnography. c) Notions of linguistics.
- XIII. Sciences auxiliary to Sociology.
 - a) Notions of the history of civilization. b) Notions of statistics.

II. DEPARTMENT OF ECONOMICS.

Courses will be offered in the Department of Economics as follows :

- I. Fundamental conception of Economic Science.
 - a) Production. b) Distribution. c) Consumption.
- II. Private Economics.
 - a) Methods of Production : (1) Agriculture. (2) Mining. (3) Manual Labor. (4) Intellectual Labor. (5) Invention.
 - b) Methods of Distribution : (1) Between husband and wife. (2) Between parent and child. (3) Between master and servant.
 - c) Method of Consumption : (1) Food. (2) Clothing. (3) Shelter. (4) Recreation. (5) Almsgiving. (6) Investment.
- III. Elements of Public Economics.
 - a) Elements of Pure Economics. b) Elements of Applied Economics.
- IV. History of Economic Theories.
 - a) History of primitive and mediæval economic theories. b) History of modern economic theories. c) Adam Smith and his critics. d) Malthus and his critics. e) Ricardo and his critics. f) Say and his critics. g) Recent English and American economists and their critics.
- V. Data of Public Economics.
 - a) Means of Production : (1) Land. (2) Capital. (3) Labor.
 - b) Methods of Production : (1) Individual enterprises. (2) Co-operative enterprises. (3) Entrepreneur enterprises.
 - c) Means of Distribution : (1) Division of labor. (2) Transportation. (3) Standard of value. (4) Money. (5) Credit.
 - d) Method of Distribution : (1) Exchange. (2) Sales. (3) Loans. (4) Hypothecation.
 - e) Results of Distribution : (1) Rent. (2) Interest. (3) Wages. (4) Profits.
 - f) Methods of Consumption : (1) Personal and family necessities. (2) Personal and family luxuries. (3) Social necessities. (4) Political necessities. (5) Losses and repairs. (6) Investments.
- VI. Statistics.
 - a) Science of Statistics. b) Practical Statistics.
- VII. Land.
 - a) Ownership of Land. b) Usufructuary Interests in Land. c) Statistical Functions and Value of Land. d) Dynamical Functions and Value of Land. e) Rights of Land.
- VIII. Capital.
 - a) Sources and Development of Capital. b) Functions of Capital. c) Rights of Capital.
- IX. Labor.
 - a) Forms of Labor. b) Functions and Value of Labor. c) Rights of Labor.
- X. Reciprocal Relations of Land, Capital, and Labor.
 - a) Rights of Land against Capital and Labor. b) Rights of Capital against Land and Labor. c) Rights of Labor against Land and Capital. d) Identity of Interests of Land, Capital, and Labor. e) Modes of Co-ordinating Land, Capital, and Labor. f.) Labor Organizations.
- XI. Money.
 - a) Forms of Money: (1) Monometallism. (2) Bimetallism. (3) Paper Money. b) Value of Money: (1) Intrinsic Value. (2) Fiat Value. (3) Value in Domestic Traffic. (4) Value in Foreign Traffic.
- XII. Credit.
 - a) Time Contracts. b) Commercial Paper. c) Banks and Banking. d) Insolvency.
- XIII. Transportation.
 - a) Railway Transportation: (1) Development of Railway Transportation. (2) Statistics of Railway Transportation. (3) Legal Regulation of Railway Transportation. b) Maritime Transportation: (1) Development of Domestic Maritime Transportation. (2) Statistics of Domestic Maritime Transportation. (3) Development of Foreign Maritime Transportation. (4) Statistics of Foreign Maritime Transportation.

- XIV. Commerce.
 - a) Domestic Commerce: (1) Development of Domestic Commerce. (2) Statistics of Domestic Commerce. b) Foreign Commerce: (1) Development of Foreign Commerce. (2) Statistics of Foreign Commerce.
- XV. Interest and Usury.
 - a) History of the Doctrine of Usury. b) Modern Doctrines of Interest and Usury.
- XVI. Investments.
 - a) Land. b) Mortgage Securities. c) Savings Banks. d) Government and Municipal Bonds. e) Railroad and Stock Bonds. f) Industrial Securities.
- XVII. Public Revenue.
 - a) Sources of Public Revenue: (1) Taxation. (2) Tariffs. (3) Monopolies. b) Disbursement of Public Revenue: (1) Governmental Expenses. (2) Salaries. (3) Public Improvements. (4) Gratuities.
- XVIII. Pauperism.
 - a) Statistics of Pauperism. b) Economic Causes of Pauperism. c) Economic Effects of Pauperism. d) Economic Remedies for Pauperism.
- XIX. Crime.
 - a) Statistics of Crime. b) Economic Causes of Crime. c) Economic Effects of Crime. d) Economic Remedies for Crime.
- XX. Communism and Socialism.
 - a) History of Communist and Socialistic Theories. b) Claims and Purposes of Modern Socialism. c) Constructive and Evolutionary Socialism. d) Destructive Socialism.

Of the foregoing courses numbers I, III, IV, V and VI are uniform in scope and method, by whomsoever they may be pursued, and are expected to be taken by all students belonging to this department. Course II and Courses VII to XX inclusive are offered in two forms differing in scope and method, one consisting of the outlines of the subject, the other making it a matter of exhaustive research; and in selecting their courses the students will also be permitted to choose the form in which they shall be presented.

The degree of Bachelor of Philosophy in the Department of Economics will be conferred on matriculated students who have completed and passed satisfactory examinations on Courses I, III, IV, V and VI, and on such a number of the other courses as may be prescribed for them by the Faculty,—the number depending on the character of the courses chosen and the form in which they are pursued. The degree of Doctor of Philosophy in the Department of Economics will be awarded only after the completion of the entire number of courses in their more extended form, and the preparation of a creditable treatise on some economic subject. The courses required for the degree of Master of Philosophy in this department will be prescribed for each case as it may arise.

III. DEPARTMENT OF POLITICAL SCIENCE.

In the Department of Political Science the following courses will be offered :

- I. Elements of Political Science.
 - a) Nature and Attributes of Political Society. b) Functions of Political Society. c) Forms of Political Society.
- II. History of Political Society.
 - a) Origin of Political Society. b) Development of Primitive Political Societies. c) History of European Political Societies. d) History of American Political Societies.
- III. Political Geography.
- IV. History of Political Theories.

- V. Constitutional History.
 - a) Constitutional History of Europe. b) Constitutional History of England. c) Constitutional History of the States of the American Union. d) Constitutional History of the United States.
- VI. Comparative Constitutional History,
 - a) Comparative Constitutional History of Political Societies in general. b) Comparative Constitutional History of the United States and England. c) Comparative Constitutional History of the States of the American Union.
- VII. Constitutional Law.
 - a) English Constitutional Law. b) American Constitutional Law. c) Comparative Constitutional Law.
- VIII. Legislation.
 - a) History of Legislation. b) Methods of Legislation. (1) Primitive Legislative Methods. (2) European Legislative Methods. (3) American Legislative Methods.
- IX. The Judiciary.
 - a) History of the Development of Judicial Tribunals. b) Form, Jurisdiction, and Procedure of Primitive Courts. c) Form, Jurisdiction, and Procedure of English Courts. d) Form, Jurisdiction, and Procedure of Continental Courts. e) Form, Jurisdiction, and Procedure of American Courts.
- X. The Executive.
 - a) History of the Development of Executive Officers. b) Character and Functions of Primitive Executive Officers. c) Character and Functions of English Executive Officers. d) Character and Functions of Continental Executive Officers. e) Character and Functions of American Executive Officers.
- XI. Suffrage.
 - a) History of Suffrage in general. b) Theories of Suffrage. c) History of Suffrage in England. d) History of Suffrage in the United States.
- XII. Political Parties.
 - a) Nature and Functions of Political Parties. b) Origin and Development of Political Parties in England. c) Origin and Development of Political Parties in the United States.
- XIII. Administrative Law.
 - a) Parliamentary Law. b) Revenue Laws. c) Military Laws. d) Police Powers.
- XIV. Finance.
 - a) Science of Finance. b) Financial History of European States. c) Financial History of England. d) Financial History of the United States.
- XV. Monopolies.
 - a) History of Monopolies. b) Legal Monopolies. c) Illegal Monopolies.
- XVI. Municipal Governments.
 - a) Origin and Development of Municipal Governments. b) Functions of Municipal Governments. c) History of European Municipal Governments. d) History of American Municipal Governments. e) Defects in Municipal Governments and their Remedies.
- XVII. International Law.
 - a) Private International Law. b) Public International Law.
- XVIII. Diplomacy.
 - a) History of European Diplomacy. b) History of American Diplomacy. c) Laws, Customs, and Methods of Diplomacy.

The courses in the department of Political Science are intimately interwoven with those in the department of Law, and to some extent with those in the department of Economics. Courses I, II, III, VII, XI, and XII, are uniform; the other courses are presented both in outline and in detail.

The degree of Bachelor of Philosophy in the Department of Political Science will be awarded to matriculated students who have completed and passed satisfactory examinations upon all the uniform and outline courses.

The degree or Doctor of Philosophy in the Department of Political Science will be conferred when the student has finished all the courses in detail, and has prepared a creditable monograph on some topic of Political Science. The degree of Master of Philosophy in this department will be granted upon conditions prescribed in each case as it arises.

IV. DEPARTMENT OF LAW.

In the Department of Law the following courses will be offered :

- I. Jurisprudence.
 - a) Nature and attributes of Law. b) Fundamental legal conceptions. c) Origin and development of law. d) Forms of law. e) Fundamental principles of law.
- II. History of Law.
 - a) Prehistoric law. b) Primitive Asiatic law. c) Egyptian law. d) Grecian law. e) Roman law. f) Continental law. g) English law. h) American law.
- III. Elementary Law.
 - a) Elements of the law of personal rights and liabilities. b) Elements of the law of relative rights and liabilities. c) Elements of the law of corporate rights and liabilities. d) Elements of the law of contract rights and liabilities. e) Elements of the law of real property. f) Elements of the law of personal property. g) Elements of the law of torts. h) Elements of the law of crimes. i) Elements of the law of pleading. j) Elements of the law of evidence. k) Elements of the law of procedure. l) Elements of constitutional law. m) Elements of administrative law. n) Elements of international law.
- IV. The Law of Domestic Relations.
 - a) Husband and wife. b) Parent and child. c) Guardian and ward. d) Master and servant.
- V. The Law of Contracts.
 - a) Agency. b) Bailment. c) Bills and Notes. d) Insurance. e) Partnership. f) Sales. g) Suretyship. h) Warranty.
- VI. The Law of Real Property.
- VII. The Law of Mortgages and Liens.
- VIII. The Law of Corporations.
 - a) Private Corporations. b) Public Corporations.
- IX. The Law of Highways.
- X. The Law of Railroads.
- XI. The Law of Waters and Water-courses.
- XII. The Law of Telegraphs and Telephones.
- XIII. The Law of Patents.
- XIV. The Law of Copyrights.
- XV. The Law of Trademarks.
- XVI. The Law of Shipping and Admiralty.
- XVII. The Law of Trusts.
- XVIII. The Law of Conveyancing.
- XIX. The Law of Wills and of Intestate Estates.
- XX. The Law of Torts.
- XXI. The Law of Civil Remedies.
 - a) Actions and Defences. b) Damages. c) Pleading. d) Evidence. e) Procedure. f) Statute of Frauds. g) Statute of Limitations. h) Bankruptcy.
- XXII. The Law of Equitable Remedies.
 - a) Jurisprudence in Equity. b) Remedies in Equity. c) Equity Pleading and Procedure.
- XXIII. Prerogative Writs.
 - a) Mandamus. b) Prohibition. c) Quo Warranto. d) Habeas Corpus.
- XXIV. The Law of Crimes.
- XXV. The Law of Criminal Remedies.
 - a) Penalties. b) Pleading. c) Evidence. d) Procedure.
- XXVI. Forensic Medicine.

- XXVII. Forensic Oratory.
- XXVIII. Constitutional Law.
 - a) English Constitutional Law. b) American Constitutional Law.
 - c) Local State Constitutional Law.
- XXIX. Statute Law.
 - a) Federal Statutes. b) Local State Statutes.
- XXX. Administrative Law.
 - a) Parliamentary Law. b) Revenue Laws. c) Military Laws. d) Police Powers.
- XXXI. Roman Law.
- XXXII. Canon Law.
- XXXIII. International Law.
 - a) Private International Law. b) Public International Law.
- XXXIV. Comparative Jurisprudence.

Courses I, III, IV, VIII, IX, XI, XII, XX, and XXIV are uniform. Courses II, VII, X, XIII, XIV, XV, XVI, XVII, XVIII, XIX, XXI, XXII, XXIII, and from XXV to XXXIV, inclusive, are offered both in outline and in detail. Courses I and III, and the outline course II, are obligatory. Having completed these, the student will be at liberty to make such selections from the other courses as in his judgment, aided by that of the faculty, will best fit him for the career on which he proposes to enter. Inasmuch as courses VII, XVIII, XIX, XXI, XXII, XXIII, XXV, XXVIII and XXIX relate to subjects which are largely regulated by local State law, the student will be permitted and encouraged to pursue those courses, in whole or in part, in a law school or office in his own State, and work there performed under the general direction of the faculty and the special direction of his local instructors will be accepted as done in the University.

The degree of Bachelor of Laws will be conferred upon students who have completed and passed a satisfactory examination on the required courses and on the courses selected by them with the approval of the faculty as the conditions for that degree. No definite statement of these courses can be made, since they are likely to vary with each individual student. As a general indication of the standard to be attained by candidates for this degree, it may be remarked that, in addition to the required courses, proficiency in courses IV, V, VI, XX, XXIV, and the outline courses X, XVIII, XIX, XXI, XXII, XXIII, XXVIII, XXIX and XXX would be regarded as sufficient. The degree of Doctor of Laws will be awarded on the completion of all the courses in detail and the preparation of a creditable treatise on some legal subject. The degree of Master of Laws will be conferred upon the completion of such courses as the faculty may assign to the individual candidate in view of his previous studies and his intentions for the future.

Students who have pursued elsewhere, either privately or under instruction, courses of legal study corresponding with and equivalent to those offered by the University may be admitted to examination upon them after such a review as the faculty consider necessary. In other cases of previous study the method of instruction here adopted in reference to the courses required of or selected by the student will be so modified as to render most available to him the knowledge which he has already gained.

Students may enter this department and commence their studies at any time during the academic year.

Further information concerning any of the departments of the School of the Social Sciences, if needed, can be obtained by addressing Prof. WILLIAM C. ROBINSON, Dean of the School, at the University.

UNIVERSITY CHRONICLE.

The Banigan Chair of Political Economy.—We rejoice to announce the donation of \$50,000 by Joseph Banigan, Esq., of Providence, R. I., for the foundation of a professorate to be known as the Banigan Chair of Political Economy. This is the second endowed chair in the new schools of Philosophy and the Social Sciences. The thanks of the University are due to the generous founder of so important and far-reaching a line of study, and it is hoped that others will be moved by his example to secure in perpetuity all the other principal branches in the new schools. In the theological department nearly all the chairs are already endowed, and it is but proper that the schools chiefly intended for young laymen should be placed upon an equally safe and honorable basis. It has been well said that "one of the best uses to which money can be put is to bring into effective action all the faculties, powers, and talents of men," to loosen all their capabilities, by providing the leisure and the instruments for labor, thus benefiting the community at large and rendering it forever tenfold, even a hundredfold, what the giver has received. Fortune, no less than talent, is a trust from God, and meant to procure the highest happiness to the greatest number.

Right Reverend Bishop Keane presided at a conference held at the Columbian University, Washington, March 19th, on *The Relation of the University to the Labor Question*. The conference was conducted under the auspices of the School of Applied Ethics, and the views of Bishop Keane met with a responsive welcome from all who took part in the discussion.

Work of the Professors.—Besides their regular classes and academies, much outside work of an academical nature has been accomplished during the winter by the professors. Dr. Hyvernât lectured at Baltimore, January 16th, and at Carroll Institute, Washington, March 7th, on *Armenia and the Armenians*. Dr. Périès has an article in the *American Ecclesiastical Review* for April on the *Study of Canon Law in the United States*. Dr. Pace delivered a lecture, March 12th, on the *Philosophy of St. Thomas*, before the Philosophical Society of Washington. Dr. Quinn lectured, January 17th, at St. Charles College, Ellicott City, Md., on *The Greek Theatre*, and March 20th, on the same subject, at St. Mary's Seminary, Baltimore. Rev. Dr. O'Gorman presided at the conference given March 26th, by Mr. John Graham Brooks, under the auspices of the School of Applied Ethics, on *The Roman Catholic Church and the Labor Question*. Rev. Dr. Shahan lectured at St. John's College, Washington, January 22d, on *The Roman Catacombs*, at Philadelphia March 17th, on *Ireland and Rome*, and March 28th, on *Mediæval Ireland and European Culture*.

Appointment of Associate Professors.—Rev. Charles F. Aiken, of the archdiocese of Boston, has been appointed associate professor of Apologetics, pending the vacancy of that Chair, and Rev. William J. Kerby, of the archdiocese of Dubuque, associate professor of Ethics and Sociology. Both are

among the first graduates of the University, and the first of its students to be called to the teaching office in their Alma Mater. They will go abroad at once to pursue some special studies for two years. Rev. Edmund T. Shanahan, D. D., of the archdiocese of Boston, and the American College, Rome, has been named associate professor of Higher Metaphysics, and will return in October for the opening of the new schools.

The Public Lectures—Winter Term. The following public lectures were delivered in the large conference hall of the University during the winter term: January: Rt. Rev. Bishop Keane, D. D., *The Philosophy of Literature*; Col. Richard Malcolm Johnston, *The Oldest of the Romances*; Very Rev. William Byrne, D. D., V. G., *A Study from Spanish Literature*; Rev. D. J. Stafford, D. D., *The Intellectual Need of the Age*. February: Rev. Thomas J. Conaty, D. D., The Second Father Mathew Lecture, *The Duty of Culture and Wealth to Total Abstinence*; Rt. Rev. Mgr. Robert Seton, D. D., *France Forty Years Ago*; The Hon. Theodore Roosevelt, *Washington*; The Hon. Carroll D. Wright, *Ethics in the Labor Question*. March: Rev. Prof. E. A. Pace, D. D., *The Philosophy of St. Thomas*; The Hon. M. F. Morris, *The Contest between the Civil Law of Rome and the Common Law of England*; Michael A. Mullin, Esq., *A Plea for the Common Law*; Rev. Prof. H. Hyvernat, D. D., *On the Temple of Jerusalem, The Haram-esh-Sherreef or Temple Enclosure*. April: Rev. Prof. H. Hyvernat, D. D., *The Temple of Ezechiel*.

Bequests and Donations.—By his last will Mr. Jeremiah Long, of Alexandria, Va., left to the University the sum of \$1,000. A. A. Cooper, Esq., of Dubuque, Iowa, has given the University the sum of \$1,000. Very Rev. Thomas F. Mangan, of Joliet, Ill., and George West, Esq., of Providence, R. I., have also donated \$500 each to the University, which is very grateful to these generous benefactors for their large and timely gifts.

Our Living Benefactors.—Solemn High Mass was said January 10th by the Right Reverend Rector, for all our living benefactors. The faculty and the students assisted at the celebration, which takes place yearly at this time, to invoke the blessings of Heaven on all who coöperate in the work of the University.

The Literary Society.—The following papers were read and discussed at the regular meeting of the society during the winter trimester:

January 27—*Verbal Analysis of Genesis*, Rev. P. W. Munday.

“ “—*The Ancient Laws of Ireland*, Rev. J. P. Carrigan.

February 10—*The Psychology of Accidents*, Rev. E. J. Rengel.

“ “—*The Chair of St. Peter at Rome*, Rev. J. Lindsman.

The officers elected for the second term of 1894-95 are: President, Rev. John J. Lynch; Vice-President, Rev. William J. Fogarty; Recording Secretary, Rev. James F. Dolan; Corresponding Secretary, Rev. Francis Gilfillan. The literary committee consists of the Rev. Vice-President, Rev. Thomas E. Cusack and Rev. C. E. O'Brien.

Feast of St. Paul.—The feast of the Conversion of St. Paul, January 25, was appropriately observed as the patronal feast of the Divinity School. His Excellency, the Apostolic Delegate, sang the High Mass, and at its conclusion

the Right Reverend Rector addressed an earnest discourse to the assembled faculty and students on St. Paul as the model of apostolic zeal.

Branch Post-Office.—A branch post-office has been opened, by the courtesy of the Government officials, so that money-orders, postal notes, etc., can be procured on the grounds. The weather reports are sent daily from the Bureau, and in general, every desirable accommodation is furnished by the governmental and municipal authorities.

American School at Rome.—For some time it has been the desire of Americans who love classical and archæological studies to see an American School at Rome, where American students might enjoy the advantages which are now at the disposal of the students of Italy, France, Germany, Austria, Hungary and Spain. In December, 1894, the initiative was taken at Philadelphia during the session of the Philological Congress, and the School is now assured. A large number of American universities and colleges have taken a part in its foundation, and the Catholic University of America, on invitation, has joined the promoters of this new work. It is proposed to carry on the studies (1) of Archæology, in the ancient Italian, early Christian, mediæval and renaissance periods; (2) of inscriptions in Latin and the dialects; (3) of Latin palæography, ancient and mediæval; (4) of Latin literature, as bearing upon ancient life; (5) of the antiquities of Rome itself. It is also a part of the plan to carry on excavations and explorations in different parts of Italy, and its work will doubtless result in valuable additions to our museums and in publications that will do credit to American learning and critical skill.

Feast of St. Thomas Aquinas.—The feast of St. Thomas Aquinas, the patron of all the schools of the University, was celebrated with becoming solemnity March 7. Pontifical High Mass was celebrated by the Most Reverend Francis Satolli, Archbishop of Lepanto, and Apostolic Delegate to the Church in the United States. After the Mass Rev. Dr. Bouquillon preached on Saint Thomas as the great master of Moral Theology, and in the afternoon Rev. Dr. Pace delivered a discourse on the intellectual unity of the philosophy of St. Thomas as developed in his conception of God, the Supreme Being, Supreme Truth and Supreme Good. In the evening the Literary Society offered a symposium on St. Thomas, and several papers were read by members of the Society. After a brief introductory discourse by the president of the society, Rev. J. J. Lynch, in which he insisted on the significance of St. Thomas as the great link between the ancient and the modern schools of philosophy, the master at once of keen analysis and all-embracing synthesis, the Rev. Francis Gilfillan, of St. Louis, spoke of "St. Thomas and his Age." The following is a brief synopsis:

Thomas of Aquin was born in 1227, in the castle of Rocca Secca, by the river Melfi, about seventy miles inland from the bay of Naples. He was educated successively at Monte Casino, Naples, Cologne and Paris. In the meantime he had joined the Dominican order. When he was twenty two he was teaching philosophy at Cologne, and his fame as a saint and scholar was fast spreading through Europe. In 1255 he defended the rights of the Franciscans and Dominicans against William of St. Amour. In 1261 such was his renown that Urban IV. offered him the cardinalate, which he refused. The humility which prompted this refusal prompted also his resignation of the archepiscopal see of Naples, to which he was appointed three years later.

Already he had filled many volumes with the fruits of unwearied research and profound thought. The commentary on the *Libri IV. Sententiarum* was followed by the *Olypeus Potestatis Ecclesiasticæ*, the *Catena Aurea*, the *Contra Gentes*, the tracts *De Trinitate* and *De Unitate Intellectus*, the office of *Corpus Christi*, and the commentaries on Aristotle. While engaged on the *Summa Theologica* he was sent as a professor to Naples, where he was received by the king and people with every mark of admiration and esteem. Though this literary activity was imitated in a lesser degree by thousands, we are, nevertheless, assured by certain critics that the age of St. Thomas was one which neither appreciated intellectual gifts nor cared to cultivate them. The truth is that there never was an age which showed a more decided thirst for deep and varied knowledge. It was, as Cardinal Newman says, "the very age of universities." It saw the foundation of the universities of Vicenza, Vercelli, Padua, Naples, Treviso, Ferrara, Piacenza and Perugia; of Oxford and Cambridge, of Salamanca, Lisbon and Lyons. Montpellier in 1289 taught medicine and law. Toulouse received its papal charter in 1233. In 1262 ten thousand scholars listened to the lectures of Olfred in Padua, and in 1231 the students at Oxford alone are said to have numbered 30,000.

But the merits of the thirteenth century are not totally based on the cultivation of theology, speculative philosophy, medicine and jurisprudence. To a scholastic of this age we owe the invention of gunpowder, and probably of the telescope. This was the age in which mathematics, chemistry, mechanics and astronomy were explained by Roger Bacon, an English Franciscan,—in which missionaries of the same order passed the sources of the Indus and penetrated the interior of Asia,—in which Marco Polo left Venice, with the blessing of Gregory X., to carry his researches farther still. It was the age to which the world owes the sublimest effort of human song and the Church her saddest and her holiest hymns. This was the age of the renaissance of painting and of the birth of Gothic architecture; the age which raised up the cathedrals of Durham, York and Salisbury; of Burgos and Toledo; of Cologne and Freiburg; of Rheims, Orleans, Tours, Beauvais, Strasburg, Notre Dame and the Sainte Chapelle; the age which marshalled five crusades against the infidel, which witnessed the death throes of the Albigensian heresy, the reign of St. Louis and the labors of Alexander of Hales, of Vincent of Beauvais, of Albert, of Duns Scotus and of Bonaventure.

In the early spring of 1274 the *Summa Theologica* was put aside unfinished, by St. Thomas; the dissolution of his holy rival and fast friend, Bonaventure, was at hand: the last crusaders had returned to England; the fourteenth Œcumenical Council was assembling when the great doctor was called to his reward, and the greatest genius of a great age passed away.

He had accomplished much more than the reduction of theology to a system. Up to his time there was among Christian writers generally a prejudice against the study of philosophy. There is a vast difference between the argumentative methods of St. Bernard of Clairvaux against the rationalism of Abelard, and the methods of Albertus Magnus against the dualism attributed to Aristotle, or of St. Thomas against the pantheism of Avicenna. To dispel the popular notion of antagonism between theology and philosophy, to establish between them a relationship of mutual support, to put at the disposal of Christianity new weapons against unbelief, the method and principles of St. Thomas did much. In the past 600 years no man has set his impress upon religious thought with greater distinctness. His was a progressive age. In the rapid advance of physical science, in the wider diffusion of Christian civilization, in the more explicit statement of Catholic belief, it has indeed been outdone by succeeding centuries; but of these centuries, we cannot point to one which was more prolific in genius of the highest order, which showed a greater eagerness to be instructed, in which religious art, within the existing limits of its activity, approved itself more energetic and original, or in which the faith of the governor and governed was more secure.

Rev. William J. Fogarty, of Cincinnati, then read a paper on "St. Thomas and the Bible." He said in brief:

A period in the history of biblical exegesis represents a phase, more or less sharply defined, in the development and progress of the interpretation of

the sacred text. That the exegetical writings of the schoolmen constitute one of these periods there can be no doubt. For the novel methods which they introduced into the study of Theology and which gave to it a new form and direction stamped their impress likewise upon the science of Exegesis, imparting to it characteristics which distinguish this period in the history of interpretation from every other. The distinguishing feature of this period lies, therefore, in the *form* rather than in the *matter* of the exposition. The scholastic period of exegesis was not distinctively creative; it was retrospective. The great service which the scholastics rendered to exegesis was to collect, arrange and systematize the rich exegetical lore which was their inheritance. Accordingly, the characteristic book of this epoch is the "*Catena*," in which the expositions of the great exegetes of the patristic age are studiously collected and formed into one grand mosaic of interpretation. From this it is at once apparent that the study of Holy Writ was not neglected by the Schoolmen; on the contrary, their scriptural studies were most extensive. There is scarcely one of the more celebrated scholastics who did not illustrate some portion of Holy Writ with a profound and well-ordered commentary. But the glory of being the greatest interpreter of his age has been unanimously accorded to St. Thomas Aquinas. As among scholastic theologians, so is he among scholastic interpreters *facile princeps*.

The fundamental characteristic of the scriptural exposition of St. Thomas is the unity of conception which it displays, the wonderful power of grasping the whole argument of the sacred writer and reducing it to a few great principles. This method explains another characteristic which has been universally remarked, viz., the facility with which the Saint illustrates Scripture by Scripture. Grasping profoundly the whole scheme of revelation, he was able to see most clearly the bearing of part upon part, and the relation of the minutest portion to the whole. Hence, the luminous character of his exposition, produced by the juxtaposition of texts, seemingly of little importance, and, at first sight, of no relation to one another.

The most extensive of the Saint's Scriptural works is the "*Catena Aurea*," in which his erudition is, perhaps, most signally displayed. The wonderful fact about this work is that it was composed entirely from previous readings. The Angelic Doctor never forgot what he once had read; hence this unequalled concatenation of patristic comment, with its frequent and accurate references, seems to flow directly from the chambers of his memory. Besides this great work, we have an original commentary of the Saint on the Gospels of St. Matthew and St. John. In the elucidation of the latter those exceptional gifts, with which the holy doctor had been so richly endowed, were strikingly displayed. He next devoted his energies to the Pauline epistles. The subject-matter of the latter gave the Saint great scope for dogmatic exposition, in which, of course, he was at his best. Neither did the Angelical neglect the Old Testament. His most striking exposition in this field is that on the Book of Job. Divine Providence is the theme of the commentary. The argument is so conducted as to impress upon the mind that, in spite of external appearances, an All-wise Intelligence is directing the general course of things and ordering each minutest detail. The commentary on the Canticle of Canticles, said to have been composed during his last illness, is thus described by his biographer: "Continually, as if inspired himself, he takes up the rapture of Holy Writ, following with a commentary, flowing with a like rapidity of love; and evidently proving that under the quiet, calm exterior of the man, there lived a very volcano of seraphic tenderness and charity. The Angelic Doctor's mind and the inspiration of the Holy Spirit seem to combine in one shining current of purest psalmody. Yet all this is done in order, all is subservient to a common purpose, all adds light to the guiding thought contained in the customary magic text: 'Let thy voice sound in my ears, for thy voice is sweet and thy face comely.'"

"St. Thomas: His Political Doctrines," was the thesis developed by Rev. George V. Leahy, of Boston:

It is of interest, he said, to study the political doctrines of St. Thomas. The times demand wise, intelligent instruction on the subject of civic duties.

For the conduct of citizens at the polls and the behavior of the chosen ones who wear the insignia of office, show that our people are far from having a due sense of their obligations as citizens and as rulers.

St. Thomas treats the subject of politics or the science of government in general rather than in detail. But it is this very characteristic that gives his teachings a permanent value.

Logically, the first point commanding attention is the necessity for governmental authority. And St. Thomas is at pains to prove that some government is not only useful, but necessary. Every society needs government to maintain its unity. When the society assumes the proportions of a nation, made up of a host of men of various desires and interests and pursuits, a government is indispensable.

The second question that naturally arises, asks what is the purpose of government once ordained. St. Thomas answers that it is the *bonum publicum*, the common weal, the welfare of the people. Among the particular ends that government is to subserve are Unity, Peace, Order, Virtue. St. Thomas declares distinctly that national welfare is impossible unless the citizens and most of all the officers of government be men of virtue.

To the next query, viz., through what form of government shall these ends be best obtained, the answer of St. Thomas is so striking as to merit special attention. He considers the form of government principally in two places, in his short treatise On the Government of Princes, and in Question 105 of the *Prima Secundæ* of the *Summa Theologica*. The plan outlined by him is as follows:

Unity requires that there be one chief ruler. Prudence directs that the people share in the government. For so will they more readily cherish the law and peace will be better secured. Wisdom counsels that the ruler be chosen for his merits and virtue, *secundum virtutem*. St. Thomas calls the chief ruler a king. But the name signifies little. In three or four passages that might be cited he declares or insinuates that the choice of a king is the business of the people. Under the nation's chief are to be sub-rulers, chosen by the people and for their virtue. Of such sort is the system of government which St. Thomas seems to conceive as ideal. How perfectly it concords with the Constitution of Government under which we live, it is not necessary to point out.

But even under an ideal government there are certain obligations from which neither citizens nor rulers are exempt. And St. Thomas has excellent words at once on the sacredness of authority and on the liberty and dignity of the individual.

On the sacredness of authority he could add little to the inspired teachings of Paul the Apostle, who had said that civil rulers are the ministers of God, and that flagrant violation of the civil law is an offence against God.

Appropos of the dignity of the individual, St. Thomas tells us that civil authority leaves liberty intact, and that in the enactment and execution of laws the ruler must contemplate the highest good of the community over which he presides. And he stamps as tyrannical and unworthy of allegiance that government, whether monarchical or democratic, which will use the prerogatives of office for selfish and mercenary ends.

It is easy to see the practical corollaries to which these noble principles lead. Respect for authority forbids lawlessness, turbulence, riot. A sense of the dignity of the people commands that their rights be respected and their good consulted. In applying these principles to the details of American political life, we are to remember that the citizen is at once a subject and a king. As subject he must observe the law and respect his lawful superiors. As sharing in the government—and when does he participate more directly than when depositing his ballot—he must act conscientiously for the best interests of the people. It is in the exercise of his franchise most of all that he must show himself a man of virtue and integrity.

Finally, it were useful to compare these sublime and elevated teachings of St. Thomas with the equally noble teachings of him whom we honor as the first of Americans and whom the Sovereign Pontiff has graciously styled "the great Washington." It would be seen that their doctrines are identical.

In his immortal farewell address Washington treats in order liberty, unity, necessity of government, loyalty to the constitution and observance of the law, morality and religion. St. Thomas of Aquin and Washington of Mt. Vernon clasp hands across the centuries!

Rev. John D. Maguire, of Philadelphia, explained the teaching of St. Thomas on the Atonement, and defended him from a criticism of Professor Harnack, of Berlin:

A prominent feature of the discussion which the Reformation occasioned was a tendency evident in the polemics of both sides to centre the controversy in part upon the utterances of representative theologians, and not to confine it entirely to the authoritative declarations of the respective communions. Hence just as the defenders of the Traditional teaching looked for inconsistencies and error in the writings of Luther, Melancthon, Calvin and other leaders in that movement; so the latter, with the same purpose in view, turned instinctively to the theologians of the school as the accredited exponents of Catholic doctrine. And from among these they singled out for special scrutiny one whom all conceded was best able to bear it, namely, St. Thomas of Aquin. A like tendency is discernible in modern theological inquiry. For now, in our own day, when doubt has multiplied tenfold, when the rationalism of the "new school" theology is no longer merely articulate, but eloquent and dogmatic, we find its advocates turning, as of old their predecessors turned, to scan the writings of the schoolmen, to arraign their chief, and to convict him, if possible, of error or contradiction or confusion in his teaching.

A type of this critical spirit abroad in the "new theology" is to be found in Prof. Harnack's "*Lehrbuch der Dogmengeschichte*," in Vol. III.¹ The learned author after a lengthy discussion concerning St. Thomas' teachings in regard to the Atonement comes to the conclusion that the idea of Redemption, as explained in the Thomistic writings, is obscure and vacillating. The professor summarizes the results of his inquiry in a paragraph, page 458, wherein he states that the impression necessarily remaining after an examination of the *Summa Theologica*, touching the doctrine in question, is "confused" (*'multa non multum'*); he (Thomas) vacillates between an hypothetical consideration of the Atonement and a necessary one, between an objective and subjective redemption, and between different points of view of the same doctrine, and finally between the idea of superabundant satisfaction and the affirmation that for sins committed after Baptism we have to complete the satisfaction of Christ."

I. We cannot follow Prof. Harnack throughout his whole argument here. Therefore, we will strive to indicate briefly the Angelic Doctor's teaching in regard to the principal headings noted in the paragraph cited above. In the *Summa Theologica* (III. q. 1. a. 3.) St. Thomas teaches clearly that the object of the Incarnation was human redemption; so that if man had not sinned, Christ would not have assumed our nature. The reason given is that assigned by Sacred Scripture. Holy Writ constantly represents salvation as the motive of the Divine Word in becoming man. In the same article St. Thomas explains that other means besides the Incarnation could have been devised by God, who, by reason of his omnipotence, is not limited to this single method of restoring man. Hence, looking at the fact of Redemption as related in the Sacred Scriptures, we find that Christ became man in order to save sinners. And if we have regard to God's infinite power, we cannot say that the Incarnation was the only possible means of accomplishing the restoration of fallen humanity. Furthermore, the question of Christ's *Passion* is examined at length (III. q. 49) in reference to the Redemption, and it is there demonstrated that a causal relation exists between the one and the other. Christ's sufferings had for effect to redeem man by a) liberating him from sin and its consequences. These were the power of the Evil One and the penalty which transgression had deserved: b) by reconciling the sinner to God; and c) finally by opening Heaven to him. All this is derived from

¹Edit. Freiburg, 1890.

Christ's Passion; because (III. q. 48. a. 1, 2, 3, 4,) the latter was an *Atoning Sacrifice* which not only *merited forgiveness* of sin, but which at the same time *superabundantly satisfied* the claims of Infinite Justice. The doctrine here indicated only, is explained at length in the *Summa Theologica*, especially pars iii. And also in the *Summa Contra Gentes* (I. iv.).

II. As to the second item of Prof. Harnack's critique, namely, that St. Thomas vacillates between a hypothetical and necessary consideration of the Atonement, we can only say that not even the weighty authority of St. Anselm could induce Thomas to adopt the view of antecedent necessity in the Incarnation. He clearly distinguishes between the two kinds of necessity, and unhesitatingly teaches that on the hypothesis of an ultimate Redemption which shall at once adequately satisfy the demands of Infinite Justice and accord with human insufficiency, the Incarnation and its atoning consequences were necessary. (Ibid. q. 1. a. 2. c.).

III. In reference to the distinction between subjective and objective redemption, St. Thomas taught that the latter is the atoning work of Christ considered in itself and apart from the effect which its merits produce when applied to the sinful soul. It is that sacrifice offered once by Christ, our Federal Head, in virtue of which He not only compensated for the violation of God's law, but at the same time placated the offended majesty of the Divine Legislator, and thereby won forgiveness for His brethren (III. q. 64, 3 c., and *ibid.*, qq. 48 and 49). Subjective redemption, on the contrary, is *justification*, or the interior application to the guilty soul of the merits accruing to this redeeming sacrifice. By that intrinsic operation the sinner is brought from the state of sin to a state of friendship with God, and made just by a power which, though not of him, is nevertheless *in* him. The purely subjective redemption which has such prominent utterance in the theorizings of Bushnell, Young and Ritschl finds no place in the Thomistic explanations.

IV. Finally, to say that St. Thomas hesitates between the notion of Christ having offered superabundant satisfaction and the affirmation that post-baptismal sin needs personal satisfaction to complete the Saviour's satisfaction, is to miss the whole spirit of his teaching in regard to the ransom paid by Christ. St. Thomas first denied that any mere creature can make condign satisfaction for sin; because sin being an offence and an injury committed against the Infinite God, derives therefrom a certain infinity itself (*quaedam infinitas*), and hence its remission requires infinite satisfaction. He then goes on to say that Christ's passion was such an infinite compensation, and satisfied for all sin without distinction. The infinite value of this satisfaction is deduced from Christ's unique charity in voluntarily submitting to death, and from the dignity of His Person: He was God and man. And finally it is *superabundant* because it is theandric (iii., q. 48; a. 3, c., and *ibid.*, q. 68, a. 5, ad. 1). In this last place it is distinctly stated that the satisfaction of Christ is extended to post-baptismal as well as original sin. It is shown (*ibid.*, q. 1, a. 4 c.) that the Incarnation had for its principal effect to destroy original sin, because this sin is the most universal evil. But in no sense are actual or post-baptismal sins excluded, or is their remission attributed to the personal compensation exhibited by the sinner. "It is certain," he says, "that Christ came into the world not only to cancel that sin, which was originally transmitted to Adam's posterity, but to destroy as well all the subsequent and super-added sin." What we have thus far stated is but the merest attempt to synopsise that which is found fully explained in the places indicated. There the difficulties are all exposed and answered clearly. There the Scripture idea of the Atonement is shown to be not adverse to the dictates of reason. No element entering into the concept holds unwarranted prominence, but all parts are conceived as only that crystal mind could conceive, and fitted together into a duly balanced and coherent whole. And so far from being confused or vacillating, as Professor Harnack states, St. Thomas' explanation of this intricate doctrine is perhaps the most symmetrical and luminous exposition to be met with in the whole history of theology.

The following poem on St. Thomas was composed for the occasion and read by Rev. William Sheran, of St. Paul :

ST. THOMAS.

Welcome the Day that wakes in heart and mind
A loving thought for those of highest worth,
Who once were pilgrims here, and left behind
Names bright as stars to light our darkened earth.

Thus shines the grand Explorer of the seas,
And thus the Hero of a nation free,—
Their fame is blown about on every breeze—
Their deeds are lamps for all posterity.

But brighter beams the monarch of the mind,
And brighter still, the chosen friend of heaven :
Scholar and Saint our Patron thus we find,
To whom the choicest gifts of God were given.

A second fiat seemed his word : it went
Out on another chaos deep and dark,
And Science saw her full-orbed firmament
Glow with a central sun, a heavenly spark.

Matchless the work ! as if the mental might
Of Angel drew the veil from Verity.
For lo ! the heavens are vocal with delight :
" Well, Thomas, hast thou writ concerning Me."

A boundless mirror of the Truth he seems,
An ocean where the countless tides of thought
Are vassal-made to higher heavenly gleams,
Where colors of the Infinite are caught.

And this grand Life inspiring meets our eyes
As some Cathedral wrapped in majesty,
Where dome and gold-cross glittering to the skies
Point out to man his glorious destiny.

Music and singing enlivened the intellectual treat, and in conclusion the Right Reverend Rector delivered a stirring discourse, encouraging his hearers to the imitation of all the virtues which marked St. Thomas as a saint and a scholar. Taken altogether, this effort of the Literary Society was a successful one, and, we hope, is only a prelude to better things in the near future.

The University Library.—Since our last issue the University has received many accessions to its library, especially from the following patrons and benefactors:

DEPARTMENT OF AGRICULTURE:

(Division of Chemistry): Bulletin No. 44, Sweet Cassava, by Harvey W. Wiley; Experiment Station Record, Vol. VI., No. 3; Proceedings of the Eleventh Annual Convention of the Association of Official Agricultural Chemists. (Division of Entomology): Insect Life, Vol. VII., Nos. 2, 3; Report of the Chief of Division of Forestry for 1893, by B. E. Fernon; Office of Roads Inquiry Circulars, Nos. 10, 14, 15, 16. (Division of Botany): The Russian Thistle. (Division of Ornithology and Mammalogy): North American Fauna, No. 8. (Division of Vegetable Pathology): Journal of Mycology, Vol. VII., No. 4. (Division of Statistics): Report of the Statistician, November and December, 1894. (Division of Entomology): Farmer's Bulletin, Nos. 21, 22, 23, 24, 25.

Report of the Secretary of Agriculture, 1894. (Weather Bureau): Bulletin C, Rainfall and Snow of the U. S. compiled to the end of 1891, with Atlas, by Mark W. Harrington.

BUREAU OF EDUCATION:

History of Higher Education in Rhode-Island, by William Howe Tolman; Report on Introduction of Domesticated Reindeer in Alaska, by Rev. Sheldon Jackson, D. D.; Education in Alaska, 1891-'92, by the same.

LABOR BUREAU:

Ninth Annual Report of the Commissioners of Labor, 1893.

DEPARTMENT OF THE INTERIOR. (Census Office):

Eleventh Census. Report on Insurance Business, P. I.: Fire, Marine and Inland Insurance; Report of the Utah Commission, 1894; 27th Report of the Columbia Institution for the Deaf and Dumb, 1894; Report on Hot Springs Improvements; Reports of the Governor of the District of Alaska, 1894.

WAR DEPARTMENT:

Atlas to Accompany the Official Records of the Union and Confederate Armies, Nos. 33 and 34; Reports of the Secretary of War for the years 1889, '90, '91, '92, '93, 42 Vols. in. 8° (obtained through Gen. A. W. Greely).

SMITHSONIAN INSTITUTION:

Smithsonian Geographical Tables, by R. S. Woodward; Bibliography of Aceto-acetic Ester, by Paul H. Seymour; The Varieties of the Human Species, by Giuseppe Sergi.

BUREAU OF ETHNOLOGY:

List of the Publications of the Bureau of Ethnology, by Patrick Webb Hodge.

THE UNIVERSITY OF CALIFORNIA:

Report of the Work of the Agricultural Experiment Station for 1891, '92, and 1894; Library Bulletin, Nos. 1, 3, 4, 6, 7, 9, 10, 11, 12, Catalogue of Books in the Pedagogical Section; Class-room Notes on Uniplanar Kinematics; Addresses for Commencement Day, 1893; Department of Mechanical Engineering, Bulletin No. III: Hydraulic Step; Report on Physical Training; List of Recorded Earthquakes in California, Oregon, and Washington Territory; Address at the Inauguration of Martin Kellog, LL. D. President; Bulletin of the University of California—Education, its relation to State and Individual; Biennial Report of the President of the University to H. E. the Governor of the State; Annual Report of the Secretary of the Board of Regents, 1893; Notes on the Development of a Child; Bulletin on the Building Stones of California; Library of the University of California, Contents-Index, Vol. I.

HARVARD COLLEGE:

Annual Reports of the President and Treasurer, 1893-'94.

CORNELL UNIVERSITY:

Cornell University Register, 1894-'5.

BROWN UNIVERSITY:

Brown University Catalogue, 1894-'95.

BELOIT COLLEGE:

Forty-eighth Catalogue of Beloit College.

COLLEGE OF NEW JERSEY:

Catalogue of the College of New Jersey, 1894-'95.

ALFRED UNIVERSITY:

Quarterly Bulletin, Vol. I., No. 1 (Jan. 1895).

UNIVERSITY OF WISCONSIN :

Bulletin of the University of Wisconsin. Engineering Series, vol. I., Nos. 1, 2, 3, 4 ; Science Series, vol. I., No. 1 ; Political Science and History Series, vol. I., No. 1.

UNIVERSITY OF PENNSYLVANIA :

Translations and Reprints from the Original Sources of European History, vol. I., Nos. 1, 2, 3, 4, 5, 6 ; Bulletin, vol. I., Nos. 1, 2, 3, 4.

ANDOVER THEOLOGICAL SEMINARY :

Catalogue, 1894-'95.

HARTFORD THEOLOGICAL SEMINARY :

Annual Register, 1894-'95.

L'UNIVERSITÀ DI PISA :

Annuario per 1894-'95.

L'UNIVERSITÉ CATHOLIQUE DE FRIBOURG :

Index Lectionum per menses aestivos anni 1895.

L'UNIVERSITÉ CATHOLIQUE DE LOUVAIN :

Theses 1653-1670; Algerus, de Sacramentis Corporis et Sanguinis Domini, Ed. Malou, 1847, in.-32 ; H. G. Wouters, Dissertationes, 3 Vols. in 8° ; Programme des cours pour l'année acad. 1894-'95 ; Annuaire 1895 ; Jansénius d'Ypres, ses derniers moments, sa soumission au St. Siège.

UNIVERSITY OF ROCHESTER :

Annual Catalogue, 1894-'95.

RT. REV. BISHOP KEANE, D. D.:

Breviarium Parisiense, 1847.

RT. REV. J. O'SULLIVAN, D. D., Mobile, Ala.:

The Imitation of Christ, being the autograph MS. of Thomas a Kempis' "De Imitatione Christi," reproduced in fac-simile from the original preserved in the Royal Library of Brussels, with an Introduction by Ch. Ruelens.

RT. REV. CAMILLUS P. MAES, D. D., Covington, Ky.:

The library has received from Rt. Rev. Bishop Maes 129 volumes and 50 pamphlets, bearing mostly on the history and antiquities of North America, on the early Catholic missions and the original explorations of the far West. It is a unique and rare collection of Americana, and is one of the most prized additions to the library. Besides the complete set of the Cramoisy reprints edited by Dr. John Gilmary Shea, there are such other monuments of this great scholar's industry,

as the translations of Le Clercq's First Establishment of the Faith in New France, Hennepin's Description of Louisiana, Charlevoix's History of New France (6 vols. in 8°), etc. The collection numbers also a reprint of Sagard's "Histoire du Canada," Cusick's Sketches of the Ancient History of the Six Nations, Parkman's Pioneers of France in the New World, Schoolcraft's Travels, Algic Researches and Notes on the Iroquois, Priest's American Antiquities, Haliburton's Nova Scotia, Kip's Early Jesuit Missions, McSherry's History of Maryland, Squier's Ancient Monuments of the Mississippi Valley, Shea's Discovery and Explorations of the Mississippi Valley, Early Voyages up and down the Mississippi, etc. There is also much useful material for the local history of Michigan and Kentucky and the Catholic and Indian Missions of the present.

V. REV. P. J. GARRIGAN, D. D.:

Constitutiones diœcesanæ, Rmo. D. M. Bradley, Epo., etc.: Synodus I. Manchesteriensis; Consecration Souvenir of the Church of St. Stephen, New York.

DR. TH. BOUQUILLON:

Catechismus ex. Decr. Conc. Trid. ad Parochos; Romæ, apud Paulum Manutium, 1566. *Ed. princeps.*

REV. J. W. BOOK:

A Hundred and One Objections to Secret Societies (2 copies); Short Line to the Roman Catholic Church (2 copies); Mollie's Mistake, or Mixed Marriages (2 copies); all by the donor; Side Switches of the Short Line, by Rev. J. W. Book and Rev. Th. J. Jenkins (2 copies).

JNO. P. McAULEY:

History of Spanish Literature, by George Ticknor, 3 vols. in 8°; Sanskrit Manual, Parts I and II by Homer Williams, Parts III and IV by Archibald Edward Gough.

M. F. VALLETTE, Brooklyn:

Catholic Historical Magazine. Vol. I, Nos. 2, 3, 4; II, Nos. 6, 8; III, Nos. 9, 10, 11, 12; IV, 13, 14, 15, 16.

REV. W. S. CAUGHY, Laurel, Md.:

Novum Testamentum Græcè, Boston, 1814; Id. cum versione Latinâ Ariæ Montani, Amstelodami, 1741; Return of the whole number of persons within the several districts of the United States (Second Census), Washington, 1802; A new history of the ecclesiastical writers, transl. from the French, 2 vols. in one (3d and 4th cent.), by Lewis Ellies du Pin, London, 1693.

J. W. SPENCER:

Reconstruction of the Antillean Continent; A Review of the History of the Great Lakes; Canadian Geology (collection of papers); Surface Geology (id.); Geological Survey of Georgia: The Palæozoic Group, first report of Progress, 1890-91; Terrestrial Submergence Southeast of the Amer. Continent; Deformation of the Lundy Beach and birth of Lake Erie; The Yumuri Valley of Cuba; The Duration of Niagara Falls.

REV. F. DAILEY, Philadelphia, Pa.:

Summa contra Gentiles, Agrippinæ, 1509.

REV. P. A. BAART, S. T. L., Marshall, Mich.:

Orphans and Orphan Asylums, by Rev. P. A. Baart; *De Gemitu Columbae*, by Rob. Card. Bellarmin, Coloniae, 1626; *Psalmi*, *Proverbia*, *Ecclesiastes*, *Canticum Canticorum*, *Sapientia*, *Ecclesiasticus*, 1 vol. in 32°; *Ovidius*, *Tristium libri V*; *De Imitatione Christi*, Mechliniæ, 1783; *D. Augustini Confessiones* (Douai), s. l. n. d.

JAMES V. HEALY, Brooklyn, N. Y.:

Epitome historiae sacrae, by Lhomond; *Key to Tate's Exercises on Mechanics and Natural Philosophy*; *Address to the Clergy*, and *Skepticism and Divine Revelation*, by John Ellis; *Doctrine of the New Jerusalem concerning Faith*; *Well's National Hand-book for 1856*; *Sadlier's Catholic Directory*, 1869; *Notes on Physics*, by J. A. Gillet; *The Floral Forget-me-not*; *A View of the Internal Evidence of the Christian Religion*, by Soame Jenyns, Esq.; *Mathematical Tables*; *Victoria, Britannia, or Celebrate the Reign*, by Hollis True; *A daily record of the thermometer for ten years (1840-50)*, N. Y.; *De sedibus et causis morborum per anatomem indagatis*, T. 3 *de morbis ventris*, by J. B. Morgagni; *Elements of Chemistry*, by J. L. Comstock, M. D.; *Sarsfield, or the Last Struggle for Ireland*, by D. P. Cunyngham; *An Abridgement of Christian Doctrine*, Monaghan, 1818; *Reflex Paralysis*, by Gonzalez Echeverria; *An Introduction to Algebra*, by Jeremiah Day, D. D.; *A Latin Exercise-book*, by B. L. Gildersleeve, Ph. D., LL. D.; *Outlines of General History*, by R. G. Parker; *Elements of Geology*, by W. S. W. Ruschenberger, M. D.; *An Elementary Treatise on Geometry: P. II, Solid Geometry*, by Francis J. Grund; *Iter Alemannicum, accedit Italicum et Gallicum*, by Martin Gerbert, 1773; *Gradations in Algebra*, by Richard W. Green; *An Elementary Treatise on Algebra*, by James Ryan.

PROF. A. F. ZAHM:

Proceedings of the international conference on aerial navigation, held in Chicago, 1893.

JOSIAH W. LEEDS:

Horse Racing; *The Beginnings of Gambling*; *The Lottery* (brochure of 32 pp.), Philadelphia, 1895.

PROF. W. F. P. STOCKLEY:

Calendar of the University of New Brunswick.

JOHN P. SCHMITZ, M. D., San Francisco:

Human Physiology, 1 vol. in 8°.

REV. CHARLES WARREN CURRIER:

History of Religious Orders; *Dimitrios and Irene, a Historical Romance*, both by the donor.

MRS. COL. BAYNE, Washington, D. C.:

The University is indebted to this lady for a very large collection of U. S. Government publications, including the Official War Records of the Union and Confederate Armies; the Congressional Record and Globe (1869-1890) and various Reports; in all 418 volumes and 223 pamphlets.

MR. C. P. CLARK, Washington, D. C.:

Index catalogue of the Library of the Surgeon-General's Office, U. S. Army (15 vols. in 4° up to date). The most complete work on special Bibliography ever published in any language. (J. S. Billings, Bvt. Lt.-Col. and Surgeon U. S. Army, editor.) The University is particularly indebted to Mr. C. P. Clark, librarian of the Surgeon-General's Office, for a copy of this valuable work.

REV. THOMAS BREHONY, Eckley, Pa.:

Complete set, bound, of the *Catholic World*, 1865 to 1895.

REV. PATRICK H. McDERMOTT, Johnstown, N. Y.:

The library gratefully acknowledges the receipt from Rev. Patrick H. McDermott, of Johnstown, N. Y., of the sum of \$100, to be applied to the purchase of books for the Academy of Hellenic studies conducted by Rev. Dr. Quinn.

MISS JOSIE MARIE FOERTSCH, Washington, D. C.:

Documentary History of the State of New York (3 vols. 8°).

MISS DELARUE, Brookland, D. C.:

Evidences of the authenticity, inspiration and canonical authority of the Holy Scripture, by Rev. Archibald Alexander; Twelve lectures on the teaching of the Bible, by Robert Roberts; A doctrinal and ritualistic view of the Holy Eucharist, by Hon. Geo. S. Lacey; The Creed, the Ten Commandments and the Lord's Prayer, in forty lessons, by Rev. George Hodges; The Church Catechism, in forty lessons, by the same; The creed and the year, by Rev. Reginald H. Howe.

REV. J. R. SLATTERY:

Our Africa, a plea for the endowment of St. Joseph's Seminary.

CLAUDE CHARLES CHARAUX:

Montmartre.

THE SUPERINTENDENT OF EDUCATION OF NOVA SCOTIA:

Annual Report on the Public Schools for the year ended July 31, 1894.

I. P. LANGLEY:

Le travail intérieur du vent—Appendice par R. de Saussure (Extrait de la Revue de l'Aéronautique.)

HENRI LASSERRE:

Fiançailles et Mariage.

THE DUKE DE LOUBAT:

Flateyjarbók (published by the Royal Danish General Staff, Topographical Department), Copenhagen, 1893.

REV. J. A. ZAHM, C. S. C., D. D.:

Science Catholique et Savants Catholiques, traduit de l'Anglais par M. l'Abbe J. Flageolet, du diocèse d'Autun, Paris, 1895.

P. B. O'BRIEN, Esq.:

Reminiscences of Travel, 1844-1894.

heirlooms and the most carefully guarded treasures of the civilized nations of the nineteenth century. Libraries, no less than schools, colleges and universities, are the index of culture, the thermometer of intellectual standing.

There is not in the world to-day an older, a richer, a nobler library than that which is housed in the Papal Palace of Rome, close to the grandest church on earth, under the shadow and keeping of St. Peter's dome. The rise, vicissitudes and present growth of the Vatican Library has occupied the studies and pens of more than one writer. We find its history fully and concisely given in a magnificent volume which has just come from the house of Firmin, Didot & Co., Paris: "*Le Vatican, Les Papes et La Civilisation.*" The present study claims to be nothing more than a resumé of the one hundred and eight in quarto pages apportioned in this work to the Vatican Library.

The germ of the library of the Roman Church was the books of Holy Writ, which were read daily in the assembly of the faithful.¹ To these were gradually added liturgies, treatises by the early Fathers and Doctors, correspondence with other churches, and records of the interior administration of the Roman Church. At a very early date duplicates of the Pontifical letters were preserved in the archives on the model of the Imperial Regests. Doctrinal discussions, professions of faith, appeals to the Holy See, condemnations and retractions of heresies, acts of the martyrs describing their sufferings and death, budgets of receipts and expenses for cemeteries, hospices, needy ecclesiastics, and the vast system of charities that the Church of Rome carried on in the days of persecutions—these and documents of a like nature swelled the Papal Library in the first three centuries.

The persecution of Diocletian (284-305) destroyed this earliest collection and caused a grave loss of materials for the early history of the Roman Church. Happily, certain manuscripts that were in Africa, Egypt and the East escaped, and have handed down to us what we know of the dogmatic and disciplinary controversies that agitated those early centuries; many acts of the Roman martyrs that we possess were rewritten from memory in the first days of the peace that came with Constantine. Pope St. Damasus I. (366-384) constructed, in order to house the library and the restored archives, a large building adjoining the basilica that he raised in honor of St. Laurence, known even to-day as San Lorenzo in Damaso. There were preserved the Acts of the Council of Rome of the year 369; thence it was that St. Jerome, secretary to Damasus, gave answers to the consultations of the East and the West; here was kept what he called the *Chartarium*, the chartulary, of the Roman Church, open to all who wished to consult the Pontifical letters. In evidence that the correspondence of the Pope was thus preserved we can give

¹The general history of the Vatican Library for the first thousand years of its existence is narrated at length by De Rossi: *De origine, historia, indicibus Serini, et Bibliothecae Sedis Apostolicae Commentatio*, Romae, 1886. Its vicissitudes just previous to and during the Avignon exile form the subject of a lengthy work by Fr. Ehrle, S. J.: *Historia Bibliothecae Romanorum Pontificum, tum Bonifatianae, tum Avenionensis enarrata, et antiquis earum indicibus aliisque documentis illustrata*. Vol. I. Romae, 1890. The latter book is quasi-official, since its materials are drawn from the registers of the *Camera Apostolica*, and from the entries in the account books of the Holy See. A brief but popular review of the library as a whole is found in Carini, *La Biblioteca Vaticana*. Roma, 1892.

the fact that in 531 Boniface II. ordered the authentic text of a letter of Pope St. Damasus to be searched for in those archives.

There is reason to believe that the library did not remain long in the building prepared for it by St. Damasus. The popes lived at the Lateran; it was natural that they should wish to have at hand the documents necessary for the study of doctrinal and disciplinary questions and the expedition of business. From the *Liber Diurnus* we infer that as early as the seventh century the whole treasure of the Damasan building had been transferred to the Lateran palace. The name it now goes by is no longer *Chartarium* but *Scrinium*, the word meaning some kind of a safe in which were kept the more important documents; though even this name did not enjoy so complete a monopoly as to drive away entirely another one, *Archivum Ecclesiae Romanae*, mentioned in the *Liber Pontificalis* (514-530). The acts of a council held in Rome, in 649, gives us an idea of the use which was made of the library. It was thrown open to the members of that assembly, and the chief of the notaries who had the care of it found no difficulty in producing whatever documents and volumes were asked to enlighten the discussions of the fathers.

Not only was it of profit to the learned men who lived in Rome, but it became also a fountain head whence those abroad drew the living waters of knowledge. Missionaries, leaving the City to go to the conquest of infidel and barbarous races, carried away with them copies of books in the library; newly founded churches sent copyists to reproduce for their benefit the treasures it possessed. Venerable Bede relates that in 601 St. Augustine, the Apostle of England, received from Gregory the Great the beginnings of a library for Canterbury. And to-day Oxford and Cambridge both show with just pride two gospels of the sixth or seventh century which were, it is said, among the volumes sent by Gregory to Augustine. Then the Lateran, no less than to-day the Vatican library, held a crowd of busy men, come from distant lands or commissioned by them, consulting and transcribing the manuscripts of the archives. In this connection the origin, travels and vicissitudes of the Amiatine Codex, or the Bible of Ceolfrid, had we time to narrate them, are as replete with historical evidences as they are with romantic interest. It is at this period, the end of the seventh century, in the pontificate of St. Sergius I. (687-701), that may be found the first traces of an officer, one of the highest dignitaries of the Roman clergy, specially charged as librarian with the guardianship and administration of the Papal library.

A second time the library was completely destroyed in the devastation that Robert Guiscard and his Normans inflicted on Rome and the neighborhood during the pontificate of St. Gregory VII. (1073-1085). Of the former treasures hardly anything has come down to us. Some lectionaries or passionaries in use at Rome during the eighth, ninth and tenth centuries, and the work known as *Liber Diurnus*, survived, nothing more. Ceolfrid's Bible escaped because it had found an asylum at Monte Amiata, whence its name the Amiatine Bible, and likewise the Regesta of Alexander II., the immediate predecessor of St. Gregory VII., escaped because they happened to be out of Rome in the keeping of the monks of Mount Soracte.

Happily before this blow came Gregory VII. had saved part of the treasure; he had counselled St. Peter Damian to go through the acts and decrees of the Roman Pontiffs and extract from them whatever concerned the author-

ity of the Holy See. St. Peter Damian, it is true, failed to do the work, but others were found to undertake and accomplish it. We may name the compiler of the *Diversorum sententias patrum*, Bonizon of Sutri, Anselm of Lucca, Deusdedit; they have saved for us much that otherwise we should never know about the temporal rights and the history of the Holy See. From the death of St. Gregory VII. (1085), to the pontificate of Honorius III (1216-1227), the archives and the library were again reconstituted, and again were scattered and disappeared from the Chartulary tower (Turris Chartularia) in which they were kept, close by the Arch of Trajan. This happened during the troubles of Frederic II's imperial rule and the factions of the nobles that continually distracted Rome at this period; the Frangipani were the vandals this time.

Fortunately Innocent III. (1198-1216), had transferred his chancery from the Chartulary Tower to the Vatican, and to this move we owe the preservation of his Regesta and those of his successor. Since then, whatever the vicissitudes and revolutions through which the Eternal City passed, the series of pontifical documents has never been interrupted and destroyed by such sweeping devastations as we have just noticed, and to-day we find in the Vatican library an almost intact and complete collection of documents that makes comparatively easy the history of the Church since the days of Innocent III. In order to avoid the possibility of the return of the former disasters, the Papal library was not housed in any one spot, but was mobilized, so to speak; and indeed no other policy could well be adopted, for during a long period after Innocent III. the Papacy, finding no peace and safety in Rome, became a wanderer up and down the Peninsula, having no fixed home, sojourning now in Orvieto, now in Viterbo, and again in Perugia or Anagni; at times, even, seeking refuge beyond the Alps. With them wandered the library which they needed to have ever at hand for reference; it was part of what was then known as the "Treasury," and followed the journeying Papal court. But it is evident that this gypsy life was not conducive to the increase or the perfect preservation of such an institution as a library. An inventory made at Perugia in 1311 reveals regrettable losses from the inventory made by Boniface VIII. in 1295. When the Papacy settled for its long residence of three-quarters of a century on the banks of the Rhone, in Avignon, the library was divided; part of it went to Assisi and part, mostly Pontifical Regesta and archives, was transferred to Avignon in 1339. What remained in Assisi has disappeared without leaving any trace behind.

The Popes of Avignon began to get together a new library, which became more important than the former one that was wasted at Assisi. To purchase books was one of their most constant preoccupations; no money was spared, and what they could not buy they got copied, maintaining in their court a goodly number of copyists to be dispatched to any place where important manuscripts were preserved. In seven years, from 1343 to 1350, more than twelve hundred volumes were added to the collection, which was housed in one of the towers, that of the Holy Angels, flanking the mediæval pile overlooking the Rhone. The inventory of 1369 shows two thousand one hundred and eight numbers. This library, like the former, was opened to the learned men of the day. "I wait the return of the Pope," writes Petrarch to a friend in Florence, "to consult his manuscript of Pliny, which is to be

found, as far as I know, in no other library." The inventories of 1369 and 1375, published by Ehrle, indicate that not only all branches of ecclesiastical lore were represented in that library, but also that a goodly number of the classical works of Greece and Rome was to be found there, an index of the dawning Renaissance, which began with Dante, Petrarch and Boccaccio. This Avignon library, after suffering somewhat from the vicissitudes of the Great Western Schism, found its way back to Rome, the greater part under Martin V. (1429), the rest at different intervals and piecemeal; as late as our own day some fragments were purchased by Leo XIII. from the Borghese collection.

With the restoration of unity after the Council of Constance (1418), and the growth of Humanism in the stirring youth of the Renaissance, a new and brilliant era began for the Papal library. At this time it was located in the Vatican, and though into this collection entered the pontifical Regesta since Innocent III. and the volumes of Avignon, yet it may be said that the Vatican library gathered by the Popes of the fifteenth century was a new creation and that its original and true character came to it from the literary physiognomy of the times. Humanism was the fad of the day, it is no wonder that the library, which formerly had been chiefly ecclesiastical, should have become largely classical. With Nicholas V. (1447-1455), the real founder of the actual Vatican library, Humanism found a place in Peter's Chair. To lay hold of the new movement and guide it was undoubtedly the best means to prevent it from going astray and antagonizing Christianity. So with Nicholas the Roman Curia became the rendezvous and the home of the most famous classicists of the day, and the Vatican gathered in the inheritance of Hellas and Latium. The Papal treasury was opened wide to pay for manuscripts, reward copyists and artistic binders; and remunerative positions awaited the man who could speak and write in Ciceronian and Demosthenian period or Horatian and Pindaric verse.

Sixtus IV. (1471-1484) may be called the second founder of the Vatican library, for he gave it a worthy habitation:

*Nam quae squallore latebat,
Cernitur in celebri bibliotheca loco.*

The library does not occupy to-day the halls reserved for it by this pope; but to judge from the descriptions given us by writers of that time the decorations in frescoing, mosaics, wood work and stained glass made that habitation a regal home for the works of the fathers and doctors of the Church, the documents of the popes of past ages as well as the masterpieces of Rome and Athens. Sixtus IV. did better still, he endowed the library and secured to it a permanent revenue. The inventory of 1475 mentions 2,527 manuscripts, of which 770 were Greek and 1,757 Latin, and before his death 1,100 more volumes were added. The jewel of this collection was the famous Bible, *Codex Vaticanus*, an acquisition of this munificent Pontiff. We might name another jewel, the famous Virgil, *Codex Romanus*, "a thing of beauty and joy forever" to the heart and the eye of the classical dilettante.

Up to this period libraries grew and books were reproduced by the

slow and costly process of transcription. Now came typography and with it books and libraries struck out a giant's stride and developed with phenomenal celerity. In 1465 the German printers, Conrad Sweinheim and Arnold Pannartz, were in Rome turning the artistic calligraphy of the Vatican treasures into no less artistic type, and throwing off their presses volume after volume. Other typographers, Ulrich Hahn, Philip de Lignamine, George Laver, George Sachsal, set to work under the protection and encouragement of the Holy See. The list of Roman editions that came out during the pontificates of Paul II. and Sixtus IV. is absolutely astounding. A new era with a new invention had opened on the world; the popes were the first to avail themselves of it and became its most munificent patrons. An impetus towards accelerated growth was now given to the Vatican library that has never ceased, but has waxed stronger with each century.

It is to Sixtus V. (1585-1590) that belongs the honor of having established and endowed the Vatican printing press, *Stamperia Vaticana*. From this workshop came the Septuagint (1587), the Latin version of that Greek text (1588), the Vulgate of St. Jerome on the correction of which forty years had been spent (1590), and many editions of the fathers. The sack of Rome by the Duke of Bourbon, 1527, put the library in danger and did not a little damage.

By this time the building assigned to the library by Sixtus IV. sufficed no longer. Sixtus V. resolved to give it a nobler and ampler habitation. Fontana, who was the architect commissioned to realize the energetic Pope's vast project, raised in the Belvidere Court of the palace a construction that cost the sum, enormous for that day, of two hundred and fifty thousand scudi. Over the main entrance is still to be read this inscription :

SIXTUS · V · PONT · MAX.
BIBLIOTHECAM · HANC · VATICANAM.
AEDIFICAVIT · EXORNAVITQVE
ANN. · MDLXXXVIII.
PONT. · III.

This building is still in use for the purpose for which it was designed, and its interior arrangement and decorations, as planned by Sixtus V., may still be studied. It contained not only manuscript and printed books, but also in two rooms ticketed "more secret," (*secretiores*), manuscript documents of the "reserved library," *Bibliotheca Secreta*, made up of Pontifical Regesta, one hundred and fifty-eight volumes of which had been brought from Avignon in the Pontificate of Pius IV.

These secret documents formed what is known as the "Archives." They were not all in the Vatican library. Some were still in Avignon, others were in various buildings in Rome. For many years the Popes had dreamed of gathering them all in one spot. Clement VIII. (1592-1605) did actually collect them all in a large hall in the upper story of the Castle San Angelo. Paul V. (1605-1621) judged that they should be in the Vatican itself, and had them transferred to the rooms adjoining the library that had been meant for the residence of the Cardinal librarian. This annex to the library proper was called the *Archivio Vaticano*, the Vatican Archives. What documents of this nature had been formerly in the library were also placed in these halls. Since then this treasure has been enlarged by new accessions, not only of new and

modern documents, but also of older ones that for one reason or another had remained outside the Vatican. Those accessions were made gradually under various Popes; no later than 1883-1888 more than two thousand volumes of briefs belonging to the Archives of the Dataria were transferred from the Lateran to the Vatican. Not only were the archives completed in the course of time, but a systematic division of them was made according to the nature of the various subject-matters they dealt with; so that completeness, unity and order reign now in this important department of the Vatican library, which is in the care of a special officer, the Cardinal Archivist.

Among the sources of increase to the Vatican library the most notable was the donation or the purchase of private libraries, and, of course, with each accession the space had to be enlarged. To name all these purchases and enlargements would take up much more pages than are allotted to this study. Let me name a few of the more remarkable: the library of Aldus Manucius (1600), a large part of the library of the University of Heidelberg (1623), that of the Dukes of Urbino (1658), that of Queen Christina of Sweden (1689), that of the Altemps family in possession of the Ottoboni (1748), that of the Borghesi family (1891). A complete history of the Vatican library would demand some reference to its annexes, the many museums that stand about it as the sentinels of a noble guard; but we are anxious to devote the space that is left us to Leo XIII's contribution to this interesting chapter of the literary history of the Roman Pontificate.

The reader has noticed no doubt that there were periods when the archives were included in the Papal library, and other periods again when the archives were not so included, but were apart from the books, manuscript or printed. Indeed, by their very nature books, whether manuscript or printed, and archives containing the writings, bulls, briefs, decisions, in fact every kind of papal acts, are very distinct objects. A complete account of the Vatican library should naturally be divided into two chapters, the library proper and the archives, and their vicissitudes should be followed separately throughout the ages.¹ To day the two departments are considered distinct and autonomous: there is a Cardinal librarian in charge of the library, and a Cardinal archivist in charge of the archives. But, since in time the archives pass into matter of history and become sources—and indeed the most important and surest sources—of historical knowledge, and since they have been housed close to the buildings containing the manuscripts and printed books, not to say under the same roof, we have intermixed, as we went along, the accounts of both, and at the present time writers on this subject include both in the term Vatican library.

¹Within the last hundred years much has been written concerning the papal archives. Formerly the classical texts were Galletti, *Del primicerio della Santa Sede, Apostolica*, Roma, 1776; and Marini, *Memorie Storiche degli Archivi della Santa Sede*, Roma, 1825. In this century Pertz, Blume, Bellman, Dudik, Hinschius, Maassen, Pflugk-Harttung, Gottlob, Löwenfeld, and other German scholars have written learnedly on special topics connected with this rich depository. The commentaries of Duchesne in the *Liber Pontificalis*, of De Rossi in his *Bullettino*, and Paul Fabre in the introduction to the *Liber Censuum*, are valuable aids for the elucidation of the knotty questions that this study awakens. The history of the Vatican Archives under Napoleon is related by the Belgian scholar, M. Gachard, *Les Archives du Vatican*, Bruxelles, 1874. Cf. also Bresslau, *Handbuch der Urkundenlehre*, vol. I. Leipzig, 1889, pp. 120-131, and various essays of the French savants, Münz and Batiffol.

Of the actual size of the archives we have at hand no precise data ; as a matter of course, they are constantly accumulating, not only at the Vatican, but also in the offices of the various congregations, and notably at the Propaganda which has in charge the ecclesiastical administration of the larger portion of the world. In the library proper there are at the present day over 275,000 printed volumes, among which 2,500 are of the fifteenth century ; many of these are vellum copies, 500 are Aldines ; no library in the world has more and greater typographical rarities. There are indeed libraries that have a larger number of printed volumes ; it is not on this score that the Vatican is remarkable. The unapproachable glory of the Pope's library is in the manuscripts, of which there are 30,000 ; 20,000 are Latin, 3,613 Greek, 609 Hebrew, 900 Arabic, 460 Syriac, 78 Coptic, and others in lesser numbers in various other languages.

A really great and noble thing this library treasure gathered by the Papacy throughout the centuries, worthy of its regal power, fit to go along with imperial palace and court, magnificent ceremonies and processions, unparalleled museums and art galleries ! But it is not and never was meant to be a relegated, ticketed crown jewel to be peered at through the glass of a show case ; it was always meant to be, and never so much as under Leo XIII., a centre of light, an instrument of education, a fountain of knowledge to the whole world, the rendezvous and the workshop of the pilgrims of science from all quarters of the earth. Rome never intended that the intellectual capital it had accumulated should remain idle and unproductive ; Leo XIII. is the living interpreter of this intention.

In October, 1888, when enacting new rules for the library, he wrote as follows : " We are aware that in our days there is a passion for historical research, for the discovery of the hidden causes of past events ; and we know too that the foes of religion abuse this laudable passion to darken the light of history, falsify the past and give currency to distorted facts, calumnies of good and innocent men, contempt and hatred for leaders and actors in the past, worthy of a better fate and fame. Now, to offset such false views nothing is better than to let in the light from the irrefragable testimony of original texts and monuments." He orders, therefore, that every facility shall be given, and the best material arrangements shall be furnished for the study and copying of documents in the Vatican library. Hence, systematic catalogues have been made, of which several volumes have already been published ; reading halls with all the modern furniture necessary for the work of consultation and transcription have been set apart and a new branch of the library, to be known as the Leonine Library, has been added to the buildings devoted to this purpose by former Popes.

The civilized world should be thankful to Leo XIII. It is owing to him that the library and the archives of the Vatican have become an international laboratory of historical science. In 1873, France established in Rome a section of its Archeological School of Athens, and in 1875 an independent school, known as The French School of Rome, the members of which have already given a good account of themselves, having drawn from the archives and edited the Regests of many of the popes of the thirteenth century. Austria and Prussia, following the example of France, have established in Rome Historical Institutes. Learned societies, like the Royal Academy of Bavaria,

the Görres Gesellschaft, the Hungarian Historical Society, the English Public Record Office, have sent thither representatives. To-day the Vatican library is like a hive, where students from all nations and many creeds are at work, extracting from the dusty records of the past the sweet honey of undulterated truth.

Leo XIII. is not afraid that the publication of the acts and documents of the Papacy shall do it injury; he believes that the providential destiny and action of that institution of Christ shall be thereby all the more strongly and convincingly shown forth. "Do but study," he wrote in 1888, to Cardinals Di Luca, Pitra and Hergenroether, "the authentic monuments of history with a calm eye, a mind exempt from prejudice, and you will find that the Church and the Papacy are their own defence." He is right. To keep within the department of the Vatican archives corners fenced off from the eye of science and marked "*segreta, segretissimi*," was to give play to suspicion and ground to calumnies. Suspicion and calumny, like foul birds of night, fear the sunlight. "The way," adds the Pope, "to refute calumny and falsehood is to go straight to the sources."

"It is certain," wrote last year to the Holy Father, Cardinal Capeceiatro, librarian of the Vatican, "that researches in the archives may reveal in certain popes, bishops, and priests, weaknesses that were hidden heretofore. But your Holiness is convinced, and rightly, that Christianity does not need for its defense our subterfuges and our lies; they would but obscure it. The Church shines with such a brilliancy of truth, goodness and beauty, that the shadows of our human imperfections cannot dim or touch her. A great and courageous love of truth, such is the meaning of your regulations as to the library and the archives. Those regulations prove to the world the love the Pope cherishes for the truth and also proves the courage which overcomes all obstacles and makes all sacrifices that the truth may become known."

Pity it is that the generosity of Leo XIII. should have met such a dastardly response as that which but lately has forced the closing of the archives. It appears that some very important pieces have been stolen by some one who was privileged to have access to that department. The suspicion that more had disappeared than was known to be stolen, the necessity of making an inventory to ascertain the suspected losses, and no doubt the wish to bring public opinion to bear for the recovery of the stolen treasures, and for rendering the repetition of such an act heinous in the eyes of the civilized world, have necessitated the suspension of all former privileges. But let us hope that the necessity is only temporary, and that the protests of an indignant civilization will brand such thefts as crimes *laesae scientiae*, high treason against science itself. In such a public opinion is the only security for the Vatican library. Every one easily understands that the Pope cannot have recourse to the Italian Government for the redress of his wrongs. It makes one shudder to fancy Rome given over like Paris, in 1870, to the savagery and fury of a commune. Heaven grant we may never hear that the Vatican has gone down before the anarchist, armed with petroleum and dynamite. The vandalism of a Diocletian, a Robert Guiscard, a Frangipani, a De Bourbon, would be as nothing to this latter disaster. Leo XIII. cannot go to Humbert for justice, but Humbert and his sons, so long as they tarry in the Quirinal, have taken on their shoulders a terrible responsibility to Italy, Europe, the world, and posterity.

T. O'G.

THE NEW GAS ARGON.

During the past few months the cable has several times interrupted its monotonous recital of tales of Japanese prowess to flash across to us items of chemical news which told of a most important discovery in regard to the air in which we live and breathe, made by two prominent English men of science.

The greatest interest was excited in chemical circles, for the cabling of an item of chemical intelligence is a very rare occurrence; and the fact that something new was to be learned concerning air, our knowledge of which was thought to be complete, made us impatient to hear the whole story. Meanwhile the daily press indulged in flights of the wildest speculation, between dire apprehensions of the difficulty of accommodating ourselves to a new kind of air, and glad hopes that the "Elixir of Life" was at last discovered.

The tale was told by the discoverers, Lord Rayleigh and Prof. Ramsay, in the theatre of the University of London on the last day of January, and the English scientific periodicals have given us the papers read on this occasion.

The fundamental and chief facts concerning our atmosphere have been known for over a century, through the exertions of the three celebrated students of nature, Boyle, Cavendish and Lavoisier.

In his experiments on air, published in the Philosophical Transactions of 1785, Cavendish endeavored to determine if the atmospheric nitrogen, called by him "phlogisticated air," consisted of more than one substance.

His method of procedure consisted of confining a quantity of the gas, together with potash and an excess of oxygen over mercury in an inverted U tube, and passing through it the spark of an induction coil. Under the influence of the electric spark the nitrogen and oxygen united to form oxides of nitrogen, which were immediately absorbed by the potash, causing a diminution in the volume of the gas. The sparking was continued till no further decrease in volume took place, and then "liver of sulphur" was passed up into the tube to absorb the excess of oxygen. A very small quantity of gas remained, and Cavendish concluded that "if there is any part of the phlogisticated air of our atmosphere which differs from the rest, and can not be reduced to nitrous acid, we may safely conclude that it is not more than the $\frac{1}{150}$ th part of the whole." Perhaps Cavendish thought this quantity of residual gas too small to justify further work on it; at any rate, he made no efforts to determine its properties or nature.

In the proceedings for the Royal Society for 1894, Lord Rayleigh published a paper on "An Anomaly Encountered in Determinations of the Density of Nitrogen Gas," in which he called attention to the fact that nitrogen obtained from chemical compounds was one-half of one per cent. lighter than that extracted from the atmosphere. A glass globe filled at different times with nitrogen obtained from various sources, was weighed, and the mean of the resulting weights, after reduction to standard conditions of temperature and pressure, was 2.2993 grams for the nitrogen obtained from chemical sources, and 3.3102 grams for the same volume of atmospheric nitrogen.

Lord Rayleigh is one of the most exact and painstaking investigators of the day, and this difference in weights, small as it may seem to one unacquainted with physical methods, had to be accounted for. His experiments

were repeated again and again, the greatest care was taken to eliminate all impurities, and to ascertain that no change had taken place in the nitrogen itself, such as the partial dissociation of the nitrogen molecules into detached atoms. But still the discrepancy in weights continued, and he was forced to the conclusion that either one or the other of the two nitrogens was a mixture. This was difficult to believe of the nitrogen obtained from chemical sources, which resulted remotely from the decomposition of nitric acid; therefore the abnormal behavior must be on the part of the atmospheric nitrogen.

A quantity of air was subjected to atmolysis with the expectancy that if a gas differing in density from nitrogen was mixed with it, it would reveal its presence by a greater or lesser rate of diffusion.

The air subjected to this treatment gave a specimen of nitrogen decidedly heavier than that prepared by chemical methods and also than that obtained from unatmolysed air.

Lord Rayleigh then recalled the experiments of Cavendish, and undertook a repetition of this philosopher's work, but, naturally, with much improved apparatus, which operated thirty times as rapidly as did the crude appliances of a century ago. 50 cc. of air were taken, to which a quantity of oxygen, more than sufficient to unite with all the nitrogen present, was added, and the spark from an induction coil then passed through the mixture, until no further diminution in volume occurred. After absorption of the excess of oxygen, 0.33 cc. of a gas, which could not be nitrogen, remained. The experiment was repeated again and again, till the investigators knew with certainty that the gas obtained was not produced by the action of the electric spark on nitrogen, but was in proportion to the amount of air acted upon. The quantity of residual gas obtained by sparking was too small to allow of its thorough examination, and other methods were employed in the hope of obtaining a comparatively larger quantity.

Air was passed over red hot copper, by which means it was freed from oxygen, which combined with the copper to form copper oxyde. Moisture and carbon dioxide were next removed by passing the residual gas through tubes containing phosphorous pentoxide and soda-lime. Thence it passed through a combustion tube packed tightly with magnesium turnings and heated to redness, when the nitrogen was removed with formation of magnesium nitride. This tube could absorb from seven to eight liters of nitrogen. From this it passed into a gas holder, whence it flowed through a previously exhausted system of tubes containing copper, copper oxide, soda-lime and phosphorous pentoxide, into a gas holder over mercury, and finally through another combustion tube filled with magnesium turnings. This is known as the magnesium or chemical method of preparation, and is due to Prof. Ramsay. In the oxygen method, air mixed with oxygen and confined over alkali was acted upon by the spark from an induction coil actuated by an alternating current dynamo. By means of this apparatus the rate of absorption of the mixed gases was three litres per hour, about 3,000 times as great as in Cavendish's experiments. The gas prepared in this manner was so pure that it showed no trace of the yellow line of nitrogen when examined in the spectroscope.

After obtaining this apparently new substance from the atmospheric nitrogen, experiments were made upon nitrogen obtained by purely chemical meth-

ods. The nitrogen operated upon in these cases was obtained by decomposing ammonium nitrate and by the action of bleaching powder upon ammonium chloride. Very small amounts of argon, as the newly-discovered gas was subsequently named, were obtained; in one case, a final residue of 3.5 cc. remained, when, had atmospheric nitrogen been used, the yield would have been 150 cc., or forty times as great. This small amount of gas was supposed to have come from the water used in the manipulation of the gases employed. Having obtained a quantity of argon, the next thing to do was to study its properties.

The density of the gas prepared by means of oxygen was estimated to be 19.70, that of argon obtained by the magnesium method was somewhat higher, being given as 19.90. These determinations were by indirect methods, and it is possible that direct weighing may give other figures. The spectrum of argon, examined in a vacuum tube, was a double one; it gave two spectra, according to the strength of the induction current.

Under a pressure of 3 mm. the spectrum was rich in red rays, but upon reducing the pressure and intercalating a Leyden jar, the colors changed from red to steel blue, and an almost entirely different set of lines appeared. Twenty-six lines, however, were common to both spectra. Professor Crookes, who made the spectroscopic examination of argon, thinks it not improbable that the two spectra indicate that argon is not a simple body, but a mixture of at least two elements. But the fact of the two spectra is not at all decisive on this point, for nitrogen itself gives two distinct spectra under varying electrical conditions.

More distinctive results were obtained by Professor Olzewski, of the University of Cracow, who experimented on the behavior of argon at low temperatures and high pressures. This investigator, who is an authority on the constants of liquefied gases at low temperatures, found that the critical temperature of argon was 121 degrees below zero, and its boiling point 187 degrees below zero, both constants being lower than those of oxygen. The densities of liquid argon, oxygen, and nitrogen are respectively 1, 5, 1.124 and 0.885. At a temperature lower than 189.6 below zero, argon solidifies to white crystals.

Prof. Olzewski compared the physical constants of argon with those of other so-called permanent gases, and concluded that argon belongs to this class, and in difficulty of liquefaction, occupies the fourth place in the list, that is, it comes between carbon monoxide and oxygen. Its behavior on liquefaction places it nearer to oxygen, but unlike the latter, argon can be solidified. These experiments are of great value in pointing to the individuality of argon, for the possession of a definite boiling-point, a definite melting point, and a definite critical temperature, and the fact that on compressing the gas in presence of its liquid, the pressure remains sensibly constant until all the gas has condensed to a liquid, are the criteria of a pure substance; while, on the other hand, the dual character of its spectra, as observed by Prof. Crookes, is not a certain characteristic of a mixture.

Another physical property, and one which indicates that argon must be an element, is the ratio of its specific heats, which has been found to be 1.66.

The solubility of argon in water, is about the same as that of oxygen, and two and a half times as great as that of nitrogen. This would lead us to sup-

pose that the dissolved gases of rain water would show a far greater proportion of argon than does the air, and experiment shows this to be so.

All efforts to induce argon to enter into combination with other substances, have thus far been futile. Sodium and potassium may be distilled in a current of the gas, without their metallic lustre being in the least tarnished. Experiments with flourine, the most avidious of the elements, are in contemplation, and attempts will be made to produce an electric arc in an atmosphere of the gas. This impossibility of inducing the newly discovered gas to enter into combustion with other elements is indicated by the name bestowed on it by the discoverers, argon being derived from the Greek, *α* privative, *ἔργον*, *work*, meaning no work, idler.

According to Avogadro's law, the density of a gas is half its molecular weight, hence the density of argon being approximately 20, its molecular weight must be 40. From the work on its specific heat, it must be concluded that like mercury vapor, the atom of argon is identical with its molecule, therefore its atomic weight must be 40.

If argon is a simple element and its atomic weight is 40, there is no place for it in the periodic system; it does not fit into Mendeleeff's tables, which have been of such great service, and the truth of which was so ably demonstrated by the prediction of scandium, gallium and germanium, a triumph of science paralleled only by Le Verrier's and Adams' discovery of Neptune.

This difficulty would be obviated were argon diatomic, or were its atomic weight in the neighborhood of 20, for it would fit in nicely between flourine, whose atomic weight is 19, and sodium, having a weight of 23.

This anomaly, if it be one, will be the incentive to a great deal of valuable work; for it is to difficulties such as this that a great part of chemical progress is due. Had argon fallen at once into line with the other elements, it would not have done much more than add another chapter to chemistry, the chief interest of which would consist in the fact that a gas existing in the atmosphere to the extent of 1%, had remained undiscovered throughout a whole century of chemical activity. But now it is of especial interest to chemists all over the world, though, strange to say, it is difficult to find mention of it in chemical periodical literature in other tongues than English; for it seems to menace a cherished chemical theory, and its reconciliation with this well-grounded law will require a great amount of work of the highest quality, and good work in chemistry is progress. J. J. G.

THE PUBLIC WRITINGS OF LEO XIII.¹

The world regards with admiration the role played by Leo XIII. since the beginning of his pontificate; nevertheless sufficient attention is not given to the manner in which a special providence prepared him for it. We may

I.—*Leontis XIII., P. M. Acta 1878-1893. Conventiones de rebus ecclesiasticis inter S. Sedem et civilem potestatem initas sub pontificatu S. D. N. Leontis P. P. XIII. usque ad 8 Nov., 1893. Appendix ad acta hactenus publicata. Romæ, Typographia Vaticana, 14 vol., in 4°.*

II.—*Sanctissimæ Domini Nostri Leontis Papæ XIII., allocutiones, epistolæ, aliæque acta præceptiva. Typis societatis S. Augustini, Desclée, De Brouwer et soc. 4 vol., in 8°.*

III.—*Œuvres pastorales de S. E. le Cardinal Joachim Pecci, Archevêque-Evêque de Pérouse, aujour d'hui Léon XIII. glorieusement regnant, traduites de l'Italien avec l'autorisation de Sa Sainteté, et précédées d'une introduction par Augustin Lury. Société S. Augustin, Desclée, De Brouwer et Cie, Bruges, Lille. 2 vol., in 4°.*

easily trace four distinct periods in his life: periods of formation, of civil and political, of religious and ecclesiastical, and finally, of pontifical activity. We pass lightly over the first: his perfect home training, his careful literary, philosophical, theological and juridical studies under the ablest masters; his relations with eminent men, such as Cardinal Sala, who, having accompanied Pius VII. to the coronation of Napoleon, had remained in France to aid Cardinal Caprara, and at the time of the captivity of the pontiff retired to the neighborhood of Florence, where he wrote *Piano di Riforma Umiliato a Pio VII.*, which young Joachim Pecci had been able to read and transcribe, though, for political reasons, it was suppressed and nearly destroyed by Consalvi. Thus prepared, and ordained priest at the age of 28, Joachim Pecci became immediately identified with the administration of the pontifical state by his appointment as delegate or civil governor of Benevento, and later of Perugia. While in those positions he had opportunities of coming in direct contact with the people, of learning their necessities, their aspirations, their spirit, and of acquiring that prudence which practical experience alone can give. The success which he won and the esteem in which he was held, determined the Pope to place him in the diplomatic service; accordingly he was made Nuncio at Brussels as successor to Cardinal Fornari. In Belgium he found a field, by no means vast, but well suited to his gift of observation, for here was a nation completely Catholic, with ardent politico-religious parties, an extremely liberal constitution, an unparalleled industrial activity which forced men to the study of social questions, and finally, the immediate neighborhood of three great peoples, the English, the French, and the German. Surrounded thus by most favorable conditions, Leo XIII. had, during many years, excellent chances for studying international conditions, the relations of nations to the Church and the Holy See, and the problems of modern life.

After having been thus identified with civil and political matters, the future pontiff, in 1846, was placed over a large and flourishing diocese which he retained for about 30 years amidst the difficulties of the revolution of 1848, the invasion of 1859, and of the subsequent loss of the temporal power. In the meantime, 1853, he had become a Cardinal, becoming thereby associated with the government of the Universal Church. Among the acts of his episcopate, we may call attention to the considerable part which he took in the council of the Bishops of Umbria, held at Spoleto, in 1849, where the idea of the Syllabus originated, and the care which he took to instill a love of the sacred sciences into his clergy. Aided by his learned brother, he aimed to make of his seminary a veritable nursery of philosophical and theological studies. From its halls there have gone forth a large number of able men who have since merited honors from the Holy See, one of that number being the illustrious representative of Leo XIII., who is in our midst. The chief writings of the Bishop of Perugia have been published at Rome in Italian; a French translation in two volumes has appeared. His two pastoral letters on the *The Church and Civilization* are universally admired, as well as those on *Civil Marriage*, *Renan's Life of Jesus*, *The Temporal Power*, *The Catholic Church and the Nineteenth Century* and *Current Errors against Religion*.

Grown rich in the wisdom of experience, and after having passed through

all the grades of ecclesiastical honors, he was at last selected to occupy the Chair of Peter during a crisis almost unparalleled in the history of the Church. The story of his pontificate is so well known, and has been so often related, notably in the admirable work of Mgr. de T'Serclaes, reviewed elsewhere in this number, that we do not need to go into further detail.

The collection of the Acta of Leo XIII. has been published by the Vatican press. Up to the present time thirteen quarto volumes, with an appendix, have appeared; indeed, they form a magnificent continuation of the Bullarium Romanum. Many compendious collections have been made for the use of the clergy and even the laity, the choice of documents being naturally governed by the motives of the compiler. The collection which the firm of Desclée has made in four octavo volumes is particularly noteworthy on account of the number of documents, the analyses and the tables, which enable the reader to ascertain the views of the Pope on the many important points treated in his writings.

The documents contained in the official collection of the Acta are divided according to their title, form, object and import. A few words regarding them may not be out of place. First come those documents entitled *Litteræ Apostolicæ*, which are of two kinds: *Litteræ Apostolicæ sub plumbo* or Bulls, and *sub annulo piscatoris*, or Briefs. The first are so called on account of the leaden seal which is appended to them, bearing on one side the images of Saints Peter and Paul, and on the other the name of the reigning Pope. The heading of the bull is "*Leo episcopus servus servorum Dei, ad perpetuam rei memoriam.*" The date is indicated according to the Roman calculation, by Calends, Ides and Nones.

Very often a Bull is not signed by the Pope, but by two Cardinals; sometimes by the Pope and Cardinals, as in a bull of canonization. These *Litteræ Apostolicæ sub plumbo*, are called Constitutions when they establish a doctrine or a point of discipline; it is ordinarily by Constitutions, with or without a council, that *ex cathedra* definitions are made. *Litteræ Apostolicæ*, therefore, *sub plumbo*, Bulls or Constitutions, designate the most solemn acts of the Holy See.¹ The second class of *Litteræ Apostolicæ, sub annulo piscatoris*, or under the Fisherman's Ring, is so called because they are stamped with a seal of red wax, in which St. Peter is represented in the act of fishing; they are also called Briefs. Their heading is: *Leo P. P. XIII. Venerabilis Frater salutem et apostolicam benedictionem.* The date is indicated by the day, month, and year, according to the era of the Incarnation, with the year of the pontificate. Briefs are not signed by the Pope, but by the Cardinal Secretary of Briefs. This title, *Litteræ apostolicæ sub annulo piscatoris* or Briefs, represents acts important in themselves, but less solemn than Bulls; thus a beatification is announced by the former, while the canonization of a Saint is proclaimed by the latter.

In addition to the *Litteræ Apostolicæ*, we might mention the *Decreta* or Decrees, of which there are three kinds: The first are *Decreta motu proprio*, and are entitled *Leo XIII. motu proprio*; in them the Pope speaks in his

¹For less important acts, which were formally sealed with a seal of lead, Leo XIII. has ordered the use of a seal of red wax bearing the figures of SS. Peter and Paul, surrounded by the name and title of the reigning pontiff.

own person ; the date is marked as in Briefs and they are signed by the Pope or a Cardinal. Next there are decrees given in a Consistory (*decretum consistoriale*) ; the indication of their object is their only title. They are signed by the secretary of the Congregation of the Consistory, and it is ordinarily stated in the conclusion that the decree has as much force as if it had been determined by Apostolic Letters. Finally, there are decrees which the Pope gives through congregations ; in them the congregation speaks, but it declares that it does so by the order of the Pope.

Another class of documents is composed of Encyclical Letters (*Encyclicae*), which were formerly called *Catholicae*. They are solemn messages addressed by the Holy Father either to the Universal Church or to some portion of it. Benedict XIV., in a letter to the professors and the students of Bologna, printed as a preface to his *Bullarium*, says of them: "We must not omit to mention the practice of Our predecessors whereby they excited through Encyclical letters the entire episcopate or that of some province to the custody or the restoration of the Catholic faith. In later times they have availed themselves of the aid of congregations, such as those of the Roman Inquisition, the Propaganda, and still more frequently of the congregation of Bishops and Regulars, and that for the explanation and interpretation of the Council of Trent. As a rule, these documents were drawn up by the secretaries of the congregations, and signed by the Cardinal Prefect before transmission; care was also taken, however, that it should be known that they were executed by the papal authority. In this matter We have judged it well to return to the ancient manner of Our predecessors but lately interrupted, according to which they wrote themselves, and directly, to the bishops, convinced that their words would have more weight when the papal letters themselves bore a greater evidence of the fraternal love of the pontiff for his brethren in the episcopate than those letters which were written by others, even with the papal authority."

Although Encyclical Letters have been more or less in constant use, they have become noticeably frequent during the present century; at no time have they been more frequent and of importance than during the present pontificate. They are ordinarily addressed to the Bishops: *Leo P. P. XIII. Venerabilis Frater, salutem et apostolicam benedictionem* ; they are signed by the Pope, and the date is indicated by the day, month, and year according to the era of the Incarnation, and by the year of the pontificate. We notice that the recent letter *Praeclara*, addressed to princes and peoples, is called an Apostolic Letter (*Epistola Apostolica*), and that the greeting is "*salutem et pacem in Domino*." Next follow the ordinary letters. They are addressed either to a certain individual, or even to several, such as the bishops of a country. They contain directions and announcements, or they may be sent as an encouragement or a reward. They are of more or less importance, some being simply expressions of good will, while others may have a bearing of prime importance; for example, the famous letter of Leo XIII. to Cardinal Rampolla.

The *viva voce* declarations of the Pontiff are of three kinds. First, Allocutions, which are pronounced in a Consistory on public affairs of the Church, hence called *consistoriales* ; then there are the Homilies delivered by the Pope during Solemn Mass, for instance at the Mass of Canonization.

Finally, we have Discourses (sermons, orations) made in Latin or the vernacular to Cardinals, Ambassadors, or bodies of faithful pilgrims. On the occasion of his Sacerdotal Jubilee it will be remembered that Leo XIII. delivered a large number of important discourses.

Among the Acta of Leo XIII., it is the Encyclicals which, on account of their number and importance, attract most attention. By them he has outlined the policy of the Church, and greatly influenced the world at large; hence they will remain forever a characteristic of his pontificate. Some of the Encyclicals are universal, addressed to the bishops of the world, and are doctrinal in character, treating of great living problems, errors and dangers which menace the faithful. Others are particular, addressed to the bishops of one region or country, and they are chiefly directive. They treat special needs of the country to which they are sent, and indicate the manner in which principles are to be applied in particular cases.

Beauty and loftiness of style; elevation of thought; compactness, unity and harmony of parts, distinguish the Encyclicals of Leo XIII. Each is a perfect whole. We would like to see them placed in the hands of students in ecclesiastical colleges by the side of Cicero's orations; nothing would contribute more to the literary, intellectual and religious training of our youth.

As Pius IX. devoted his energies to the repression of error, Leo XIII. has had chiefly in mind the exposition of the truth, and in this consists the superior merit of his public writings. All the principles opposed to the so-called modern errors are explained, proved and confirmed by facts. He takes advantage of every occasion to show the harmony existing between the natural and the supernatural order; he insists on the benefits conferred on the world by Christianity, the Church, the Papacy. The Encyclicals contain innumerable passages of an apologetic character which are true models for the theologian and the preacher. Another point which strikes the reader of the Acta is the care which the Pontiff takes in seeing that his teachings and directions are understood and followed. Every great Encyclical is followed by a succession of letters, discourses and decrees which bear on it, explain its importance, its meaning, and insure its efficacy.

We do not wish to say that Leo XIII. uses his prerogative as infallible teacher, or that he speaks *ex cathedra* in these Encyclicals. He could, indeed, define as well in this manner as by Constitution, the ordinary form; but, did he intend doing so, he would clearly indicate his intention of defining, and would separate precisely the point defined from the considerations which accompany it. We see nothing of the kind in the letters of Leo XIII. On the contrary, he seems to indicate that it is not his intention to define, but rather to expose, explain, teach Catholic doctrine, with the authority peculiar to himself. We could cite many passages where he shows clearly the import of his teaching; it will suffice to cite a passage from the beginning of the Encyclical *Rerum Novarum*: "Therefore, Venerable Brothers, considering the cause of the Church and the common safety. We have in the past addressed you on political government, on human liberty, on the constitution of states, and similar subjects, such counsels as seemed opportune for the refutation of fallacious opinions; following Our custom We have thought well, for the same reasons, to address you on the condition of workmen."

But if the Encyclicals contain no *ex cathedra* definitions, it by no means follows that Catholics are not obliged to receive their teachings, and to accept them as rules of conduct. We might cite, as bearing on this point, the following from the Encyclical *Longinqua*: "Concerning all questions of this (civil) character, We have written many things from the beginning of Our pontificate which are obediently followed by Catholics. We have treated by pen and voice of human liberty, of the chief duties of Christians, of civil authority, of the Christian constitution of states, and that with arguments drawn both from the Gospel and the principles of reason."

When we read the Acta, it is not difficult to understand the work of the pontificate of the last seventeen years; indeed, Leo XIII. himself outlined it in his first Encyclical as well as in his letter to Cardinal Rampolla. He has followed the lines there traced as closely as circumstances have permitted. His works may be divided into two parts. The first regards the Church in itself; the second the Church in its relations to society. As to the Church itself, the chief aim of the Pope is the strengthening and developing of the hierarchy. No one ever affirmed more frequently that the Church is founded on the episcopacy; no one ever more faithfully defended the prerogatives of bishops. He has established sees where they no longer existed, as in the Indies and in Japan; he has reestablished them where they had been suppressed, as in Scotland, and erected new sees to meet growing demands, as in America. He has been no less anxious for the preservation of ecclesiastical order, the submission of bishops to the Pope, of the clergy to bishops, of the laity to the clergy, as also for the canonical regulation of the relations between religious orders and the diocesan clergy. It would be no easy task to cite the Encyclicals, Letters, and Allocutions wherein those ideas predominate; in this connection the Letters to the Archbishops of Paris and Tours, and the Constitution *Romanos Pontifices*, are worthy of special notice. Another work dear to his heart is union among all the children of the Church. What has he not done to quiet the controversies stirred up in Italy by the philosophy of Rosmini, and the controversies in Belgium and France on liberal Catholicism, as well as on purely political controversies elsewhere?

With authority, order, and union the Church is powerful, but science governs the world to-day more than ever before. Leo XIII. has done much in every way to promote the interests of true science by the foundation of all manner of institutions of study, and by a vigorous direction of the scientific impulse in the Church, particularly as regards the four great sciences to which our age is passionately devoted: philosophy, biblical exegesis, historical research and social questions. To this we must add the moral and religious elevation contained in his endeavors to popularize the third order of St. Francis and the devotion of the Holy Rosary. What a beautiful publication might be made of the letters and decrees issued by him every year in September: truly a *Leonis XIII. Pietas Mariana*. Thus fortified and animated, the Church can, aside from the work of internal development, extend her activity to those outside. The Pope has encouraged that expansion by accentuating the work of the propagation of the faith and by laboring for the reunion of Christendom. Since the beginning of his pontificate, Leo XIII. had this work in mind, but in later years he has given emphatic expression to

his desire for reunion, particularly in the Apostolic Letter *Praeclara*, which will live forever in the annals of the Church.

A second division of the work of Leo XIII. bears on the relation of the Church to society. In this connection we see, first, his defense of the family in the Encyclical *Arcanum* on Christian marriage; then, in regard to civil society, the exposition of the Catholic doctrine of the origin of authority, its object, the laws controlling its exercise, its forms, the conditions of its transmission, in the celebrated Encyclicals *Diuturnum*, *Immortale Dei*, *Libertas*, *Sapientiae*. In addition, he has explained the end, the means of constitution and the necessary independence of religious society. Finally, Leo XIII. showed his solicitude for the social order in general by pointing out as the remedy for the evils of civilized society the amelioration of the condition of workingmen, by encouraging the abolition of slavery in countries not yet civilized, and on the other hand, by opposing organizations which threaten the social order—above all, socialism and free-masonry.

Such is the grand work of the present Pope in its imposing literary unity: harmony and peace in the world; harmony between the natural and the supernatural; between faith and reason, science and religion; between piety and learning; peace in the family, in the state, in the Church,—in a word, the peace which Christ gave to the world, and which He wishes to see reigning at all times. Nobility of aim, firmness of character and conciliatory methods, are the means which he has constantly employed.

After what we have said, is it necessary to point out the place which the Encyclical *Longinqua* holds among the writings of Leo XIII.? It seems, in one word, to be the resumé and application of all his teachings and labors, though we dare to hope that it is not yet their final crown.

BOOK REVIEWS.

The German Universities: Their Character and Historical Development, by Friedrich Paulsen. Translated by E. D. Perry; with an Introduction by M. M. Butler, pp. 31-254. New York, 1895.

In 1893 there was published, under the direction of the German government, a work in two large volumes, entitled *Die Deutschen Universitäten*, and edited by Prof. Lexis of Göttingen. As he says in his preface, the occasion that called forth the work was the Chicago Exposition. At the same time it was expected that such a publication, besides its obvious utility to foreigners, would have a stimulating effect at home by showing the growth of intellectual life in Germany and by serving as a means of orientation on questions connected with the university system. The matter to be treated was divided up among seventy specialists, and the general introduction was written by Prof. Paulsen. It is this outline, admirable for order and conciseness, that is now presented in an English dress by two well-known professors of Columbia College.

Overlooking the division into chapters, we might consider the book as made up of two parts, the first of which traces the growth of the German universities, while the second describes their present condition. Paulsen's treatment of the latter will be of interest as well to those who have studied in Germany as to the larger number who have not had that experience. For though there are concrete facts connected with the working of a university—such as its methods of instruction, expenses, and the peculiarities of student-life—of which one can get clearer notions by a semester's residence than by any amount of reading; yet there are other more serious aspects of university organization which are studied to better advantage with the help of a well-informed guide. The unity of the university, and its relations to the state, the church and the community, are not always self-evident. Indeed, to understand them thoroughly, long investigation would be required. The main points, however, are brought out very clearly, though briefly, in Paulsen's description.

The historical portion of the book, albeit but a sketch, is still more read-worthy. Here, naturally, the mediæval origin of the universities and its influence upon their subsequent development, come into the foreground. In Germany, more than in any other country, the university has *developed*—neither cutting loose abruptly from the past, as was the case in France, nor clinging too closely to traditional methods and regulations, as is still the case in England. In spite of the changes brought about by the Humanistic movement, the Reformation and the new trend of philosophic thought, scholars like Paulsen can still discern merit in certain features of the mediæval schools. Speaking of the “disputations” which played so essential a part in the scholastic instruction, he says: “They formed, unquestionably, an excellent means of making the acquisition of knowledge a sure and certain thing, and of affording practice in its application. They were calculated to increase the

ready command of knowledge, and a quickness to perceive the trend of others' thought and its relation to one's own conceptions. We may very well assume that in both departments the mediæval man of learning possessed a skill hard to discover in modern times. The scholar of to-day depends on works of reference for many things which the other had always ready in his memory ; and the power of giving exact and logical exposition to one's own thoughts, on the moment and in comparison with those of the adversary whom one faces, would not be readily found to-day, because it is almost never cultivated." One is tempted to ask why so excellent a means of mental training should not find a place in our modern education along with our methods of research. To which Paulsen would reply : "Disputations, it must be admitted, are no longer possible in our universities. They presuppose two things which no longer exist ; first, a community of living, school-fashion, of teachers with students, which does not and cannot exist under present conditions ; and, secondly, a fixed body of philosophical principles universally accepted, or, more correctly, an authoritative scholastic philosophy, such as the faculties of arts possessed in the works of Aristotle." These reasons are not conclusive. Our author certainly knows that in some of the largest mediæval universities, Paris, for instance, the *pedagogium* was not obligatory until the middle of the fifteenth century. Previous to that date the students of the faculty of arts lived outside. Yet the "disputation" never flourished as it did in the thirteenth and fourteenth centuries. And at Rome to-day, where disputations in scholastic form are regularly held, but a small proportion of the students live under the same roof with their instructors. Again, while some form of discussion is necessary, if only to save time and enforce clearness, it does not follow that the matter for discussion should be confined to any one system. On the contrary, nothing is more desirable than the friction of one philosophy with another, just as nothing is more common in scholastic works than to see "objections" drawn from the most opposing systems. Whether the method of formal disputation is ever to become general in the modern university or not, it is certainly to be wished that the effects which Paulsen rightly ascribes to it should more and more clearly appear in our scientific and philosophical discussions. In view of the close relations that exist between the universities of Germany and those of the United States, the introductory pages of Prof. Butler are quite opportune as showing the essentially American features of our institutions and the advantages which they present, in some respects, over the German system. The connection of college and university in this country is not always appreciated by casual observers, least of all by those who identify our "college" with the German "gymnasium" or the French "lycée ;" and Prof. Butler's remarks on this point will prove both instructive and interesting.

It is to be hoped that this *Introduction* will come to the notice of M. Charles Barneaud before he finishes his article on "Jefferson et L'Éducation en Virginie," the first part of which appeared in the January number of the *Revue Internationale de L'Enseignement*. His account of the vicissitudes through which the College of William and Mary passed, brings him to 1794, the year in which the project of importing to this country the philosophical faculty of Geneva, was defeated by the opposition of the Virginia Assembly and the cautious refusal of Washington himself. At the thought of this

"failure" the critical spirit of M. Barneaud leaps over a century to point out the dire result. "The opportunity which was then offered America to take part at once in the great educational movement, has never been repeated; and to-day, whatever reflections the fact may call forth, we must declare that in 1894 there is no high-class education in the country of Jefferson and Washington." With all our experimenting and pretensions we have no real university—nothing even that can be compared to the Collège de France. Japan, young as she is, might teach us a lesson—so far is her educational system superior to American colleges "*qui se drapent de noms flamboyants*." No wonder that there is a yearly exodus of our youth—hundreds of ardent spirits going into exile for the sake of that learning which, through the negligence of our forefathers, is not provided "on the soil of the New World."

It is not likely that these assertions of M. Barneaud will have any considerable effect upon those of his readers who are acquainted with the real state of things. In fact, if any defense of our American institutions is needed, it will be readily found in the writings of other Europeans—such, for instance, as *Les Universités des États-Unis et du Canada, et spécialement leurs institutions médicales*, by the Belgian savant, Dr. Laurent. Competent judges, moreover, will hardly be persuaded that the work done at Johns Hopkins, Pennsylvania and Harvard is not of a high order. That there is room for improvement we freely admit. And if European universities contain elements that can be advantageously reproduced in our own system, we shall not be slow to adopt them. This at least is one very good reason for having our graduates continue their studies abroad—a measure, by the way, which older countries might imitate with profit. It prevents narrowness. It saves us from the error of supposing that, because the idea of higher education in France and Germany is not the same as our own, those countries have no real universities. But it does not imply that we are to copy, line by line, the organization of institutions that have developed in the midst of conditions far different from those that prevail here. This we are no more disposed to do than were our Virginian forefathers to import the teaching corps of Geneva. In this respect, at all events, we have not changed much since 1794. But comparing our educational progress during the century with that made in countries with which M. Barneaud is probably more familiar, we see no special reason to complain, and much less to be worried by criticism that is wide of the mark.

E. A. P.

History of Education in Maryland. By Bernard C. Steiner, Ph. D. (J. H. U.), being No. 19 of the Contributions to American Educational History. Edited by Herbert B. Adams, Professor of American and Institutional History in the Johns Hopkins University, and whole No. 210 of the publications of the United States Bureau of Education, Washington. Government Printing Office, 1894. Pp. 330.

This series of educational histories is the outgrowth of "an organized inquiry concerning the growth of the study of history in the American colleges and universities" instituted as early as 1885 by the United States Commissioner of Education, and carried on since then under his general supervision and the able editorship of Professor Adams. In time it has become an indispensable aid to the student of our American educational development,

not the least remarkable of the politico-social features of our country. Thus far nineteen volumes have been published,—we append their titles for the information of our readers, to whose knowledge their existence may not yet have come. They are respectively: *The College of William and Mary; Thomas Jefferson and the University of Virginia; History of Education in North Carolina; History of Higher Education in South Carolina; Education in Georgia; Education in Florida; Higher Education in Wisconsin; History of Education in Alabama (1702-1889); The History of Federal and State Aid to Higher Education in the United States; Higher Education in Indiana; History of Higher Education in Michigan; History of Higher Education in Ohio; History of Higher Education in Massachusetts; History of Education in Connecticut; History of Education in Delaware; Higher Education in Tennessee; Higher Education in Iowa; History of Higher Education in Rhode Island.* They cover the history of secondary and higher education from the origins of our American civil life, and in some cases of the free or public school system in their respective state. A moment's reflexion shows how useful such histories are, not only to the foreigners who, in ever-increasing numbers, are turning to the study of American life, manners, and institutions, but to those among us who are brought by taste or necessity to examine and know the evolution of our educational history,—by no means a useless knowledge when we reflect on the number and nature of the social problems involved, and of the paramount importance which education has in determining the vicissitudes of any nation, and particularly of a republic.

The reader and student will find in many of these histories of education compact and reliable accounts of the universities and institutions of higher education in the States which have been so far reached. In some volumes the notices of the universities and colleges have been prepared, and presented over the signature of one writer; in others, like the present one, each existing institution presents its own history, while the connecting narrative, the defunct institutions, the colonial period, and other pertinent points are treated by the editor.

The volume before us opens with a brief sketch of education in the colonial period, and introduces us at once to the intended legislation of the Catholic Lord Baltimore in 1671, concerning the establishment "of a school or college within this province for the education of youth in learning and virtue." Then followed an equally brief review of the vicissitudes of secondary and primary education in Maryland, and a lengthy history of the University of Maryland in its three stages (1785-1865).

The account of Johns Hopkins University by its president, Dr. Gilman, is a model of clear and philosophical condensation, and gives, in a little more than twenty pages, a bird's eye view "of the administration and evolution of this university in which has been solved the problem of so using a large endowment fund as to make, in a very short time, an institution of the highest grade. It used to be said that it took a hundred years to make an efficient university, no matter how large the sum of money received for its endowment. Although Johns Hopkins has not yet seen twenty years since its opening, it has long since taken a place with the leading American institutions, and its graduates are found in almost every college faculty in the country as professors." Mt. St. Mary's, St. Charles, Loyola, Rock Hill,

Epiphany Apostolic, and defunct colleges like old St. Mary's, Calvert, and Borromeo, are the subjects of notices that interest Catholics no less than the theological seminaries of St. Mary's, Baltimore, Mt. St. Mary's, Emmetsburg, Woodstock College, the Redemptorist House of Studies, Ilchester, and St. Joseph's Seminary for the Colored Missions, Baltimore. In fact, we have here, grouped for the first time, in this governmental publication, the historical data needed for a conspectus of Catholic educational effort in Maryland. We do not know whether, or to what extent, the plan of the work excludes an account of the institutions carried on for the higher education of females. The Catholic Church possesses several such in the State of Maryland, some account of which might be useful in view of future development. It is to be hoped that future volumes of this series will be no less complete than this one. We notice with regret that the volume on the *Higher Education in Massachusetts* (1891) contains no account of Holy Cross College at Worcester, an old and meritorious institution. Occasionally there are blemishes in these useful works of reference, as for instance in the last mentioned volume where (No. 13, Ch. XIX., p 399) the author of an essay on the Higher Education of Woman goes out of her way to cast unjust insinuations, at the public expense, upon the Catholic Church and its head. This is wrong, and tends to rob this excellent undertaking of that welcome and influence, which it is sure to gain by objective presentation of facts, and a strict exclusion of whatever is not justly pertinent to the scope of these publications. In this respect the opening chapter of the *History of Higher Education in Michigan* (No. 11, 1891) is a model, with its nice discrimination of the circumstances and its just praise for that fine old patriot Father Gabriel Richard, who started (on paper) in conjunction with Rev. John Monteith, a Presbyterian clergyman, the wonderful "Catholepistemiad, or University of Michiganiana." In conclusion, some of the institutional descriptions of this series are well nigh the point of perfection in this department, notably the monograph on Harvard, by Dr. George Gary Bush, and that on Yale by Dr. Bernard C. Steiner. It is hard to imagine any collection of documents more directly useful than this for some future philosophical history of Pedagogics in the United States.

T. J. S.

The Early Relations Between Maryland and Virginia. By John H. Latané, A. B. Johns Hopkins University Studies in Historical and Political Science. Herbert B. Adams, editor. XIII. Series. Nos. III., IV. Baltimore, 1895.

The third study in the thirteenth series of *The Johns Hopkins University Studies in Historical and Political Science* is on "The Early Relations between Maryland and Virginia." The relations are set down under three heads: 1. Opposition to Lord Baltimore's Charter and the dispute over Kent Island; 2. The rise of the Puritans in Virginia and their expulsion under Governor Berkeley; 3. Puritan supremacy in Virginia and Maryland. The reason of Virginia's opposition to Maryland in the early colonial times was the fact that the territory granted to Lord Baltimore was carved out of the original grant to the Virginia Company; and the fact that Kent Island in the Chesapeake, though included in the boundaries of the territory granted to Baltimore, had been settled previously to the Maryland charter by Virginians

brought on between the two colonies a contention that actually grew into a war, and lasted from 1635 to 1638, when the Crown of England declared the right and the title to the Isle of Kent to belong to Lord Baltimore. As early as May, 1611, a small band of Puritans came from England to Virginia. For a while they thrived and increased; but as the Church of England was established by law in Virginia, that colony in the course of time became uncongenial to the dissenters, and between the years 1648-1649 they took refuge in Maryland to the number of three hundred, and settled on the Severn near the present site of Annapolis. They were granted by the Lord Proprietary a large tract of land, local government and religious freedom. How these favors were requited is matter of history: the Puritans who were thus kindly received in the Catholic colony, when they came to outnumber the Catholics, deprived them of religious freedom. Those events are narrated in detail, and the narration is confirmed with documentary proof and references.

On page 48 we find statements to which we must demur. "It had been the policy of the Maryland government to admit Protestant settlers on equal terms with Catholics. . . . He (the Lord Proprietary), however, *adhered to this policy for political and economic and not for religious reasons.* Although toleration had been the policy of the government from the start, *it was not guaranteed by any formal document until the appointment of Stone, the first Protestant governor, in 1648.* (The formal document named is the oath taken by the Governor) . . . This principle (religious freedom) was also embodied in the famous "Act concerning Religion," passed by the Assembly on the 21st day of April, 1649. . . . *It is probable that a majority of this Assembly were Protestants.*" The passages italicized contain the statements to which we demur.

As to the first statement "that Lord Baltimore adhered to the policy of religious freedom for political and economic and not for religious reasons," no reference whatever, no proof of any kind is given. It is a purely gratuitous assertion and might be dismissed with a simple denial. But we will do more than merely deny. J. Thomas Scharf, in his "History of Maryland," Baltimore, 1879, Vol. I, p. 151, says: "It has been asserted that Calvert, so far from being desirous to found an asylum for the persecuted of his own faith, was indifferent about religion, and solicited the grant for ambitious and mercenary objects alone." He then goes on to answer this assertion (pp. 152-155), quoting Robert Beverly, in his *History of Virginia*, London, 1722; Wynne in his *History of America*, London, 1776; Douglass in his *Summary*; Vol. II, London, 1760; the article "Maryland," in the *Modern Universal History*, London, 1780; and, finally, no less than three public documents that prove that the religious motives of Calvert were admitted in Maryland. Scharf concludes his proof thus: "And now, with such evidence as the early Protestant writers on Maryland furnish, sustained by the testimony of a Protestant legislature of 1758, it is hard to give any charitable explanation of the conduct of writers who seize upon the facts of history and deduce therefrom arguments against the motives of Calvert and his colonists, which these facts in no way sustain, which they scarcely suggest." But we excuse the Johns Hopkins writer; he seizes on no facts of history and deduces therefrom no arguments to make good his statement; he asserts off-hand. If Scharf be not considered sufficient authority, we name another, *An Historical View of*

the Government of Maryland, by John V. L. McMahon, Baltimore, 1831, Vol. I, pp. 192, 193. "Hence it may be truly said," concludes this writer, "from the consideration of the views of its founder, and the character and objects of its first colonists, that the State of Maryland originated in the search for civil and religious liberty, . . . and that its government for a long period after the colonization was true to the principles which laid the foundations of the colony."

As to the second statement "that no formal document until the appointment of Stone, the first Protestant governor, in 1648, guaranteed toleration;" again no reference or proof. True, there is a reference, *Maryland Archives, Council Proceedings*, I, 209; but the reference only proves that he took an oath on entering office, which oath embodies the principle of toleration; but the reference does not at all prove that he was the first governor to take that oath, which is the point to be proved. Scharf (p. 170), quoting from *Savage's Winthrop*, gives the following words of Winthrop: "There is no prouder tribute to the memory of Cecil Calvert than is to be found in the oaths of office which, from 1636 onward, he prescribed for his governors." The only difference between this oath and the one taken by Stone, the first Protestant governor, is that *toleration of Roman Catholics* is specifically mentioned in the latter, whereas the former guarantees toleration of *all who believe in Christ*. The reason of the amendment added by the Lord Proprietary to the oath of Stone is obvious to the candid reader.

As to the third statement, "that it is probable that a majority of the assembly that passed 'An Act Concerning Religion' were Protestants," a reference is given, Bozman, *History of Maryland*, II, 354. This is correct. Bozman does state "that there are strong grounds to believe that a majority," etc., but he does not give us the "grounds." Again he says, "there are strong reasons for the supposition," but again "the strong reasons" are not mentioned. And again, "we may then fairly presume," but the fairness of the presumption is not elucidated. And finally, "the acts of this assembly, *therefore*, were the legislative proceedings of Protestants." There is a great deal more assurance in the inference than in the premises, which is very bad logic. The edition of Bozman quoted is Baltimore, 1837; our edition of Scharf is Baltimore, 1879; in the eyes of an historian the forty-two years' difference is to the advantage of the latter. Now Scharf treats this question, the religion of the members of the assembly of 1649, Vol. 1, (pp. 177-182). Unlike Bozman, who does but "presume" and talk unscientifically of "strong reasons" and "strong grounds" without giving evidence, Scharf produces irrefragable proofs for the conclusion that the majority of that assembly were Catholics.

Finally, we commend as good authority on the questions we have but touched rather than treated in this note, *A Narrative and Critical History of America*, edited by Justin Winsor, Houghton, Mifflin & Co., Vol. III, Chapter VIII, entitled "The English in Maryland." This is otherwise a meritorious study, and sustains, in spite of some defects, the general reputation of the series for painstaking investigation and methodical arrangement of material.

T. O'G.

Patrologia Syriaca complectens opera omnia SS. Patrum, Doctorum Scripturumque Catholicorum, quibus accedunt aliorum A catholicorum auctorum scripta quae ad res ecclesiasticas pertinent quotquot Syriace supersunt, secundum codices praesertim Londinenses, Parisienses, Vaticanos, accurate R. Graffin, Ph. ac Th. Doctore, linguae Syriacae in Facultate Theologica Instituti Catholici Parisiensis Lectore. Pars prima, ab initis usque ad annum 350, Tomus Primus, cujus textum Syriacum vocalium signis instruxit, latine vertit, notis illustravit D. Joannes Parisot, presbyter et monachus congregationis Benedictinae Galliarum. Parisiis, Firmin Didot et Socii, 1894.

The mere title of this long-awaited publication is enough to recommend it to all those who are interested in the various branches of Theology, and especially to the students of Oriental lore howsoever considered. When the famous Abbé Migne published his Greek and Latin patrologies, the whole scientific world justly received with unbounded admiration and deep thankfulness what they considered a most important contribution to the science of the origin and growth of Christianity. The publication, of which we have just received the first volume, is the necessary complement to the work of Migne, and I do not know but the Abbé Graffin and his collaborateurs have a right to the same amount of admiration and gratitude as their celebrated predecessor. It is generally admitted that the Syriac fathers do not compare with the fathers of the Greek and Latin churches, neither for elevation of thought, nor for grace combined with accuracy in its expression. As Renan said long ago, the characteristic of the Syriac is a certain mediocrity. He shone neither in war, nor in the arts, nor in science, nor, can we add, in theology. It is true also that they had not, like the Greek and Latin fathers, a direct influence on our destinies as Christian, and to some extent, as civilized nations. Separated from the western world by their language and their geographical position, living and struggling under political circumstances different from ours, they have gradually become strangers to us. We do not know them. Still, a glance at their vast literature would suffice to convince us that it contains inestimable treasures not only for Orientalists, but also for theologians, historians, and classical students. The Syriac MSS. preserved in the great libraries of Europe contain the works of more than two hundred writers whose series, opening with Aphraates and Ephrem, in the fourth century, closes with the imposing figure of Bar Hebraeus in the thirteenth century. For nine centuries Catholics, Nestorians and Monophysites vied with one another in literary, theological and scientific activity. The dogmatic importance is too evident to be insisted upon. One remark, however, may be made. The study of the Oriental theological works in their original form will enable us to understand why the Eastern churches so easily fell a prey to various dogmatic errors, by revealing to us how different from ours are their philosophical genius and their ways of thinking and expressing their thoughts. But the usefulness of Syriac literature is not limited to the history of dogma. The schools of Syria hold a prominent rank in the scriptural studies; from the second century we see them busy with the translation and recension of the Holy Scripture. All biblical scholars know the famous Peshittâ, Tatian's Diatessaron, and the Curetonian gospels, and they have heard of the various

Monophysite versions, of which a complete edition has not yet been published. Although more modest than the ecclesiastical historians of the Greek church, the chroniclers of Syria will prove most useful to the student of history; among so many, I will mention Joshua the Stylite, to whom we are indebted for the best account of the great war between the Persian and the Byzantine empires (505-506); the anonymous author of the *Chronicle of Edessa*, compiled from the archives of Edessa and other documents now lost to us; John of Asia, or of Ephesus, whose *Ecclesiastical History* is worthy of all praise for the fulness and accuracy of its information and the evident striving of the author after impartiality, the third portion especially, where he narrates facts in which he played himself an important part; Thomas of Margâ, author of a *Monastic History*, and finally Bar-Hebræus, whose *Universal History* is full of precious information on the Patriarchs of Antioch, and after the age of Severus, on the Patriarchs of the Monophysite branch of that church, down to the year 1285. Besides those and many other original works, we are indebted to the Syrians, more especially to the school of Edessa, for Syriac translations of important Greek works, which appear to have been made during the life-time of their authors, and offer for that reason a quite special interest. Such are the discourses of Titus of Bosra against the Manichees, the history of the Confessors of Palestine and the Ecclesiastical History of Eusebius, the writings of St. Basil, St. Gregory Nazianzen, and St. Cyril, of Paul of Samosata, Diodorus of Tarsus, and Theodore of Mopsuestia. Of the civil laws of the Emperors Constantine, Theodosius and Leo, on which is based all the legislation of the Oriental churches, in ecclesiastical, judicial, and private matters, we have also an anonymous Syriac translation in a manuscript which undeniably belongs to the earlier part of the sixth century.

What had been published, so far, of this vast literature was just enough to excite our curiosity and make us wish that someone would finally undertake a complete publication and translation of all the Syriac writers, so that not only a few Orientalists, but all scholars, might have access to those inestimable treasures. To the Abbé Graffin and his fellow-workers belongs the merit of having assumed that difficult task.¹

In the volume that lies before us we have the first step in this monumental undertaking, and an earnest of the scholarship and capacity of the editors. Besides a general preface to the whole publication by the Abbé Graffin, it contains the first twenty-two alphabetical *Demonstrations* of Aphraates with a pertinent and exhaustive introduction by the editor and translator, Dom J. Parisot, O. S. B.

In the general preface the Abbé Graffin lays down the plan of the Syriac patrology and the critical and philological principles on which he intends to carry it out. It will include: 1, All the original works of the Catholic Syriac writers; 2, the works of the Nestorians and Monophysites so far at least as they have any importance; 3, translations from Greek works; 4, the Apocrypha of the Old and New Testaments. The edition is to be based immediately

¹On Syriac literature in general the reader may consult J. S. Assemani *Bibliotheca Orientalis*, Rome, 3 vols.; P. Pick, *Syriac Literature*, in MacClintock and Strong's *Cyclopedia*, vol. X. (1881); A. L. Frothingham, *Historical Sketch of Syriac Literature and Culture*, I. *American Journal of Philology*, vol. V., pp. 200-220; and the very complete sketch of W. Wright, in the *Encyclopedia Britannica*, Art. *Syriac Literature*; also G. Bickell, *Conspectus Rei Syrorum Litterariae*. Münster, 1871.

on the best manuscripts of all the libraries of Europe, even in the case of texts already published, and the variant readings carefully noted at the foot of every page, whilst the discrepancies of orthography, often so precious for the palæographer and philologist, will be given in the special introduction to the work of each author, together with a fac-simile in photo-engraving of the most valuable manuscripts. To make the publication accessible to all a Latin translation will be published parallel with the Syriac text, and to facilitate the study of the text for those who are already acquainted with the Syriac language a lexicon will be appended to the work of each writer, with the indication of the column and page where the words occur.

As in the patrologies of Migne the different works will be edited in their chronological order. The publication will be divided into series, each of which will consist of about the same number of volumes. The first series, extending from the origins of Syriac literature to the year 350, comprises the works of Aphraates, Simeon Barsabbas, Bardesanes, all the Apocrypha of the Old and New Testaments, and translations from the Greek corresponding to that period. The size adopted is the same as that of the Greek and Latin patrologies of Migne. The page is divided into two columns, the one for the Syriac text, the other for the Latin translation. The type used in the Syriac text was expressly engraved and cast for this publication, and it will, we hope, mark the beginning of a new era in the annals of Syriac typography. Heretofore the vowels which in Syriac, as in Hebrew and Arabic, are written either above or below the consonants, were set in a separate line above or below the line of the letters proper. This system, simple as it may seem, was full of technical difficulties, which rendered a correct edition nearly impossible. Hence, most editors determined to omit the vowels altogether. In fact, such a system had nothing to recommend it but its cheapness, a point which is indeed worthy of consideration when the question of publishing works of so limited a sale as are generally Syriac writings. But an important work like a complete Syriac Patrology could not be conducted on economical principles at the cost of philological accuracy. The editors, therefore, resolved to have a new type cast, in which every consonant would be represented both singly and in combination with each of the five Syriac vowels; this plan carried the number of types to over 400, a figure which eloquently bespeaks the sacrifice of money, time and pains undergone by the Abbé Graffin and the firm of Firmin Didot.

From a palæographical point of view different systems of vowel-signs and styles of characters were at hand. The western system of vowel-signs, borrowed from the Greeks in the seventh century, was selected as being, if not the most accurate, at least the simplest and the most familiar to Europeans. This choice made it necessary to adopt also the corresponding western style of consonants, which up to this date had been considered decidedly inferior to the eastern style as used by the Nestorians. But thanks to the incredible painstaking of the Abbé Graffin, who conformed it to the ancient manuscripts, it appears now in quite a new dress which compares favorably with the script of the Nestorians. It is but fair to mention here with Abbé Graffin, MM. Tattegrain and Aubert, of the Imprimerie Nationale, the former of whom designed the characters, whilst the latter devoted a whole year to their engraving.

The introduction of Dom Parisot to the first introduction is just what an introduction should be, exhaustive, yet concise, investigating thoroughly in

regard to the person and works of his author, the various questions the solution of which is necessary to the scholar who wishes to study these works, and indicating briefly the use that others can make of the doctrine contained in them.

Aphraates, more generally known as the "Persian Sage," was born of heathen parents in the latter portion of the third century, on the boundary of the Persian Empire. Having become a Christian, he embraced the religious life, and was in course of time raised to the episcopal dignity. He appears to have spent most of his life in the convent of St. Mathew, not far from Mossoul, on a spur of the mountains of Kurdistan. When he became a convert, or more likely when he was consecrated bishop, he took the more Christian name of Jacob, which caused his writings to be attributed to his famous namesake, Jacob of Nisibis, whose works have entirely perished. The only works we have from the pen of Aphraates are the twenty-three alphabetical *Demonstrations*, so called because each of them begins with one of the Syriac letters in alphabetic order. These *Demonstrations* are supposed to be as many answers to the queries of a friend. According to the Armenians, who founded Aphraates with Jacob of Nisibis, that friend would be their famous apostle, Gregory the Illuminator. Gennadius, a priest of Marseilles of the fifth century, was the first among the Latins to call attention to the works of Aphraates, whom he also confounds with his namesake, Jacob of Nisibis. The writings of Aphraates were published for the first time in 1756, at Rome, from an incomplete Armenian translation, by Nicholas Antonelli, who, in his turn, ascribes them to Jacob of Nisibis, on the authority of his manuscript. But it was not until the middle of this century that the original text was discovered in two manuscripts of the fifth and sixth centuries, belonging to the Nitrian collection, now preserved in the British Museum. The Syriac text was published in 1869 by W. Wright, a partial German translation by G. Bickell in 1874, and a complete one, in German also, by G. Bert in 1888. In spite of all this, the present edition is quite a novelty, as the *Demonstrations* appear here for the first time, both in the original text and in a Latin translation, and that, too, with a full critical and philological apparatus, which makes them available to all scholars, whether or not familiar with the Syriac language.

The *Demonstrations* which might more properly be styled *Spiritual or Ascetical Essays*, treat under different headings of faith, and of various virtues, the practice of which must accompany faith to make it available for salvation. Although most of them are of a purely parennetic character, yet all teem with precious information on the most important questions of dogma, moral, liturgy, ecclesiastical and even profane history. A number of interesting points have been noted by Dom Parisot, which, as he briefly shows, are pregnant with important conclusions in favor of the conformity of the doctrines of the Catholic Church with those of the early Christian Church. I would call the attention of the reader more particularly to the two pages where the learned Benedictine sums up the doctrine of Aphraates on the Sacraments; there the apologist will find much that can be of service in dogmatic controversies with our separated brethren.

Lack of space, however, does not allow me to expatiate at greater length. Let the scholarly reader purchase the work and read it; his trouble will be abundantly repaid. One question, however, from so many I will single out

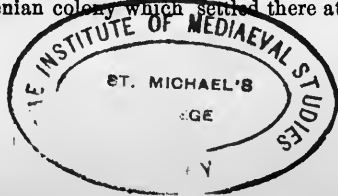
that I may have a chance to make at least one unfavorable criticism, (since no review of a book is complete without some fault-finding). Page LV. Dom Parisot, speaking of the Holy Eucharist, says: "Ritum etiam auctor significat quo sacramentum accipiebant stantes pedibus (Demonstr. XII. 8.), et ore sumebant, (Demonstr. VII., 21; IX. 10; XX., 8)." The passages to which he refers us are so highly interesting from a liturgical standpoint that they deserve a more explicit allusion. We know that in the early ages of the Church the communicants, standing, used to receive the Holy Eucharist in their right hand and carry it to their mouths, a custom which was preserved even in the Latin Church as late as the eighth or ninth century. This rite in some churches was accompanied with special acts of devotion. We learn from St. Cyril of Jerusalem (Cateches, Myst. V., 21, 22), and St. John Damascene (De Fide Orthodoxa, IV. 13), that in Jerusalem the faithful before consuming the Eucharist carried it to their lips, eyes, and forehead to sanctify themselves. It is curious to find the same ceremony in the Syrian Church at the time of Aphraates. In Demonstr. VII., 21, Aphraates comparing the good Christians to the faithful dog that fights for his master and licks his wounds, says: "They love our Lord and they lick his wounds when they receive his body, and place it over their eyes, and lick it with their tongue, as the dog licks his master." In Demonstr. XX., 8, using the same figure, he compares the Christians to the dogs that came and licked the sores of Lazarus at the gates of the rich man, and says: "The dogs that came are the Gentiles, who lick the wounds of our Saviour when they take His Body and place it over their eyes." We think that Dom Parisot has not sufficiently brought out this very interesting liturgical fact. His sentence is so laconic that at first sight he may be suspected of not having seized the full import of the original, the more so as his translation is somewhat negligent in the most explicit of the three passages referred to by him. The words "sibi ante oculos propositum," do not render exactly the Syriac "sâymîn leh 'al 'aynayhon" as may be seen in the English translation above. In Demonstr. XX., 8, the words, "ponuntque coram oculis suis," are a better rendition of the Syriac words which are the same in the first passage. However, neither "ante" nor "coram," translate the Syriac "'al," which in most cases, and here especially, means "over" or "upon."

Abstraction made of a few like inaccuracies, this first volume of the Syriac patrology is, on the whole, worthy of great praise, and may be looked upon as an earnest of what is to follow. We cannot urge too much the lovers of ancient lore to aid the editors by their subscription in carrying to a successful end a work so auspiciously begun. Subscriptions may be sent to A. Picard, 82, rue Bonaparte, Paris, for the first volume now ready, and the second volume which will be published early in July. Price per volume, \$6; to the clergy, \$5.

H. H.

The Churches and Monasteries of Egypt, a work attributed to Abû Sâlih. the Armenian, edited and translated by B. T. A. Evetts, M. A., with notes by Alfred J. Butler, M. A., F. S. A. (Anecdota Oxoniensia, Semitic series, part vii.) Oxford, Clarendon Press, 1895.

This is one of the most important contributions to the history of Christian Egypt. The author was an Armenian, born and reared in Egypt, probably a member of the Armenian colony which settled there at the end of the



eleventh century of our era; he wrote his work in the first years of the thirteenth century. His object would seem to have been to collect information of all sorts about Egypt and the neighboring countries, but he evidently desired above all to describe the churches and monasteries and to narrate incidents of ecclesiastical history. The work is consequently of special concern to those interested in the study of Christianity in Egypt during the first centuries of the Mohammedan domination. It forms a most useful complement and continuation to the *Biographies of the Patriarchs*, compiled in the ninth century by Severus, Bishop of Ushmūnain, still unpublished (although much used by Renaudot in his *Historia Patriarcharum Alexandrinorum Jacobitarum*), and to the *Annals of Eutychius* (Saïd-ibn-al-Batrîk, died A. D. 940), published by Pococke. Besides a multitude of personal observations, especially about the Armenian churches and monasteries, Abū Sâlih gave us the benefit of a number of other similar works, both Christian and Mohammedan, most of which have either entirely perished or are still unpublished. He makes frequent allusions to the history of Egypt, and especially to the more important periods, such as the Mohammedan conquest, the overthrow of the Omeyyad dynasty, the rule of Ahmad ibn Tūlūn, and the invasion by the Fatimite Caliph Al-Mu'izz. Moreover, he intersperses his narrative with a number of anecdotes which throw quite a new light on the intercourse between Christians and Mohammedans. If there were periods of disturbance, marked by the sacking of churches, there were also times of peace, during which the followers of the two religions seem to have dealt quite friendly with one another; the Moslem governors would then not only authorize, but also assist in the restoration of the churches. Sometimes they would, by special privilege, be allowed to be present at the celebration of the Christian liturgy, although they were more generally attracted to the convents by the well-kept gardens of the monks and still more so by the good wine which some of them fully appreciated in spite of the precept of their Prophet. Although well acquainted with Arabic, Abū Sâlih had by no means received a classical training in that language. His works consequently present much that will prove very interesting to the student of the Egyptian-Arabic dialects.

Unfortunately the text as published from the only known MS., in the Bibliothèque Nationale of Paris, is but an abridgment of the primitive work and looks more like a desultory note-book than a composition written for a determined purpose. Add to this that the first 23 folios have disappeared.

The edition of Mr. Evetts is based on two copies carefully compared with the original. His translation is liberally furnished with most instructive and necessary notes, some of which have been supplied by Mr. A. Butler, the well known author of the "Ancient Coptic Churches of Egypt." Several indexes and a map of Egypt complete the work and make it a really useful and interesting book.

H. H.

Le Pape Léon XIII. Sa Vie, Son Action Religieuse, Politique et Sociale.
Par Mgr. de T'Serclaes, Prélat de la Maison de Sa Sainteté. Desclée, de Brouwer et Cie. Paris et Lille, 1894.

Two octavo volumes of about six hundred pages each. "As one reads, one feels," says Mgr. Baunard, Rector of the University of Lille, in the in-

troduction, "that the writer draws from the sources; he knows the scene, the men, the things and the secret of the things he narrates." "Your long sojourn in Rome," writes to the author Cardinal Rampolla in a commendatory letter, "has allowed you to procure a great abundance of documents to confirm the truthfulness of your narrative." "I have not hesitated," writes the author in the preface, "to take up the most delicate points of contemporaneous church history. In such matters true wisdom for him who has faith consists in conforming his judgment to that of the Vicar of Christ and substituting to his own opinions the divinely enlightened opinions of the Head of the Church. I have tried to follow that rule in this work based on a veracious relation of facts. The position I hold in Rome, the kindness I have met with, in the writing of this book, at the hands of the highest ecclesiastical dignitaries, gave me every facility for attaining the end in view." From the family archives of Carpineto he has drawn the account of Joachim Pecci's early life. As to the account of Leo XIII's pontificate he has utilized the lives of the Pope, generally incomplete, that certain writers such as Mgr. O'Reilly, Pierbiagio Casoli, and others have published before him; he has gone to the *Acta Leonis XIII.*, those given to the press and not a few still unedited; and, moreover, "I have not neglected to ask information from men who have been actively engaged, and not always on the side of Leo. XIII., in the political and religious movements of their respective countries." In fact, it is an open secret that this life of our great Pope is, to say the least, semi-official, authentic in the highest degree, and will remain for posterity the purest source and strongest document of the Pontificate of Leo XIII. In the mechanical work of these volumes the house of Descl   has added to its former renown. Besides having typographical beauty, they contain over a hundred illustrations, fac-similes of the Pope's handwriting, monuments of Rome, portraits of illustrious contemporaries, churchmen and statesmen, men of letters and men of-war, saints and savants, friends and foes, the whole century, so to speak, an escort to the Great Pontiff.

Other writers have given us biographical essays on Leo's life and pontificate; but we needed a complete portrait of him, true, taken from nature, in which the august model himself could recognize the authentic image of his own mind, acts and government. This Mgr. deT'Serclaes gives us. He has penetrated deeply, or rather one feels that he has been admitted into the inner thought of the Sovereign Pontiff; for, as he goes on with the narrative, he gives not only the facts but the intimate reasons of the facts, reasons which can be known only to the chief actor himself. Here is the great value of this work, it shows forth not only the reign but also the philosophy of the reign of Leo XIII. As proof of this assertion we instance the thirty-second chapter wherein are treated the relations of Leo to the church of the United States. The time, we think, has come when we can take a calm, dispassionate view of the late contests that have divided the churchmen of the United States. Now, in this chapter, we have the Pope's views on such questions as Education, Cahenslyism, the Apostolic Delegation. Is there a loyal child of Rome who is not at this hour sufficiently recovered from the heat of controversy to accept as final on those questions the views and decisions of the Holy Father himself, and to say in all sincerity, *Roma locuta est, causa finita est?*

In a letter to Mgr. de T'Serclaes, apropos of his life of Leo XIII., the Cardinal-Archbishop of Malines says: "Papal infallibility does not exhaust the obedience due the Holy See by Catholics. Beside doctrinal teaching, there goes the direction given by the Pope to the interests of the Church." Mgr. Doutreloux, Bishop of Liège, speaking lately of the social direction given by Leo XIII. in his *Rerum Novarum*, said: "According to the teaching of theology we must distinguish between infallibility and direction. The Pope does not define every day. He has the right and the mission to give to the Church and the questions she has to solve a direction a tendency; and Catholics owe obedience to such movements as he impresses. He is not only doctor but pastor; he not only teaches but directs. At this hour many seem to not know, or forget, or understand imperfectly this important double office of the Papacy."

A better philosophical synthesis of Leo XIII's pontificate could not be made after the reading of Mgr. de T'Serclaes' work than the following from the pen of the Most Reverend Apostolic Delegate, Mgr. Satolli:

The Pontificate of Pope Leo must now be numbered among the longest in the history of the Church, and has been marked each year by some luminous act of profound wisdom and untiring solicitude for the good, not only of Catholicity, but of mankind at large.

No one in modern times has understood better than Pope Leo the needs of society in all branches of knowledge and fields of action.

It would seem as if from the time when he succeeded Pope Pius he had formed a grand plan, in which he took cognizance of all the needs of humanity and determined on the provisions he would make for those needs during the whole course of his Pontificate.

We can best distinguish this design of the Pope in three particular directions:

Firstly, in the Holy Father's ardent zeal for the development of studies.

Secondly, in the continued interest which he has shown in social science.

And, thirdly, in his untiring efforts to bring peace into the Christian countries by the spread of civilization, the teaching of religion, and the promotion of concord between Church and State.

With regard to studies, Pope Leo has already reared a monument of imperishable fame by the successive acts of his Pontificate.

Early in his reign he turned his attention to the encouragement of the study of classical literature, of philosophy and the natural sciences, of theology and the various branches of sacred sciences, such as biblical knowledge and ecclesiastical history, and of judicial sciences, especially of Roman law and comparative civil law.

To accomplish his aim he founded new chairs and new institutions in Rome for these various departments of literary and encyclopædic knowledge, and called to his assistance some of the most eminent and learned professors.

With regard to sociology, it is another of the Holy Father's glories that at this latter end of the nineteenth century his encyclicals are regarded as so many admirable parts of a grand doctrinal system, comprehensive and universal, embracing all the social sciences, beginning with the fundamental theorems of natural law and going on to the consideration of the political constitution of States and of every economic question.

The whole world knows how well the Pope's encyclicals have carried out his plan, and how, for this reason, they have their own peculiar character by which they are distinguished from the pontifical utterances of other Popes, even those of his immediate predecessor, Pius IX.

Turning again to his policy of pacification, the ecclesiastical history of his pontificate, the civil history of Europe, the universal history of the human race will in the future have to give up pages of the highest praise to Leo XIII.

Germany, Belgium, France and Spain profess their boundless gratitude

for the peace-giving interventions of Leo XIII. in many grave and critical emergencies, and for acts which have been of the greatest moment to the nations.

Asia, too, and Africa will be found joining in the chorus and lauding Leo, who has so often and so resolutely labored to reawaken those old and fossilized portions of the earth to a new life of Christian civilization.

Nor will America throughout its length and breadth withhold its tribute of loyal and generous esteem, veneration and gratitude to Pope Leo for those acts of his pontificate which have at various times been promulgated, and by which he has shown his confidence and hope in the grand future of this mighty nation.

During the memorable seventeen years of his pontifical rule nothing has been more remarkable or plain than the incessant growth of his benignant moral influence.

To-day the Holy Father's words are listened to with deference by every court, by every government, by every people.

On every question touching universal human interests his counsel is sought early and welcomed gratefully.

Despite, then, all the adverse trend of mundane circumstances, despite the loss of the external symbols of its high authority, the Papacy has gained in power and splendor since the accession of the present glorious Pontiff. As Macaulay says in one of his most noble essays:

"The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigor."

T. O'G.

Philosophy of Mind, by George Trumbull Ladd. New York, 1895.

Professor Ladd's numerous contributions to the science of mind have secured him such prominence among psychologists, that his solution of the deeper problems treated in this volume must command the attention both of the philosopher and of the purely scientific student. In fact, the very publication, at this time, of a work which claims to be from first to last an "essay in metaphysics," is a noteworthy event. It is a stern rebuke to that positivism which rejects all knowledge except that which is purely empirical. Prof. Ladd's reasons for taking such a course are set forth at length in the opening chapters of his work, which deal with "psychology and the philosophy of mind." The latter he defines as "the exhibition and defence of the legitimate inferences and ulterior import belonging to psychic facts, as faithfully described and scientifically explained." This "exhibition," to which the body of the work is devoted, is meant to show, first, the nature of mind; second, the nature of the relations in which mind and body stand to each other.

The agnostic position is rejected because knowledge of nothing but phenomena is not knowledge at all. Phenomenon as mere appearance implies real existence with which the contrast of appearance is made. Now the reality of mind is pre-supposed by anyone who admits the reality of physical beings. It is attested, moreover, by self-consciousness, memory and inference. But wherein does this reality consist? "The reality of mental life consists of actual mentality; it is the really being self-conscious, self-active, knowing, remembering, and thinking, as mind." When there are no psychic states, there is no real existence of mind. Hence, in dreamless sleep, or other unconscious conditions, the mind ceases to be. The identity and unity of mind having been explained after the same fashion, it is claimed that the reality, identity and unity of mind are perfected by development.

This doctrine coincides, essentially, with the "actuality" theory of Prof. Wundt. Nor does it radically differ from the teaching of phenomenalism. The latter places reality in an unknowable something behind or beneath consciousness; Prof. Ladd does away with the "something" and ascribes reality to the conscious states themselves, on the principle that the real and the knowable are identical. But in either case, all that we can get at are the conscious states, and it matters little whether these be called phenomena or noumena—so far as our knowledge of the real is concerned.

Prof. Ladd's view of the relations between body and mind is decidedly dualistic. "The conception of causation, in its fullest import, is applicable to the relations in reality between the body and the mind." Indeed it is, "in the relations between body and mind, as actually experienced, that the notions of being a cause, or being effected, chiefly originate." Accordingly, he is equally averse to Materialism, which makes mind a function of brain; to (monistic) Spiritualism, which looks upon brain and everything else as products of mind; and to current Monism, which merges body and mind in one being about which nothing can be known. His criticism of these doctrines is undoubtedly the best part of his book. On Monism he is particularly severe, rejecting outright the so-called principle of psycho-physical parallelism on which that theory is based.

Still, there are intimations throughout the work that he is not opposed to Monism in all respects. "Psychological dualism," he says, "does not debar one from the position of a Monist when attempting a theoretical construction in explanation of all experience; that is, a system of philosophy which includes all orders of facts." More especially is this Monistic leaning shown in his explanation of the origin and permanence of mind. The mind is not transmitted by generation; nor is it the result of creation in the ordinary sense of that term; it issues from the One Being. A similar answer is provided for the difficulties growing out of the intermittent character of consciousness. "Unconscious finite minds exist *only* in that 'world-ground' in which all minds and things have their existence." With this statement we are led back to the fundamental notion which places the reality of mind in the actuality of its functions. How far *all* the difficulties which such a notion presents can be met by Monism as Prof. Ladd conceives it, remains to be seen. He has promised a further elucidation, and we need not anticipate. Meanwhile, the present "essay" deserves credit as well for its strict adherence to the data of scientific psychology, as for the independent spirit in which scientific "generalizations" are handled.

E. A. P.

Synopsis Theologiae Dogmaticae Specialis, ad mentem S. Thomae Aquinatis, hodiernis moribus accommodata, Vol. I.-II. Auctore Ad. Tanqueray, SS., Tornaci, Desclée, Lefebvre et Soc; Baltimore, Md., St. Mary's Seminary, 1894-1895.

The appearance of new manuals in every branch of science often raises the question of their utility, not only in particular, but in general. Are not the old text-books good enough? Has anything substantially new been discovered that necessitates new treatment of the old materials? These are especially pertinent questions in the science of theology, whose subject-matter

has long since crystallized, and whose methods are in great measure sacrosanct after the passage of the great constructive writers of the thirteenth and the sixteenth centuries. Nevertheless, there is much to say for the new manuals that come forth with a certain regularity, that betokens a great and real need to which they reply. While the doctrine and its informing spirit remain the same, the circumstances change. New adversaries spring up, with new mental conformations, and new discoveries are turned against religion, revelation, the Church and our actual society. The faithful themselves change, and their intellectual bias and habits are necessarily conditioned, to a large extent, by the spiritual atmosphere in which they move. New systems of thought, new views of life, man, the world and history are daily pullulating. An enormous brain-activity everywhere manifests itself, more intense, universal and transforming, perhaps, than ever existed before. Add to this, that unlike any previous age since the appearance of Christianity, there is going on a general unification of all the oppositions, there is growing a common un-Christian philosophy or *Weltanschauung*, which great multitudes now acquire by heredity, and not by personal choice or accident. Then again, within these general outlines, all this changes from one generation to another, from one country to another. There is, then, ample reason why new manuals of theology should be brought forth at regular intervals, not to speak of the natural workings of the theological mind, which must find expression in new adaptations of an apologetic, illustrative or demonstrative nature.

The theological manual of Dr. Tanquerey, professor of dogmatic theology at St. Mary's Seminary, Baltimore, is the latest Latin text-book on theology that has come to our notice. Two volumes have, so far, been issued. The first treats of Faith, of the One God, of the Trinity, of God the Creator and the Uplifter, of the Incarnate Word and the Redeemer,—that is, of the fundamental concepts of natural and supernatural religion, as exhibited in the Old and the New dispensations. The second volume treats of Grace and Justification, of the Seven Sacraments, and of the Four Last Things, or, God the Rewarder and the Punisher. It is evident that we have here the usual framework of a Catholic theology, and that the mind of the theological student is not needlessly thrown out of gear by a striving on the part of the teacher for new and minute subdivisions to which nothing in the nature of the science replies, and which are not justified by any fresh materials, or grave changes in the mental habits of readers. This is already a merit in the work of Dr. Tanquerey, especially when we remember that it is written for students, and therefore calls for the qualities of definiteness, perspicuity and brevity, as well as for clearness of outline and completeness of enumeration. The subject-matter of Dr. Tanquerey's two volumes is, therefore, that usually found in manuals of theology, *i. e.*, the doctrine of the Catholic Church as made known through authoritative channels, and the exposition, illustration and defence of that doctrine as summarized from the best ecclesiastical writers. He is a frank and consistent Thomist in theology, but his mind is broad and charitable, and he does not incline to draw the barriers around our mental liberty any more closely than the law determines. There are no traces of timid temporizing in his book, neither are there unhappy evidences of ultra-orthodoxy. *In medio tutissimus ibis.* This temper of mind is admirably illustrated in his treatise on God the Creator, where the demands of Catholic faith and

the claims of human science are justly and satisfactorily balanced, and the mind of the young student left filled with obedience and reverence for the first, while it remains open and sympathetic to the charms and rights of the second. It is this largeness and candor of mind which attract most in the pages of Dr. Tanquerey, and which cannot fail to leave a very desirable impression on the minds of his students and readers. He is of the school of Cardinal Newman, whose revered name, for the rest, perpetually graces these pages.

The work of Dr. Tanquerey is a manual, not an exhaustive theology, and therefore it would be unjust to seek in it a full treatment of questions on any one of which libraries have been and will yet be written. We can only ask that nothing essential to each treatise shall be omitted, and that the historical outline be complete and distinct. In the second volume there is a departure from the methods of most manuals, in the collocation, at the opening of each treatise, of the pertinent original authorities, and the indication of the best modern literature concerning the subject. This literature is largely selected from among English writers, and is taken from both Catholic and non-Catholic sources. There are two reasons for this. The mind of the young theologian must not only be Catholic in the spirit and matter of faith, but also in tone and acquisitions. He must learn, and that in his seminary and from his professor, not only who are the Catholic authorities, but their opponents; and not only those of the deistic and revolutionary age, but of the modern agnostic stripe. Such works are cited, with aptness and moderation, by Dr. Tanquerey, sometimes by way of information, often to round out his thesis by the admission of an adversary, which will always be a powerful *locus communis* of controversy. The student becomes thus acquainted with all the leaders of modern thought, their spirit and tendencies, their chief objections to the Catholic faith, and he goes out into the world, not, perhaps, a perfect theologian, but well-grounded, cognizant of the site and the limits of the battle-field, and the nature and number of the combatants, and incapable of leading himself and his own astray by ignorance of the situation. The collection of the original documents of the Church at the opening of each treatise accustoms the student to go back to these irrefragable authorities, and engenders in his mind a respect for the historical method and an enlightened habit of applying it, which will often stand him in good stead in the higher work of the parochial ministry, which can no longer be carried on successfully, at least in certain quarters, with a modicum of acquirements and an imperfect or antiquated mental training.

We could wish that this beginning of a better, more modern literary form in our theological manuals were carried farther, and that such text-books in the future should open with some encyclopædic chapters on the *science* of theology, its nature, its history, its divisions, its sources, the classes of its literature, its main problems, etc.,—the whole mainly expository and directive. The student would thus gain a bird's-eye view at once of the land through which he was to travel, and not stumble aimlessly from one rich province to another. Without some such direction as this, he runs the risk of learning only at the end of his studies, if then, of certain theological sources, collections, authorities and the like. This is all the more important in our time, when theology, under changed names, is again becoming *the* study of the day, as is amply evidenced by the polite literature of the last twenty years.

The book of Dr. Tanquerey is a welcome and a useful work; even its external make-up is attractive, it being modest in size, portable, neatly printed on thick mild-toned paper. It is a credit to the author and to the learned and virtuous body of men of which he is a distinguished member. Our theological literature would suffer a serious diminution if their contributions were taken from it; contributions all the more meritorious when we remember that the Sulpician professor is much distracted by grave daily occupations of routine, interrupted by the demands of his sacred calling as director of sacerdotal consciences, and generally hampered by the many details of seminary life, which rob him of the leisure for composition, or prevent him from satisfactorily exploring all the avenues of research, even when he is well-fitted and anxious to do so. But the work of Dr. Tanquerey needs no apology, and we cheerfully recommend it to the public.

T. J. S.

The Foundations of Belief. Being notes introductory to the study of theology. By the Right Hon. Arthur James Balfour. London and New York: Longmans, Green & Co. 1895.

The nineteenth century is ending along all lines in a reaction against the literary and philosophical and social ideals of its opening. The evidences of this movement are numerous. Witness the rise of the French school of de Vogüé and Bourget against the realism of Zola, Flaubert and the Brothers de Goncourt; such economic pronouncements as those in the present number of this BULLETIN of such a widely-known master as Carroll D. Wright
* against the unethical social principles that were current heretofore; and, more notably still, the suggestive address of Lord Salisbury at the last meeting of the British Association, a solemn protest against the materialistic philosophy of the day. Again, not to extend the list any further, for we do but point out a vein, take two late books from English writers, *Thoughts on Religion*, by the late George John Romanes, edited by Charles Gore, and the one we have mentioned at the head of this review, two works that deserve to rank and to be read with Mallock's famous *Is Life Worth Living?* The movement indicated is back from materialistic literature, economics, philosophy to ethical, Christian ideals and principles. The age is coming to know, feel and declare that since Christianity is the only solid and satisfactory foundation of civilization, so in Christianity alone is the power that can save us from the present evils and the coming dangers of materialistic doctrines. It would be a profitable and interesting study—had we time and were it our present business—to show what has been the influence of Leo XIII. in this return of the age of Christ.

Balfour's work is intended to serve as an "Introduction to the Study of Theology." It does not claim to deal with the substance of theology. However, it is not the less important or valuable, for, as he says (p. 2), "the decisive battles of theology are fought beyond its frontiers. It is not over purely religious controversies that the cause of religion is lost or won." There are two very distinct parts in the book: one negative or destructive, the other positive or constructive. In the first he sets out to undo the prevalent philosophical systems that are opposed to belief or faith, and after having cleared the ground, he lays in the second part the foundations of belief. The two

systems of philosophy he attacks are naturalism and transcendental idealism. To the latter he devotes but one short chapter, as being less dangerous, because less popular, than the former, and considers even that one chapter as not essential to his main purpose, since in a foot-note (p. 137) "the reader who has no familiarity with philosophic literature is advised to omit this chapter." Acting on the advice, we shall make in this review no further allusion to idealism.

The other system against which he directs his main attack is thus described (pp. 6-7): "I have selected a system . . . which under many names numbers a formidable following, and is in reality the only system which ultimately profits by any defeats which theology may sustain, or which may be counted on to flood the spaces from which the tide of religion has receded. Agnosticism, positivism, empiricism have all been used more or less correctly to describe this scheme of thought. . . . The term I shall commonly employ is naturalism. . . . The leading doctrines are that we may know phenomena and the laws by which they are connected, but nothing more. More there may be or not be; but if it exists we can never apprehend it; and whatever the world may be in its reality (supposing such an expression to be otherwise than meaningless), the world for us, the world with which alone we are concerned, or of which alone we can have any cognizance, is that world which is revealed to us through perception, and which is the subject-matter of the natural sciences." Having defined his adversary, he goes on to show the relations of naturalism to ethics, esthetics and reason, and finally contends that naturalism has no philosophical basis.

(1.) As to the relation of naturalism to ethics he finds an incongruity between the sentiments subservient to morality and the naturalistic account of their origin; and no better harmony prevails between the demands of the moral sentiment and what naturalism points out as the final goal of all human endeavor.

(2.) As to the relationship of naturalism to esthetics, he concludes thus: "We feel no difficulty in admitting the full consequences of that theory (naturalism) at the lower end of the esthetic scale, in the region, for instance, of bonnets and wall-papers. . . . But when we look back on those rare moments when feelings stirred in us by some beautiful object not only seem wholly to absorb us, but to raise us to the vision of things far above the ken of bodily sense or discursive reason, we cannot acquiesce in any attempt at explanation which confines itself to the bare enumeration of physiological causes and effects; we cannot willingly assent to a theory which makes a good composer only differ from a good cook in that he deals in more complicated relations, moves in a wider circle of associations and arouses our feelings through a different sense. . . . We must believe that somewhere and for some Being there shines an unchanging splendor of beauty, of which in nature and art, we see, each of us from our own standpoint, only passing gleams and stray reflections."

(3.) As to the relation between naturalism and reason, it is stated thus: "Human reason is nature's final product: if the world is not made by reason, reason is, at all events, made by the world, and the unthinking interaction of causes and effects has resulted in a consciousness wherein that interaction may be reflected and understood." It is the theory of the non-rational origin

of reason. He has no difficulty in showing that, if this account of reason be true, reason is only the dim passage from one set of unthinking habits to another, one of many experiments for increasing our chance of survival, and, among these, by no means the most important or the most enduring. In this system reason does not make man superior to the material world. "If, indeed, there were a rational author of nature (a concession naturalism does not make), and if in any degree, even the most insignificant, we shared His attributes, we might well conceive ourselves as of finer essence and more intrinsic worth than the material world which we inhabit, immeasurable though it may be. But if we be the creation of that world, if it made us what we are, and will unmake us again; how then?"

(4). What is the philosophic basis of naturalism? Two elements compose the naturalistic creed: "the one *positive*, consisting of the teaching contained in the general body of the natural sciences; the other *negative*, expressed in the doctrine that beyond these limits, wherever they may happen to lie, nothing is, and nothing can be, known. Now the usual practice with those who dissent from this general view is to choose the second or negative half of it for attack. . . . I propose here to consider not the negative, but the positive half of the naturalistic system. I shall leave for the moment unchallenged the statement that beyond the natural sciences knowledge is impossible; but I shall venture, instead, to ask a few questions as to the character of the knowledge which is thought to be obtained within those limits." He then goes into a criticism of this positive side of naturalism in a long chapter which is, to our thinking, the strongest in the whole book; and he concludes thus: "I begin by admitting that the criticisms themselves are from the nature of the case, incomplete; yet, in my opinion they are sufficient; and I shall, therefore, not scruple henceforth to assume that a purely empirical theory of things, a philosophy which depends for its premises in the last resort upon the particulars revealed to us in perceptive experience alone, is one that cannot be rationally accepted. . . . With empirical philosophy, considered as a tentative contribution to the theory of science, I have no desire to pick a quarrel. . . . But that it should develop into naturalism, and then, on the strength of labors which it has not endured, of victories which it has not won, and of scientific triumphs in which it has no share, presume to dictate terms of surrender to every other system of belief is altogether intolerable. Naturalism neither ministers to the needs of mankind, nor does it satisfy their reason."

Such is a brief outline of the first part of the work. The fencing of Mr. Balfour against naturalism is admirable; its effect has been to force to the field the veteran champion of Agnosticism, Mr. Hurley, who has published in the *Nineteenth Century*, March, 1895, an article preliminary to what promises to be a lengthy reply. Let him beware; Mr. Balfour is a peculiar wrestler; no description of his tactics will answer our purpose better than the following passage from the *New York Sun*, March 24, reviewing *Glimpses of Unfamiliar Japan*, by Lafcadio Hearn:

Jiu-jutsu is, it seems, the old samurai art of fighting without weapons. To the uninitiated, it looks like wrestling. That is what an ordinary Western observer would take it to be should he happen to see jiu-jutsu practised by ten or twelve lithe young students, bare-footed and bare-limbed, throwing each other about on a matting. A professional wrestler, however, would discern

more in the performance. He would note that the young men are very cautious about putting forth their strength, and that the grips, holds, and slings are both peculiar and risky. In spite of the care exercised, he would judge the whole performance to be dangerous play, and would be tempted to advise the adoption of Western "scientific" rules. Mr. Hearn assures us that the real thing is much more dangerous than a Western wrestler would guess at sight. Jiu-jutsu is not an art of display at all. It is not a training for the sort of skill which is exhibited to public audiences. It is an art of self-defence in the most exact sense of the term; it is an art of war. The master of the art is able in one moment to put an untrained antagonist completely *hors de combat*. By some terrible legerdemain he suddenly dislocates a shoulder, unhinges a joint, bursts a tendon, or snaps a bone, without any apparent effort. He is much more than an athlete; he is an anatomist. He knows, moreover, touches that kill, as by a stroke of lightning. Now the characteristic and extraordinary fact about jiu-jutsu is that the master of the art never relies upon his own strength. He scarcely uses his own strength in the greatest emergency. What does he use, then? Simply the strength of his antagonist. The force put forth by the enemy is the only means whereby that enemy is overcome. The art of jiu-jutsu teaches you to rely for victory solely upon the strength of your opponent; and the greater his strength the worse for him and the better for you. Mr. Hearn recalls that he was not a little astonished when one of the greatest teachers of jiu-jutsu told him that he found it extremely difficult to teach a certain very strong pupil whom the American had imagined to be the best in the class. To a question the teacher replied: "Because he relies upon his enormous strength and uses it." The very name jiu-jutsu means to "conquer by yielding." One may say loosely that in jiu-jutsu there is a counter for every twist, wrench, pull, push, or bend; only the jiu-jutsu expert does not oppose such movements at all. On the contrary, he yields to them. But he does much more than yield to them. He aids them with a wicked sleight that causes the assailant to put out his own shoulder, to fracture his own arm, or in a desperate case, even to break his own neck or back.

So far the negative part of Mr. Balfour's work; to us it is the more striking and powerful, and, we may be allowed to add, the more easy reading; less satisfactory to the Catholic theologian is the second, or constructive part, for the reason perhaps that the author seems to lack precise and clear notions of such terms as Faith, Theology, Preambles to Faith, Motives of Faith, Motives of Credibility. He treats of the foundation of belief in two sections: 1. Causes of Belief, in two chapters; Experience, Authority and Reason; 2. Suggestions towards a provisional philosophy, in six chapters. The groundwork, Beliefs and Formulas, Beliefs, Formulas and Realities, Ultimate Scientific Ideas, Science and Theology, Suggestions towards a provisional Unification. These titles, of course, give no idea of the contents of the chapters, nor could we satisfy our readers on this head in the space allowed our review. The trend of the author's thought is somewhat cloudy to our mind. We see clearly enough that in final result he comes to admit a Living Personal God, Creator of the world, a Provident God, whose action in His creation is direct and may exhibit itself in miracles, a God giving revelation of Himself beyond the teachings of nature, a God Incarnate in the world He has made; that is to say, he admits theism, revelation and Christianity. But by what road he arrives at those conclusions is not so clear. He does not admit as adequate, and sufficiently free from naturalism, and destructive of naturalism that line of thought known to and used by Catholic theologians as the rational and historical proof, consisting in the demonstration of theism, and the exposition of the Christian evidences, as preambles to faith and motives of credibility.

Now faith, we know, is not produced and generated by the foregoing line of proof; and we do not see what warrant Mr. Balfour has to pronounce our faith rationalistic, because the preambles to it are put through this traditional treatment. For this reason we have said that he seems not to have a clear notion of our line of thought and of what we mean by Faith or Belief.

However, to be just to him, we transcribe a passage in which he seems to indicate the sort of proof for Christianity he prefers (p. 352): "I confine myself to asking whether, in a universe which, by hypothesis, is under moral governance, there is not a presumption in favor of facts or events which minister, if true, to our highest moral demands? and whether such a presumption, if it exists, is not sufficient and more than sufficient to neutralize the counter presumption which has uncritically governed so much of the criticism directed in recent times against the historic claims of Christianity? For my own part, I cannot doubt that both these questions should be answered in the affirmative; and if the reader will consider the variety of ways by which Christianity is, in fact, fitted effectually to minister to our ethical needs, I find it hard to believe that he will arrive at any different conclusion." Now here, if we understand aright, is outlined a line of proof we may accept: there are in human nature certain needs and aspirations implanted by the Creator; and of all religions Christianity best satisfies the needs and answers the aspirations. With some men this is a very telling and effective line of thought; we are not weighing here its scientific value, it is a line of thought made familiar to Americans by such works as *Questions of the Soul*, *Aspirations of Nature*, *The Spirit of the Age* of the late Father Hecker, who was its best representative among us. It was his conviction that this proof, the psychological or the ethical, was more in consonance with the American mind than the other, the historical. However that may be, the former undoubtedly is complementary to the latter, and lends itself to more eloquent treatment.

It may be that we have not fully understood in a first reading the plan of construction Mr. Balfour would give to Christian belief. The book is one to be read more than once and to be closely scrutinized. The reason of our fear and doubt that we may have misunderstood him lies in the strange conclusion that ends the book, pages 365, 366:

"I have aimed at nothing less than to show . . . how, in the face of the complex tendencies which sway this strange age of ours, we may best draw together our own beliefs into a comprehensive unity. . . . Three or four broad principles emerge from the discussion, the essential importance of which I find it impossible to doubt. 1. It seems beyond question that any system we are able to construct must suffer from obscurities, from defects of proof and from incoherences. 2. No unification of belief can take place on a purely scientific basis—on a basis, I mean, of induction from particular experiences, whether external or internal. 3. No philosophy or theory of knowledge can be satisfactory which does not find room within it for the quite obvious . . . fact that, so far as empirical science can tell us anything about the matter, most of the proximate causes of belief, and all its ultimate causes, are non-rational in their character." Now this last point may appear to be the very essence of scepticism; and again may be understood in a Catholic sense, Faith is undoubtedly preceded by reason, but is not generated by it; the causes of Faith lie beyond the sphere of empirical science, yet Faith

certainly is not in contradiction with reason. That Balfour does not mean to land in scepticism, whatever ugly look his mode of proceeding may have, is evident from the concluding sentence of the work: "I repeat the conviction, more than once expressed in the body of this essay, that it is not explanations that survive, but the things that are explained; not theories, but the things about which we theorize, and that therefore no failure on my part can imperil the great truths whose interdependence I have endeavored to establish."

This being so, we duly appreciate and make our own the following remarks of the *London Times* on the first coming out of the book:

Not less remarkable and still more gratifying is it to see that the old instinctive feelings of the nation on the highest of all problems are deeply shared by some of its most brilliant and most trusted chiefs. The people have shown a marked repugnance for the solution of those problems proposed to them by the teachers of "naturalism." That repugnance admits of more than one explanation, but its existence cannot be denied. We seem unable to acquiesce in a system of dreary negations with the indifference displayed by large classes amongst other races. Even those who feel constrained to give in their assent to principles which blast the roots of the national character as it has slowly blossomed in our history do so for the most part with reluctance and pain. They strive desperately to shut their eyes to the inevitable consequences of their tenets. They fondly make believe to expect the flower after they have cut down the tree. Naturalism, nevertheless, has steadily enlarged its borders.

Numbers of men have felt the chill mist rising about them, and have acknowledged they knew no charm to conjure them away. Even of those who refused to believe that all beyond was finally blotted out, many confessed that the vision had become blurred and dim, and that they could point to no clear prospect in the gloom. Recently there have been signs of a rift in the cloud, and the watchers have begun again to fancy that they discerned faint gleams of its silver lining. Oxford, in its characteristic, was the place where the first clear hints of the revulsion of instructed opinion were given, and it is yet more characteristic that the man who gave them was the leader of the most powerful of English political parties. Mr. Balfour has now formulated the views which underlay Lord Salisbury's suggestive address at the last meeting of the British Association. This is no place in which to examine them in detail. Doubtless they will be subjected to a close and rigorous scrutiny by those whose doctrines they impugn. Doubtless they will fail to command unqualified assent in many quarters. But no man can deny that the production of such a work by the most distinguished and the most popular of our younger Conservative statesmen is in itself a memorable event in the spiritual life of the British people. It is a signal proof of the fidelity with which some of the best minds amongst us adhere to the traditional beliefs of the race.

T. O'G.

Government of the Colony of South Carolina, by Edson C. Whitney, Ph. D., LL. D. Johns Hopkins University. Studies in Historical and Political Science. Herbert B. Adam, Editor. Nos. I-II. Baltimore, 1895. Series XIII.

Some of the best historical work of our day issues from the university academies, or *seminars*, an institution borrowed in idea and spirit from the "academic circles" of the mediæval universities, but adapted to modern needs and attainments by men like Von Ranke, Waitz, De Rossi and Freeman. It takes the individual student and places him before a fixed task or piece of mental work, in the worthy preparation of which he is obliged to discover, understand and apply the rules of his science, as they are to-day.

The particular application of the method differs with the science, but its spirit and general working are the same in all. In history especially the young student learns to look upon the original sources or authorities as the true materials for his work. He is taught by daily practices what they are, how and where to find them, how to complete or restore them, if need be, how to read, interpret and criticise their contents, and how to arrange with truthful art their evidences. All this and much more may be as easily done on a small scale as on a large one, just as the mediæval mechanic might win his mastership as easily by a prettily-wrought casket as by the doors of Ghiberti or the Sacramenthaus of Adam Krafft. There is no American institution where the historical academy or workshop flourishes better than at Johns Hopkins. In thirteen years, under the able direction of Professor Adams, some ninety essays or studies have appeared in this series, many of which have attracted attention abroad, and all of which are commendable for their grasp of historical methods, their application of the true principles of research, and the freshness and aptness of their subject-matter. The latter is largely borrowed from the field of historical institutions, and in this we observe the influence of the new school of history, which insists so strongly on the genetic element in the narrative of human affairs, and is forever seeking the *why* and the *how* of actual situations in contradistinction to the descriptive and expository school which, for reasons often mutually opposed, is content to tell the tale of human life, like the bard at the feast, and leave the philosophy of it all to the individual hearer. It is again the irresistible charm of the inductive method, the influence of and the contact with the modern physical sciences in the universities, the multitude of new data actually dug out of the past by the spade of the excavator or by dint of genius, working on the natural ambition of man to ferret out the causes of change and growth and decay,—the mystery of life and death,—which have brought into prominence this new historical school, no less than the succession of great teachers like Von Ranke and Waitz, or great illustrators like Freeman, Stubbs, Taine and Janssen.

The brochure before us deals in ten chapters with the evolution of government in South Carolina, and treats in turn of the sources of the State history, colonial dependence, the Governor and Council, the Assembly, the land system, the parish, the judiciary, the militia, the tax system and the currency,—in a word, of all the elements, civil and religious, that enter into the life-history of the State. South Carolina will always furnish an important paragraph in the history of constitutions; it was for her that Locke prepared, under the direction of Shaftesbury, the famous Grand Model, or *Fundamental Constitutions of Carolina*, which Goldwin Smith calls "that most awful of warnings to political castle-builders, whose aim seems to have been to keep government in the hands of intelligence and property, and which produced nothing but disgust, revolt, and confusion." This study bears witness to a conscientious and minute research. The first chapter, on the sources of State history, is especially commendable for its exhaustive inquiry into the materials for the subject,—no easy task in matters of American history, when accuracy and fulness are desired. In the second chapter (p. 18) there is a statement which is inexact, viz.: that "the Pope granted away these newly discovered territories by right of the so-called *Donation of Constantine*, etc." Reference is

here made to the bull *Inter Cetera*, of May 4, 1493, by which Alexander VI. drew an imaginary dividing line between the prospective possessions of Spain and Portugal in the New World, beyond which neither was to molest the other. In this bull he does not appeal to the "*Donation*," which had already been discredited by Valla and Cardinal De Cusa, but to "the authority of the all-powerful God," to the "plenitude of the apostolic power," i. e., to the general concept of the high international office of the papacy, whereby it was a court of last resort for Christendom in certain great crises, and vested by popular consent with such extraordinary dictatorial powers as were needed to keep the public peace and permit the commonwealths to flourish. This consensus of public opinion it was which allowed the Pope to dispose for the public good of a world which as yet had no known state or culture, and into which it was necessary to introduce the Christian faith, ere bloodshed and avarice stained its virgin soil. This public opinion began to form when Constantine abandoned Rome, when the only man of permanent and growing prestige in the West was the Bishop of Rome, a Leo or a Gregory, to whom the weak fled and to whom the strong listened, long before the literary men forged documents to justify the popular belief.

T. J. S.

BOOKS RECEIVED.

Acknowledgment under this heading does not preclude further notice.

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- The Christian Woman in Philanthropy, by Helena T. Goessman, Amherst, Mass., 1895.
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- Little Merry Face and His Crown of Content, and Other Tales, by Clara Mulholland. London: Burns & Oates, 1895.

NECROLOGIES.

BERNARD JUNGSMANN, theologian and church historian, died January 14th, at Louvain. He was born at Münster, in Westphalia, in 1833, and finished his clerical studies at Rome, in the Collegio Germanico, where his *actus publicus*, or public examination for the doctor's degree, attracted much notice. On his return to Germany, he entered for a while the parochial ministry, but was soon invited, in 1861, by Mgr. Malou, the celebrated bishop of Bruges, to accept the chair of philosophy in that seminary. While at Bruges he brought out an edition of Tongiorgi for the use of his students, and published a *Démonstration Chrétienne* (de vera religione). In 1865 he became professor of dogmatic theology, and took up the difficult task of writing useful manuals for his hearers. He published in succession treatises *de Deo Uno et Trino*, *de Deo Creatore*, *de Incarnatione*, *de Gratia*, *de Novissimis*. He abstained from writing the treatise *de Ecclesia*, because his predecessor, de Hollander, had produced an excellent work on the subject, which was, however, again taken up by his successor, de Brouwer. The dogmatic manuals of Jungmann will long command attention for the choice subject-matter, the clearness of exposition, the solidity of the demonstration, and the aptness of the language—in a word, they are eminently fitted not only to impart a great deal of theological erudition, but also to form the minds of students and to cultivate a devotion to ecclesiastical studies. It was evidently toward these studies that lay the true vocation of Jungmann. But in 1871, at the express desire of the bishop of Bruges, he accepted the chair of ecclesiastical history at Louvain, become vacant by the resignation of the learned Wouters. At Louvain he found students who had already acquired the elements of ecclesiastical history in current manuals; hence he adopted the plan of dissertations, already made famous by the example of Noël Alexandre. The historical dissertations of Jungmann have been published in seven volumes. On their first appearance some critics complained that it was history seen through the eyes of a theologian, more preoccupied with proving a thesis than with the narration of the actual facts; it was also urged that he approached his work without any special preparation. Nevertheless, his knowledge of the sources, his solid and enlightened but prudent criticism, his theological skill so necessary in the discussion of the great dogmatic controversies, the broad and earnest catholicism of his mind, soon won for him an eminent place among ecclesiastical historians. At the same time he taught patrology, and undertook a new edition of the manual of Fessler. Of late he had opened an academy for ecclesiastical history, from which there have already appeared two excellent works, one on the *De Aleatoribus* and the other on *The last will and the death of Jansenius*. The question of the Priscillianists was under discussion at the time of his death. By his premature demise the clergy of Belgium, the University of Louvain, and the Catholic Church in general suffer a great loss.

AUGUSTUS C. MERRIAM, professor of Greek Archæology at Columbia College, died in Athens, Greece, January 20, 1895. He graduated with honor at Columbia in 1866. In 1876 he became tutor in Greek there, and in 1880 was promoted to the position of Adjunct Professor of Greek Literature. At about this time he began to pay special attention to Greek Archæology, Epigraphy, and Art. He introduced into Columbia courses in these branches with so much success that in 1890 he was appointed professor of Archæology and Epigraphy. Professor Merriam's chief writings are: *The Phæacian Episode of the Odyssey*; a brochure on *The Inscriptions on the Bronze Crabs Under the Obelisk in Central Park*; *Halbherr's Gortynian Inscription, Text, Translation, and Commentary*; *Telegraphing Among the Ancients*; *Report on the Excavations Made at Icaria by the American School of Classical Studies*. In a letter to a friend, Professor Manatt of Brown University, referring to this last mentioned work, calls it a "report worthy to be a school classic." In the autumn of 1887 Mr. Merriam went to Athens for a year as director of the school. At the time of his death he was again in Athens, enjoying with Mrs. Merriam his sabbatical year, and adding to his store of Hellenic knowledge. His last walk was a trip up to the museum on the Akropolis. He now lies buried in Attic soil by the side of his friend Lolling, and near another of his friends, Schliemann. Accompanying a wreath of flowers placed upon his grave by the English Archæological School at Athens, were the following verses composed by Mr. Ernest Gardner, head of the school:

“Ὅς ποτ’ ἐν Ἑσπερίῃ σοφίης πρόμος Ἀθιδὸς ἦεν,
 Ἀθιδί δ’ αὖ σοφίης ὄρχαμος ἑσπερίης,
 Γαῖα μὲν Ἀθιδίς ἔχει, τρύβον δὲ περιστέφει ὦδε
 Κοινὸς ἀφ’ Ἑλλήνων Ἑσπερίων τε πόθος.

CHARLES SÉCRÉTAN, philosopher, died at Lausanne, January 21. He was born in that town in 1815, and had been *locum tenens* of Vinet in the Paedagogium of Basle since 1834. In 1837, after having followed the lectures of Schelling, at Munich, he became professor of philosophy at the Academy of Lausanne. In 1846 he was compelled to abandon that office, and thenceforth taught philosophy and history at the gymnasium of Neufchatel, whence in 1886, he returned to his native town. In philosophy, Secrétan was a spiritualist, and a pronounced foe of determinism. In religion he belonged to the liberal wing of protestantism, as represented by the school of Vinet. Whatever be our judgment as to the value of the teachings of Secrétan, we must recognize in him a man of superior mental attainments, whose writings merit close attention from the students of moral, social, and political problems. His principal works are the following: *La philosophie de Leibnitz* (1840); *La philosophie de la liberté* (1849); *Recherches sur la méthode qui conduit à la vérité sur nos plus grands intérêts* (1858); *La raison et le bonheur* (1863); *La philosophie, de Victor Cousin* (1868); *Précis élémentaire de philosophie* (1868); *Discours laïques* (1877); *Théologie et Religion* (1883); *Le principe de la morale* (1884-1893); *La question sociale* (1886); *Le devoir de la femme* (1886); *La civilisation et la croyance* (1887); *Études sociales* (1889); *Les devoirs de l'humanité* (1891); *Mon utopie: nouvelles études morales et sociales* (1892). He wrote,

moreover, articles in the *Critique philosophique* of Renouvier, in the *Revue Philosophique* of Ribot, and in the *Annales de l'Académie des Sciences morales et politiques*.

ISIDORO CARINI, archivist and palæographer, died at Rome, January 25, at the age of fifty-two. He was the son of an Italian general, and related to the actual Italian premier, Francesco Crispi. He was distinguished from youth for his religious zeal, and while yet a seminarian, founded the *Amico della Religione Catholica*. As editor and chaplain he labored industriously for Catholic interests, finding time, however, to devote to studies of erudition and criticism. When Leo XIII. founded the Chair of Palæography in 1888, on the occasion of opening the Vatican Archives, the Abbate Carini was called to fill it. Among the many publications, the following are most noteworthy: *Spicilegio Vaticano; Il Muratori, raccolta di monumenti storici; Sommario brevissimo delle lezioni di Paleografia; Miscellanee paleografiche ed archeologiche; Gli archivi e le biblioteche di Spagna in rapporto alla storia d'Italia, etc.; La Bibliotheca Vaticana*. When the French Historical School at Rome began the publication of the Papal Regesta, Carini undertook the correspondence of Martin IV. but finished only a portion. Just before his death Leo XIII. had made him editor of a new review entitled *Gli Studi Storici*, destined to be a companion to the *Revista internazionale di scienze politiche e sociale*.

ARTHUR CAYLEY, mathematician and jurist, died January 26, 1895. He was born at Richmond, Surrey, August 16, 1821, and graduated from Trinity College, Cambridge, in 1842. Called to the bar at Lincoln's Inn in 1849, he practised as a conveyancer for fourteen years. In 1863 he was appointed Sadlerian Professor of Pure Mathematics in the University of Cambridge. In December, 1882, he came, by invitation of the trustees, to the Johns Hopkins University, where he remained until the close of the academic year, 1881-'82, and rendered important service to the mathematical department, both as a lecturer and as an adviser. His investigations covered nearly the whole field of pure and applied mathematics and of celestial mechanics. Modern algebra was founded and largely developed by him and Professor Sylvester. Cayley's researches were published in about a thousand papers, which the University of Cambridge is collecting into a series of ten quarto volumes, seven of which have already appeared. He was a member of many learned societies in England and abroad, and received numerous marks of distinction. In 1890 he was made an officer of the Legion of Honor by the President of the French Republic.

JOHN STUART BLACKIE, Hellenist, for many years professor of Greek in the University of Edinburgh, died in that city March 2, 1895, at the age of eighty-six. Professor Blackie was one of the most remarkable Grecians of this century. After studying at Aberdeen, Edinburgh, Göttingen, Berlin and Rome, he was appointed in 1841 to the chair of Latin literature in Marischal College, and in 1852 to the Greek chair in the University of Edinburgh. But Mr. Blackie was not exclusively a Grecian; as a scientific philologist, as a literature, and a warm-hearted Scotsman, he fully appreciated the importance and charm of Keltic language and literature. He accordingly took effectual measures to have a chair of Keltic established in the University of Edinburgh.

Among his works are *Lays of the Highlands and Islands*; *Self-Culture*; *The Natural History of Atheism*; *A Defense of Theism Against Modern Atheistic and Agnostic Tendencies*; *The Language and Literature of the Highlands of Scotland*; *Horae Hellenicae*, a collection of philological essays; *Homer and the Iliad*, etc. As a Hellenist, Professor Blackie was an ardent advocate of the claims of Modern Greek. One of his last literary productions, an article in the *Contemporary Review*, entitled *The Method of Teaching Languages*, is in part the aged scholar's protest against the spirit of indifference, or even of contempt, shown by Grecians of England towards "the living Greek language of the living Greek people."

SIR HENRY CRESWICKE RAWLINSON, the father of Assyriology, died March 5. He was born in 1810 at Chadlington in Oxfordshire, and was sent to India in 1826 as officer in the Bombay Army. In 1833 he entered Persia as an envoy of the British government. He was at once fascinated by the cuneiform inscriptions in the neighborhood of Kermanshah, on the western frontier of the country, and devoted his life thenceforth to the language and history of Babylonia and Assyria, as revealed by these and many other similar monuments. In the first part of the seventeenth century the Portuguese Garcia de Sylva y Figueroa, and the Italian Pietro della Valle, had informed Europe of the existence of such monuments, and early in the nineteenth Grotefend had made a beginning of their decipherment. Without any knowledge of the work of Grotefend, Rawlinson copied and translated, from 1835 to 1837, a great part of the old Persian text of the trilingual inscription on the rock face of the great cliff of Behistun, where, for a space of about 150 by 100 feet, the upper surface of the cliff has been smoothed and polished, and on it inscribed the great deeds of Darius, son of Hystaspes, in Persian, Median and Assyrian. It is on his work at Behistun, the most celebrated of all the wonderful inscribed cliffs and sculptured sites of Persia, that the fame of Rawlinson chiefly rests. In the meantime he pursued the study of Zend, Pehlevi, and Sanscrit, and from 1837 to 1847 worked industriously at the copying and translating of the greater part of the Behistun inscriptions, a very difficult and perilous task. His earliest publications of these Persian, Median and Assyrian texts were made in the *Journal of the Royal Asiatic Society*. In 1852 he was named general consul at Bagdad, and, besides his labors at Behistun, pushed on industriously extensive excavations at Naksh-i-Rustam and on the site of Persepolis, in the interests of the British Museum. At the same time he was attracted by the discoveries of Botta and Layard at Nineveh, and devoted much attention to the epigraphical and artistic treasures unearthed by these discoverers. In 1851 appeared his *Memoir on Babylonian and Assyrian Inscriptions*; in 1850 his translation of the inscriptions on the Black Obelisk of Shalmaneser; in 1854 his essay on the *Birs Nimroud, or the great Temple of Borsippa*, with a translation of the foundation-cylinder of Nebuchadnezzar found therein; in 1857 his translation of the inscription of Tiglath-Pileser. In 1861 was published the first volume of his monumental work *The Cuneiform Inscriptions of Western Asia* (London, 1861-1884; 5 vols. folio), and since then his activity in the field of Oriental research has been unequalled. A carefully-executed bibliography of his writings from 1838 to 1887 appeared in the *Johns Hopkins University Circular*, of April, 1889 (vol. VIII., No. 72), and a

perusal of the 131 titles shows how wide a range his labors covered. The history, languages and antiquities of the Assyrian, Babylonian and Persian Orient were the never-ending theme of a multitude of letters, memoirs, addresses, papers, commentaries, brochures and volumes, and his personal enthusiasm had much to do with creating a lasting and effective movement toward the study of Orientalia in general. He contributed valuable notes and appendices to his brother's edition of Herodotus (3d ed., London, 1875). Rawlinson served his country in many military and political capacities, and in his numerous journeys through Western Asia reconstituted much of the ancient geography by his wide knowledge of the classical, Byzantine and Arabic authors. It has been well said by one Oriental scholar that his discoveries in the domain of the language, history and antiquities of the Achaemenian, or Old-Persian, dynasty deserve to be ranked with the researches of a Kepler, a Newton, or a Faraday, and by another, that if "to Grotefend belongs the honor of laying the corner-stone, Rawlinson laid broad and deep the foundations of cuneiform research, and aided, as no other man, in erecting upon them the stately edifice of modern Assyriology." (Cf. Menant, *Les écritures cunéiformes*, Paris, 1864; Hommel, *Geschichte Babyloniens und Assyriens*, Berlin, 1885.)

CESARE CANTÙ, the patriarch of modern historians, died at Milan, March 12. He was born at Brivio December 5, 1804. His principal work is the *Storia Universale*, in thirty volumes (1838-1847). Of this there have been nine Italian editions, the last of them issued in 1884. Entirely revised, and brought down to our days, this truly monumental history has been twice translated into French, and as often into German. It has also been translated into English, Danish, Spanish, Portuguese, Hungarian and Polish. It has been abridged, adapted, continued,—in other words, every possible mark of esteem has been bestowed upon it. Whoever peruses the Universal History of Cantù must admire the large and novel plan, which embraces at once the history of the human race, not only in its political vicissitudes, but also its manifold life, scientific, artistic, literary, economic, moral and religious. The reader will be struck by the orderly and clear character of the narrative, the harmonious combining of the chronological and ethnographical methods, the profound philosophy of the synthetic chapters in which the author exposes in sharp outline the true nature, the spirit and the consequences of the human deeds and institutions he has been describing. Nor can he fail to notice the vast erudition of the author, his accurate knowledge of the original authorities, and of the very latest writings, his solid criticism, his prudent judgments, his lofty principles, his upright character. Cantù wrote other voluminous works, *e. g.*, the *Storia degli Italiani* (1854-1857, 6 vols., 8°; 1874-1877, 15 vols., 16°); *Gli Eretici d'Italia* (3 vols., 8°); *Storia di Cento Anni* (1750-1850), in 5 vols; *Della Indipendenza Italiani: Cronistoria* (3 vols.) *Gli Ultimi trent' Anni*. All these works have been translated into French. He wrote also a great number of minor historical works, among them *Storia della città e della diocesi di Como*; *Ezelino da Romano, storia di un Ghibellino*; *Il sacro Macello*; *La Valtellina*, *La Brianza*, *Venezia*; *Storia di Milano*; *La Lombardia nel secolo XVII.*; *Parini e il suo secolo*; *Beccaria e il diritto penale*; *Monti e l'età che fu sua*; *Gian Galeazzo Visconti*; *Alessandro Manzoni, Reminiscenze*. Sev-

eral histories of literature came from his pen, among them *Storia della letteratura greca*; *Storia della letteratura italiana*; *Storia della letteratura latina*. Add to these his *Del diritto nella storia* and *Nuove esigenze di una Storia Universale*. The great historian was, moreover, a man of letters; his romances are among the best works of modern Italian literature. The first was *Algiso o la Lega Lombarda*; the most celebrated is entitled *Margherita Pusterla*, written while suffering in prison for his political convictions. His literary activity was enormous; more than two hundred and fifty printed works bear his name. In 1884 Antonio Manno published a *Bozzo di una bibliografia degli scritti stampati di Cesare Cantù*. The most striking trait of this great writer is his fervid patriotism. He had an independent, liberal mind; he was faithful to the Church, and his Catholicism was genuine and intense. The proof of it is in the profession of faith that he printed in the preface to the last edition of his *Universal History*, "As a Christian and a Catholic I submit my opinions to him who holds from God the right to judge the consciences of men, and I am ready to retract whatever error I may have committed in treating of the doctrines, the moral teachings, or the discipline of the Church in which I thank God for having been born."

SIR CHARLES NEWTON, archaeologist and explorer, born 1816, at Bradwardine in Hertfordshire, was educated at Oxford, and entered at an early age the official service of the British Museum. In 1852 he was made vice-consul at Mitylene, with the purpose of enabling him to carry on excavations in search of the Mausoleum of Halicarnassus, which were crowned with unexpected success. He discovered also the famous marble lion of Cnidus, erected to commemorate the victory of Conon (394 B. C.) and brought about the decipherment of the inscription on the bronze serpent in the Hippodrome at Constantinople. After a short sojourn as consul at Rome, he returned to England, where he became curator of the Greek and Roman antiquities in the British Museum. Under his administration were acquired for the Museum the Farnese, Castellani, Pourtalès, and Blacas collections, and many expeditions were sent out that brought back rich antiquarian treasures to London. He belonged to the great synthetic workers, like Winkelmann, Brunn, and De Rossi, who have resurrected antiquity and caused it to live again. We have from him, *History of Discoveries at Halicarnassus, Cnidus and Branchidae* (1862); *Travels and Discoveries in the Levant* (1865); *Essays on Art and Archaeology* (1880); besides many minor articles. His most famous work is *The Collection of Ancient Greek Inscriptions in the British Museum* (1874-1886.)

ANALECTA.

PEDAGOGICAL :—In the Encyclical Letter *Orientalium dignitas Ecclesiarum* (Dec. 31, 1894) the Pope insists greatly on the importance of establishing seminaries, schools, and colleges in the Orient, in which the native youth may acquire a higher biblical and theological knowledge, and become better acquainted not only with the modern tongues, but with their own ancient and venerable languages. The letter on the work of the Society for the Propagation of the Faith (Dec. 24, 1894) contains traces of the same preoccupation; the Pope sees in these schools the true leverage of an effective propaganda among the schismatic churches. Such a work requires means, and the Pope appeals therefore to the generosity of all Catholics for this good work. In a letter to the central councils of the society he says: "This enterprise, you readily understand, demands the foundation of native seminaries for the formation of the clergy, and the erection of churches, schools, monasteries, and institutions of every kind. Like the Divine Master of the vineyard, who went about in the high harvest-time looking for laborers, we seek for helpers in this work." Let us hope that the voice of our Holy Father will be heard on this side of the water, and generous aid be given him in this noble undertaking. A brief indication of the chief seminaries or colleges for the Orientals carried on by the Catholic Church may be of interest at this juncture. The oldest, most important, and best known is the College of St. Athanasius, founded at Rome by Gregory XIII. in 1577. The troubles of the French revolution closed its doors, but it was reopened in 1845, under the name of the Greco-Ruthenian College, six young Ruthenians being admitted among the Greeks properly so called. Later on Pius IX. contributed the funds necessary for the reception of four Roumanians, and the Propaganda added sufficient to maintain four Bulgarians. Thus the Slavic element became the preponderating one. Leo XIII. has decreed that the College of St. Athanasius shall be restored to its original destination, i. e., that for the future only students of the United Greek rites, coming from Greece or from the countries subject to the Sultan, will be received. The Ruthenian students will find shelter in the Ruthenian Seminary at Lemberg, in Galicia, and the Roumanians in a national seminary in Transylvania. It is said, moreover, that Leo XIII. intends to found at Constantinople an Institute of Higher Studies for the Greek Catholic clergy. In its time the College of St. Athanasius, at Rome, has produced many men eminent as scholars and administrators. Legrand, in his *Bibliographie Hellénique* of the Greek writers of the seventeenth and eighteenth centuries, says that the most learned Hellenes of those times were graduates of the Greek College at Rome.

Among its erudite graduates are counted Cargophilos, Arcadius and Leo Allatius; among its men of action the famous Archbishop of Kiew, Vladimir

Rucki, to whom are owing the conversion of St. Josephat and the return of a million Ruthenians to the unity of the Church. The well-known bishops Gregorius Jousef and Sylvester Sembratowicz were also students of this college. The Maronites had formerly a college at Rome, established in 1584 by Gregory XIII. and endowed by Sixtus V. It was suppressed by Napoleon, and though after the restoration, a portion of its revenues was returned, they were incorporated with those of the college of the Propaganda. At the request of the patriarch and the bishops of the Maronites Leo XIII. has decided that the college of the Maronites shall be reopened, and has ordered that 100,000 francs be set aside for that purpose. There is, moreover, at Rome a college for the Armenians, projected originally by Gregory XIII. in 1584, but realized only in 1883 by Leo XIII. on the advice of Cardinal Hասoun. In the Orient itself there are several institutions for the education of Catholic youths. There is one at Salonica, administered by the Lazarists, for the education of the young Bulgarians of Macedonia, and another at Mossoul under the care of the Dominicans, for the training of the Syrian and Chaldean youth. The White Fathers of Cardinal Lavigere conduct at Jerusalem the college of St. Anne for the united Greeks of Syria and Palestine. The Basilian monks of Syria, divided into two congregations, have their mother abbeys in the Libanus; unfortunately, studies do not flourish among them.

The Aeterni Patris of Leo XIII. was published August 4, 1879. Within sixteen years this cry for the public restoration of the Angelic Doctor to his proper place in the world of thought and speculation has been heeded to an extent that is scarcely credible. It would be both easy and instructive to show what changes have since been brought about; special chairs established in universities, the interest awakened even among laymen, the attention paid to the movement by scientific congresses and a closer contact with the experimental sciences. Nothing, however, could better gauge the depth and strength of this current than the late inauguration of a Chair of Thomistic Philosophy in the University of Amsterdam. This is a neutral school, in which most of the professors are non-Catholics. According to its constitution chairs for religious and theological sciences may be established therein, provided they are maintained by the relative religious communion and are acceptable to the academical authorities, the curators of the university and the municipal authorities of Amsterdam. In this case it seemed for a while difficult to satisfy all the requisites; the first tentative might even raise a crusade against the pretensions of Rome and awaken decaying prejudices. Happly the right man appeared in the person of an eminent Catholic Jurisconsult, Waterschoot Van der Gracht. He began in a quiet way by assuring himself of the sympathies of the professors of the university and of the municipal authorities, after which he induced the Archbishop of Utrecht to send in a formal petition to the bourgomaster of Amsterdam for the establishment of the chair. After consultation with the academic senate, the curators and the city counsellors, who almost unanimously consented, it was decided June 22, 1894, that the Chair of Thomistic Philosophy should be accepted, under the auspices of the Dutch episcopate; that a special lecture-hall should be set aside for it, that the courses should be printed in the official

program, and that the professor should enjoy all the rights, privileges and honors of his colleagues. In his reply the burgomaster recognized the justice of the request of the Archbishop, the utility of the study of St. Thomas, and expressed the conviction that a teacher would be chosen who would do honor to the university. Such a man was at hand, the Dominican De Grost, well-known by his writings on Vondel and St. Thomas, on the popes and civilization, but chiefly by his *Summa Apologetica de Ecclesia Catholica ad mentem Sancti Thomae Aquinatis*. Father De Grost was selected by the bishops and approved by the university; he assisted, September 25, at the inauguration of the courses, and at the customary banquet. October 1 he began his lessons in presence of a large and select audience of professors and students. In his opening discourse he asserted that the philosophy of St. Thomas combined very wisely both speculation and observation, the experimental method and the use of metaphysics. He illustrated this by an exposition of the teachings of St. Thomas on the origin of knowledge, on the relation of thought to being, on the human soul and the idea of God. In closing he caught an inspiration from some words of Leo XIII. "There are many tendencies," said he, "in the domain of modern philosophy, and whoever would compare the doctor of the thirteenth century with the philosopher of our own time will easily find the points of contact. St. Thomas has written on thought, on being, on God and His creatures, on the Church and the State, on authority and liberty, on justice and love. We do not pretend that his opinions on all these subjects mark the limits of philosophy. The good seed sown by him is capable of growth, and the ancient edifice may be increased and perfected. We receive with gratitude any addition to wisdom, any useful discovery, from whatever quarter. We only ask that the philosophy of St. Thomas be recognized as a true science, a wonderful evolution of the human reason, an edifice built on solid foundations, a practical life-wisdom, one of the noblest results of the union of science and faith." Commenting on this discourse, a professor of Leyden remarked: "It is high time that learned men make an effort to obtain a more exact and profound knowledge of scholasticism, too often condemned, like many other things of the past, without the benefit of a hearing." The new course of Thomistic philosophy at Amsterdam naturally recalls the fact that for several years M. Gardair has been teaching the doctrine of the Angel of the Schools at the Sorbonne. The substance of his teaching has already appeared in the books *Corps et Ame* and *Les Passions et la Volonté*.

For the history of higher education few collections are more interesting than that of the year-book (*Annuaire*) of the University of Louvain. The fifty-ninth of the series (1895) has just been received, and contains a deal of valuable information. The university comprises five faculties: Theology, Law, Medicine, Philosophy and Letters, Science. To these must be added the School of Social and Political Science, attached to the Faculty of Law; the Normal School, which prepares ecclesiastics for teaching the Humanities, and which is connected with the Faculty of Philosophy and Letters; special Schools of Mines, Engineering, Agriculture, Brewing, and Architecture, attached to the Faculty of Science, and a special Philosophical Institute, or School of St. Thomas.

The number of professors, without counting assistants, is 101—Theology

having 12; Law, 15; Medicine, 15; Philosophy and Letters, 23; Pure and Applied Sciences, 36. Last year there were 46 students in Theology, 338 in Law, 446 in Medicine, 224 in Philosophy, 193 in Science, and 411 in the Special Schools, making a total of 1657. As helps for study and research there are some 40 "institutes," including libraries, museums, collections and laboratories. The biological laboratory, under the direction of Professor Carnoy, deserves particular mention, as its equipment and the work done there places it in the front rank of such institutes. The students have organized quite a number of societies, having in view mere recreation, or the more serious duties of devotion and charity, or, as is the case with most of them, some scientific purpose. The scientific associations are really schools of personal research directed by the professors, and known as "circles," "conferences," "seminaries," etc. Such is the Seminary of Ecclesiastical History, the Judicial Society, the Conference of Social Economy, the medical, philological and industrial societies. All these publish at the end of the each year a report of their work, and this appearing in the *Annuaire* gives an idea of the scientific activity which prevails among the students.

The present number of the *Annuaire* contains in an appendix, the eulogies pronounced upon the celebrated Professor Van Beneden by the Rector and by Professor Carnoy. The discourse of the latter is highly interesting as an account of Van Beneden's discoveries. There are also necrologies of Feije and of the late Bishop of Bruges, Mgr. Faict. Finally, there is the discourse pronounced at the opening of the courses of 1894-'95. These details will furnish a notion at least of what is being done at Louvain for higher education, and indicate the lines along which the Catholic University of America must develop. To carry on the work of a long-established university is no small task; of equal importance and greater difficulty is the work of organizing a new institution and of providing all the helps that are absolutely necessary in the pursuit of scientific research.

From the *Bulletin Critique* of February 15th we learn that an important movement has been set on foot for the scientific training of the French clergy. The idea is this: An intelligent defense of Catholic truth is impossible unless some, at least, of the clergy become real savants; the mere amateur in science is no great help. But to form savants, abilities presupposed, two things are needed: time and money. There is no lack of talent in the priesthood; the trouble has been hitherto that even those who had a chance to pursue scientific studies were obliged to hurry through, pocket their diploma, and take up the duties of a position which practically cut short their career. To obviate these difficulties, an association has been formed, the members of which are to contribute towards a fund for establishing "burses," or, as we would say, fellowships. These will be awarded by competent judges to such priests as give proof of ability and of an earnest desire to carry on their specialized studies in any branch. Once appointed, the fellow is free to follow the courses and share in the research-work of any of the many advanced schools to be found in Paris, or to go abroad in quest of the advantages which foreign universities may offer. No time-limit is fixed; the holder of a fellowship will have his expenses defrayed so long as the appointing committee are convinced that he is doing good work. This noble undertaking, initiated by

the Abbé Pantonnier, has enlisted the sympathies and secured the financial aid of many generous Catholics, and especially of those who are engaged in the work of education. The clergy as well as the laity have come forward to help on the enterprise, and the Bishop of Autun has given it his hearty approval. With such encouragement, it is sure to succeed. Two fellowships have already been founded, and the number will doubtless increase. When France puts her hand to a good work, there is no room for apathy, and less still for illiberality. But this is no ordinary work of charity even for the French Catholics. It is the most effective means that has yet been devised to put an end, once for all, to the so-called "conflict between faith and science." It is the wisest measure that has been or could be adopted to inspire the clergy with a holy ambition for serious study, and thereby to win for religion that respect without which it can never exert its full influence upon a highly civilized nation. In this respect the needs of the Church are no less pressing in America than they are in France. Experience shows that a fair proportion of our ecclesiastical students have both the talent and the inclination to receive a thorough scientific training. The opening of the University was the first step towards giving such men the opportunities they need. But the best university in the world cannot complete a man's formation in a single year. Here again time is the great requisite, and to afford the student the necessary time, endowments are needed that will cover living expenses and allow a margin for others that are entailed by prolonged study and personal research. How essential such foundations are will be readily understood by any one who looks over the list of fellowships in our leading American universities. Both at home and abroad examples abound.

HISTORICAL :—M. Orazio Marucchi, a disciple of De Rossi, has collected into a small volume the results of the latest archæological discoveries at Rome concerning SS. Peter and Paul. The work is entitled: *Le Memorie dei SS. apostoli Pietro e Paolo nella città di Roma con alcune notizie sul cimitero apostolico di Priscilla*. The Roman antiquities in the Acts of the Apostles, the coming of St. Peter to Rome, the places of execution of the apostles, their burial sites, the cemetery of Priscilla, the chains of St. Peter, the Mamertine prison and other monuments, with the traditional portraits, make a charming volume of 131 pages, fresh and accurate, and written by a reliable scholar from actual knowledge and observation of the monuments. We hope to touch this subject at greater length in some future number of the BULLETIN.

In the current number of the *Roemische Quartalschrift*, the Abbé Pierre Batiffol contributes useful notes concerning an unknown Arian historiographer of the fourth century, some fragments of whose works have come down to us embedded in that wonderful heterogeneous annalistic composite known as the *Chronicon Paschale*, and were already pointed out by Gwatkin in his Arian Studies. With much sagacity M. Batiffol has followed the nature of this author's preoccupations, attachments, tendencies, and unconscious self-revelations, and the result may be that we have here the remnants of a work, *De Laudibus Constantii*, written between 337 and 378, presumably in the time of Valens, by an Antiochene Syrian, who sympathized with the Arian party, at least in its more moderate expression. The Arian Philo-

storgius would seem to have made use of him, in a way that shows the original form of the work to have been much more copious than the fragments in the Chronicle would lead us to believe. The great synoptic historians of the fifth century, Socrates and Sozomen, do not call upon him for evidence, though there are signs that the Syrian Theodoret did, at least to some small extent.

To those of our readers who care to follow the growing hagiographical movement in Europe we would recommend the regular persual of the *Analecta Bollandiana*, the periodical of the Flemish Bollandists. Its chronicle of the latest publications on the Lives of the Saints is edited with tact, erudition, sympathy, honesty and wit; there is no more delightful reading, especially to the lover of early or mediæval history, than this résumé, and none more capable than these writers of appreciating the value of every new life, whether from friend or foe. Really it is depressing to see how small a circle is influenced by such superior work, and how many excellent enterprises of a very high standard are allowed to languish by our fellow-Catholics through ignorance of their existence or intrinsic value.

The late troubles in unhappy Armenia, that most attractive of Western Asiatic lands, draw attention to the origins of the faith in that part of the ancient world. There are few early ecclesiastical personalities more striking than the apostle of Armenia, St. Gregory Illuminator, whose life has been admirably told in English by Malan, but few also around whom there centre more historical problems, often of the highest order and greatest interest. In the *Kleine Schriften* (Vol. III.) of Alfred von Gutschmidt, the great historian of Iran, there is a treatise on Agathangelos, the supposed author of the life of St. Gregory. This life has reached us in Armenian, Greek and Latin, the former being apparently the original source. While von Gutschmidt would relegate the person of Agathangelos to the shades of apocryphal bliss, he is inclined to accept the life itself as substantially historical, especially for what it tells us of the conversion of the Armenians and the immediate consequences.

All lovers of the history of mediæval France will learn with pleasure that the *Gallia Christiana* of the Benedictines Sammarthani is about to be recast. Canon Albanès will undertake the revision, especially for the provinces of Aix, Arles, Avignon, Embrun, and their monastic institutes. In spite of its merits the compilation had many defects, and modern critical research has laid bare so much of the past relative to the ecclesiastical history of France that this vast documentary treasure-house needed to be overhauled and newly arranged.

The origins of the art of printing are being studied with ever-increasing devotion, as though men felt with time more intensely the inestimable benefits of that great invention which stands with the discovery of America at the threshold of the modern world. The finest work of the pioneer printing houses was long executed in Italy, the artistic land par excellence. M. Castellani, conservator of the Marciana library at Venice, has undertaken, in connection with the printing house of Ongania, a history of the Italian printing of the Renaissance, *Arte della stampa nel rinascimento Italiano*. There

will be a separate volume for each city, with ninety-six fac-similes in each volume. The first two volumes will be devoted to the history of printing in Venice. Rome, Milan, Palermo, and other cities will follow in due order.

The authentic letters of Marie Antoinette are now in course of publication by M. Maxime de la Rocheterie and the Marquis de Beaucourt. The first volume has already appeared (Paris, Picard, 1895.) It throws a much desired light on the history of the forged correspondence between the French queen and her sister, the Austrian archduchess, Maria Christina, and in general on the spurious collections of Hunolstein and Feuillet de Conches, whence so many calumnies have been uttered against the memory of that unfortunate woman.

ARCHAEOLOGICAL :—The study of the past is about to receive a new impulse in our country from the near foundation of an American school of Archaeology at Rome. It will be a sister school to that of Athens, described in the last issue of the *BULLETIN*, and will have for its object researches in Italic, Etruscan, and Roman antiquities, as well as the archaeological study of the early Christian, mediæval, and renaissance periods. Latin epigraphy, and Latin literature as a key to the ancient life, will also be among the objects of the school. Naturally, the antiquities of Rome will attract the attention of its students, whose zeal and devotion will no doubt bring to light much that yet lies hidden beneath the streets of Rome, or in the soil of the surrounding Campagna. This new school is a healthy sign of that large and higher intellectual life which is growing apace in our land, and which will do much to correct certain crudities and weaknesses in our national character. The history, life, and manners of the past remain forever a beacon light to the present and the future, especially the past of the peoples of Greece and Rome through whom has come down to us most of what is permanent and useful in our arts, literature, law, and society, not to speak of their almost incalculable influences upon our religious convictions. The Catholic University is one of the pioneer schools to take up this work, and hopes to coöperate with earnestness from the beginning. The personnel of the school will presumably consist of one or two directors, of several students holding traveling fellowships, and any other students of archaeology, philosophy, or literature who comply with the conditions required for membership or affiliation, as is the practice in the School at Athens. A building and a library are needed at once, but it is hoped that within the year a suitable shelter can be provided, and the work properly inaugurated.

Leo XIII. has given a fresh sign of his personal interest in archaeological studies, and of the attitude of the Papacy towards that marvellous science. In a letter to Cardinal Oreglia, of December 4, 1894, after expressing his grief for the loss of such savants as Alibrandi, Visconti and De Rossi, he announces that, in order to encourage the study of archaeology, two medals, one of gold and the other of silver, shall be given yearly for the future. The gold medal will be awarded to the successful competitor for the solution of an archaeological subject, to be proposed by the Pontifical Academy for the promotion of the study of antiquities. The silver medal will be given to the archaeological scholar who has given proof of the most skill and erudition during the year.

The Catholic University Bulletin.

Vol. I.

JULY, 1895.

No. 3.

"Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church; a progress in intelligence, knowledge and wisdom, but always within their natural limits and without sacrifice of the identity of Catholic teaching, feeling and opinion."—ST. VINCENT OF LERINS, *Commonit*, c. 6.

PUBLISHED QUARTERLY BY
THE CATHOLIC UNIVERSITY OF AMERICA,
WASHINGTON, D. C.

PRESS OF
STORMONT & JACKSON,
WASHINGTON, D. C.

THE
Catholic University Bulletin.

Vol. I.

JULY, 1895.

No. 3.

THE UNIVERSITY OF PARIS.—I.

Chartularium Universitatis Parisiensis sub auspiciis Consilii generalis Facultatum Parisiensium ex diversis bibliothecis tabulariisque collegit et cum authenticis chartis contulit Henricus Denifle, O. P. in archivo Apostolicae Sedis Romanae Vicarius, Academiae Scientiarum Vindobonensis socius, auxiliante Aemilio Chatelain, bibliothecae universitatis in Sorbona conservatore adjuncto. Tom. I-III., Parisiis, 1889-94.

As pedagogical questions are everywhere the topic of the day, so the history of pedagogics is receiving more attention than it ever did before. Even a summary account of the first-class publications on this subject which have appeared in England, France, Italy, and Germany, would require more space than can be allowed me in these pages. On the other hand, it is by no means easy to make a selection from the numerous works, both general and special, which are devoted to the past of pedagogics. But if there is a school whose history deserves particular attention, it is certainly the University of Paris, the mother or the model of all the universities of Europe. And if there is a writer well qualified to collect and edit the *Acta* which reflect the life of that noble institution, it is certainly the author of *Die Universitäten des Mittelalters*. When a few years since, it was announced that Père Denifle intended to publish the *Chartularium*, his undertaking was heartily welcomed by the learned

world, and the anticipations then formed have been fully realized by the volumes which appeared in 1889, 1891, and 1894. No apology, therefore, is needed for calling the attention of our readers to this truly monumental work, which supersedes the *Historia Universitatis Parisiensis* of Du Boulay, the *Index Chronologicus* of Jourdain, and, in part at least, the *Collectio Judiciorum* of Duplessis-d'Argentré.

We might dwell at length upon the critical merits of the work, its correctness of text, wealth of notes, complete tables, useful introductions, elegant form, and clear, legible type. We prefer, however, to show its importance by drawing upon it for a brief sketch of the life, interior and exterior, of the famous University as manifested in its constitutions, the organization of its studies, its intellectual movements, its discipline, struggles and economic features. Were the work of Denifle complete, we should give each of these subjects a special methodical treatment. As it is, we are obliged to follow the chronological order, and study the characteristics which different periods present. The first century of the University, which we shall outline in this paper, extends from the reign of Innocent III. to that of Boniface VIII., (1198-1303)—one of the great periods in the history of the Church, and certainly the greatest in the history of the University. The only materials which we shall use are contained in the first volume of Denifle's work and in the earlier portion of the second.

I.—THE ORIGIN AND CONSTITUTION OF THE UNIVERSITY.

The scientific movement which sprang up in the whole Western world, and particularly in France, at the beginning of the twelfth century, is well known to every student of mediæval history. It was an epoch of institutions. Schools in great number were established, in which the liberal arts, the logic of Aristotle, and theology were studied with ardor. The spirit of emulation was strong and competition keen. The reputation, and even the ex-

istence, of each school depended upon the repute of its teachers; and among these teachers the most capable were founders and masters at once.

At Paris there were three famous schools, or rather three groups of schools: those of the Cathedral, those of St. Victor, and those of the Montagne Ste. Geneviève. The first group had counted among its teachers Guillaume de Champeaux, Abélard, and Pierre Lombard. At St. Victor the principal masters had been Hugues and Richard. In the schools of Ste. Geneviève, which owed their origin to Abélard, the teaching comprised the *trivium* and the *quadrivium*, but more especially dialectics. All these centers of intellectual life had flourished for a time, but not all were destined to endure. The schools of St. Victor disappeared at the death of the men who had made their celebrity. Those of Ste. Geneviève were closed shortly after the reformation of the abbey. The result was that, at the end of the twelfth century, most of the teachers and scholars were gathered upon the "Island," *in Insula*, within the shadow of the Cathedral.

Previous to that epoch the masters of the Parisian schools had carried on their work individually, without any bond of organization. But at the beginning of the thirteenth century an important change was introduced. What had happened at Bologna was repeated at Paris. The teachers united to form a corporation which was styled, in the language of Roman law, *communitas*, *communio*, *corpus*, *collegium*, or, more commonly, *universitas*; and, to distinguish it from other corporate bodies, it was known as the *universitas magistrorum*, *scholarium*, or *magistrorum et scholarium*, while its specific purpose was indicated by the terms *studium* or *studium generale Parisiense*. As Thurot justly observes, "the University of Paris was the natural and spontaneous outcome of the scientific movement set up in France at the beginning of the twelfth century. It was not created nor established by any power. Kings and Popes were its patrons, not its founders. It originated in that need of unity which is

felt by men who cultivate their intelligence, and was organized under the influence of that spirit of association which produced simultaneously the cities of Lombardy, the communes of France, and the trade guilds.”¹

The same impulse that banded the Parisian masters in a *universitas* grouped the teachers of the various sciences in associations of a more special nature, or, in other words, organized the *faculties*. These were already distinct in 1213 and 1215²; but the word “faculty” does not occur in the *Acta* until 1219.³ It denoted at first one of the sciences, and later on the corps of professors by whom that science was taught. From the beginning, Paris had the four faculties of theology, jurisprudence, medicine and arts. Each of these managed its own discipline, reunions, examinations and conferring of degrees—enjoyed, in a word, a decided autonomy. In 1231 Gregory IX. guaranteed their rights, in a certain measure, by the famous Bull *Parens scientiarum*⁴; and the University itself, in its letter of 1254, speaks to the prelates of the Church in these terms: “Excelsi dextra paradisum voluptatis olym plantavit Parisius venerandum gignasium litterarum, unde sapientiae fons ascendit, qui in quatuor facultates, videlicet, theologiam, jurisperitiam, medecinam, nec non rationalem, naturalem, moralem philosophiam distributus . . . universam terram irrigat.”

After the faculties, the *nations*. Coming from different countries, belonging to different races, and speaking a variety of tongues, the masters and students of the faculty of arts were divided into four “nations”: the Isle of France, Normandy, Picardy and England. Other lands, of course, had representatives in the University; but as these were not numerous enough to form distinct bodies on their respective national lines, they were attached to

¹*De l'organisation de l'enseignement dans l'université de Paris au moyen-âge.* Paris, 1850, p. 3.

²Denifle, I., 16, 20. The Arabic numerals used in this and subsequent references indicate documents, not pages; the Roman numerals hereafter used indicate pages in Denifle's introduction; both refer to Vol. I. of the *Chartularium*.

³29, 31. ⁴79.

the nation for which they had the strongest affinity. In this way, the Germans were associated with the English, the Italians with the French, and the Flemish with the natives of Picardy. It is certain that these nations were established before 1245, and perhaps during the reign of Honorius III. Denifle himself thinks that they originated between 1215 and 1222.⁵ At all events, it is clear that the nations and the faculty of arts, though they were not from the beginning one and the same organization, were in a very short time identified. On the other hand, students who, after completing their course of arts, continued their studies under one of the other faculties, did not thereby withdraw from their respective nations. And this, as we shall presently see, involved consequences of importance for the administration of the University.

Each faculty had at its head a dean, as is evident from a document of 1264: "*De antiqua et approbata et hactenus pacifice observata consuetudine Parisius est obtentum ut antiquior ex iisdem magistris in actu regendi nomen decani habeat inter ipsos, et ipsis indicat festa per nuntium proprium, et alia faciat quae ad suum noscuntur officium pertinere.*"⁶ Each nation was governed by a *procurator* chosen from among the Masters of Arts, and the ensemble of the four nations by a *rector*, who was likewise the dean of the faculty of arts. Little by little the rector of the nations became the rector of the University, and accordingly exercised a certain authority over the other faculties. His term of office, however, was brief. In the early days of the University he was elected for a month or six weeks, and later on every quarter—at the Feast of St. Denis, Christmas, the Annunciation, and the Feast of St. John the Baptist.⁷

The supreme power in the University was wielded by the chancellor of Notre Dame, *Cancellarius Parisiensis*. From the middle of the twelfth century, we find in every diocese an official who had charge of the cathedral school and of all the diocesan schools. He was known as the

⁵xxi. ⁶399. ⁷492.

scholasticus or *cancellarius*, and had the exclusive right of granting the *licentia docendi*. Naturally, as the University developed, the position of its chancellor became more and more important. It was strengthened, moreover, by the action of Philippe Auguste, who exempted both masters and students from the jurisdiction of the Provost, and made them amenable to the ecclesiastical courts. The chancellor, in consequence, could grant or withhold the permission to teach, preside as judge in civil and criminal cases, punish and even excommunicate the insubordinate. Abuses crept in; conflicts arose and compromises were made; frequently the Popes intervened, deciding nearly always in favor of the University; and in the midst of this turmoil the University waxed strong, while the chancellor's power declined. It was further reduced when the faculty of arts was transferred from the Island to the "Montagne," and permission to teach had to be obtained from the chancellor of Ste. Geneviève. Still, throughout the thirteenth century, the chancellor of Notre Dame retained considerable influence. "Parisius studii directas ducit habenas," says Jean de Garlandia; and Denifle concludes his pages on this subject by declaring that "during this century the chancellor of Paris was all-powerful in the University, because he was the chancellor of the Church of Paris, and because the University had been founded on the Island under his jurisdiction."⁸

To round out our account of this foundation, we must mention the colleges or houses of study which were opened especially for the benefit of ecclesiastical students. Some few of these establishments preceded the organization of the University, others owed their existence to its vigorous intellectual life, in which laity and clergy, seculars and regulars, were eager to have a share. Among the colleges for seculars, that of the "Eighteen" was founded in 1180, and took its name simply from the number of students it accommodated. It was followed by St. Thomas du Louvre

⁸xi, 79.

(1186); St. Honoré (1209); the Orientale (1248); the Bons Enfants (1248). In 1257, Robert de Sorbonne founded a college "*pauperum magistrorum et scholarium studentium Parisius in theologica facultate.*" His example was imitated by Guillaume de Saana, who in 1266 provided a house for students of the Rouen diocese, and by Raoul d'Aubusson, whose endowment was "*pro inhabitatione decem pauperum scholarium*" (1268). The Danes found a home in the Collège de Dacie (1275), and the Swedes in another which bore the name of their city "Upsala" (1280). In one hundred years, ten colleges were established in the city of Paris. The record does not speak any too eloquently of the generosity of those days, nor is it likely to make the present generation blush. Be that as it may, it is interesting to observe that the Sorbonne was from the outset specially favored by the rich endowments of the clergy, the protection of the king and the approbation of Rome, because of its utility in advancing theological studies, or, as Urban IV. declared; "*ex eo praeipue quod iidem magistri cum ad discendum sint habiles utpote qui docuerunt in artibus et animum habent ad studendum, cito aliis divina gratia irrigante fructificare poterunt per doctrinam.*"

The religious orders were not slow in profiting by the advantages which such an intellectual centre offered. Colleges were established by the Dominicans (1218), the Franciscans (1219-1220), the Benedictines (1229), the Cistercians (1246), the Premonstrants (1252), the Carmelites (1260), the Augustinians (1259), and the Congregation of Cluny (1260). Needless to remark, among all these institutions of the regular clergy, that of the Dominicans held the first place, not only by priority of foundation, but also by position and influence. Favored by the university, in the beginning at least, no less than the Sorbonne, their monastery of St. Jacques enjoyed in a still higher degree the protection of sovereign and Pope. In fact, the Sorbonists and the Jacobins were destined to play important parts throughout the history of the Uni-

versity ; and it is a singular coincidence that the Chartularium should have for its editors a Dominican and an archivist of the Sorbonne.

II. INSTRUCTION.

We have already referred to the division of the teaching body into various faculties. Their organization and work have been explained in Thurot's account, which is very complete and, generally speaking, quite exact. But the documents which he made use of belong to the fourteenth and fifteenth centuries, rather than to the thirteenth. It is with this earlier period that we are chiefly concerned, as it can now be studied in detail with the help of Denifle's volumes.

THEOLOGY.—Just how many teachers formed the original *consortium theologicum* is unknown ; it is probable that the number varied considerably. In his Bull of November 14, 1207, Innocent III. limited it to eight. "The number of teachers," he says, "should be restricted, lest their position belowered or be inadequately filled. . . . Guided by such prudential motives, we hereby ordain that the number of masters in theology at Paris shall not exceed eight, unless perhaps in case of pressing need or for the sake of great utility."⁹ This decree, which amounted to a privilege for the teachers, does not seem to have been strictly carried out. In 1218, Honorius III. commanded the chancellor to appoint as professor Matthew the Scot, whom "the Divine Bounty had so freely endowed with the gift of knowledge that he was both able and willing to teach theology."¹⁰ Three years later, the same Honorius, writing to certain bishops whom he had instructed to restore peace between the bishop of Paris and the University, calls their attention expressly to the fact that "not only in the other faculties, but in that of theology also, worthy candidates for the chairs are sometimes set aside and the unworthy appointed ; to such an extent are teachers multiplied that

⁹5. ¹⁰27.

by reason both of their number and of their inability, the office of teaching is debased.”¹¹

Nevertheless, the Dominicans got possession of a chair in 1229, and of another in 1231. The Franciscans were equally fortunate after Alexander Hales entered their order; and as like favor was shown to other religious institutes, the result was that in 1252 seven chairs out of twelve were occupied by regulars and three by canons of Paris. This state of things alarmed the University, and an edict was accordingly issued to the effect “*ut singula religiosorum collegia singulis magistris actu regentibus et unica scola de caetero sint contenta.*”¹² The reasons for this measure are set forth in a letter addressed under date of February 4, 1254, “*ad Praelatos Ecclesiae et Scholares Universos,*” and are, to say the least, interesting.¹³ The Pope, however, did not sustain this action. Alexander IV., in his letter of April 14, 1255, regarded it as an infringement of the chancellor’s rights and as a danger for the Church.¹⁴ In 1256, he ordered the chancellor to accord the Cistercian Guido, after examination, a place in the faculty, “*ut consortio magistrorum Parisiensium perfruat.*”¹⁵ The teaching corps had thus outgrown the prescribed limits; but what its number was at the close of the century we cannot say.

The mere fact of being a “master” did not imply actual teaching. This was the work of the professor, or, as he was then styled, the *magister actu regens*, who lectured every class-day “*in habitu et hora debita,*” unless legitimate reasons excused him. During the twelfth century it was not uncommon for a professor to place one of the more advanced students in charge of his class. During the thirteenth the bachelors were regularly employed in this capacity, for, in those days, the baccalaureate was not precisely a degree, but rather an apprenticeship. To enter it, a decree of the Legate, Robert de Courçon, required that the candidate should have attained his thirty-fifth year and have made a course of eight years, five of

¹¹41. ¹²200. ¹³239. ¹⁴247. ¹⁵265.

which were devoted to the study of theology.¹⁶ In 1252, the faculty ordered that no bachelor be appointed to a chair in theology, unless he first gave proof of his ability by lecturing in the school and under the direction of a regular professor.¹⁷ This rule was so far modified by Alexander IV. that it sufficed to have given lectures anywhere in Paris, "*dummodo in loco publico et honesto*," and even this requirement was dispensed with, provided it could be otherwise shown that the applicant was fit for the position.¹⁸

Having complied with these regulations, the bachelor was presented to the chancellor to receive the licentiate. By a decree of Gregory IX., the chancellor was obliged, within three months after receiving the application, to consult with all the masters of theology in the city and with other intelligent well-informed persons, regarding the character and ability of the candidate, his desire to advance in knowledge, his prospect of success, and the like. After making these inquiries, the chancellor had to decide, "*according to his conscience*," whether the candidate should be accepted or rejected. The masters were also obliged to take an oath that on the various points of this consultation they had testified truly.¹⁹

Beside the bachelors, there were university students who did not aspire to any degree. There were also two courses of study: one which was a preparation for the baccalaureate, and lasted five years; and another which was carried on during four years by the bachelors. The studies in the first course were called *passive*, while those of the second were known as *active*. A similar distinction was made between the lectures of the master and those of the bachelor. That they should differ in quality was quite natural; but this difference was emphasized by the regulations of the faculty, which, for instance, in 1215 enforced the order of De Courçon forbidding the bachelors to lecture before the hour of Terce on days which the masters had chosen for their lectures. Hence, in the earliest

university organization, we find the germs of the modern system which divides the teaching corps into professors and privat-docents, and adds to the regular lectures the exercises of the seminar.

At Paris the lectures were delivered, not dictated; heard by the students rather than copied. In the language of the day, they were *reportata*. They were invariably thrown into the form of commentaries, and therefore were based on a text. The bachelor took for his text the Bible and the *Liber Sententiarum*; the master used the Bible only. This has been clearly shown by Denifle in a recent number of the *Revue Thomiste*, and is evident from a letter in which Robert Grossetête, writing to the professors at Oxford, advises them to adopt the methods of Paris, and to "hold all their ordinary lectures in the forenoon on either the Old or the New Testament."²⁰ The bachelor's treatment of the Sacred Text was of course very different from the master's exposition. While the former was merely textual or cursory, the latter was enriched by the addition of glosses, taken especially from the writings of the Fathers, and by the refutation of heretical opinions along with the demonstration of Catholic truth.

In point of method, Abélard was the model. The use of dialectics and philosophy, the love of speculation, even the details of form which he had introduced, were preserved in the School. "Both philosophy and theology," says Denifle, "received a fresh impulse from Abélard, as his methods were more and more generally adopted. As is shown by the work entitled *Sic et Non*, it was his practice to accumulate authorities from Scripture and tradition on both sides of every question. The zealous master's object in so doing was not, as is commonly held, to place before the eyes of his students conflicting authorities, but 'to incite his young readers to strenuous efforts in the search for truth, and to sharpen their intelligence by inquiry.' The settlement of such

²⁰127.

controverted points he left to the reader, but assisted him by rules laid down in the preface of his work. That this method was introduced by Abélard and ever afterwards retained in the schools, no one can doubt who compares the works written before Abélard's time with those which were subsequently produced, and particularly with the questions, disputations and *summae* of the masters. . . . It is Abélard's method that is followed in the *Sententiae* of Peter Lombard, a work that for centuries served as a text in theological schools. . . . And the same method pervades the famous work which reigned supreme in schools of canon law, to wit, the *Decretum Gratiani*, which was meant to be a *Concordia discordantium canonum*. Nor is this surprising since, in Gratian's time, the works of Abélard were read at Bologna, as is amply shown by the writings of masters like Rolando and Omnebene."²¹ Thurot, then, is fully justified in saying that Abélard may be regarded as the real founder of the University of Paris. He rendered his methods popular; centred scholasticism at Paris by his long residence in that city; and, thanks to his renown, made even foreigners familiar with the journey to Paris.

One other question that naturally arises is this: What was the number of theological students at Paris in the thirteenth century? The bachelors could not have been numerous; indeed, it was difficult at times to find teachers of theology to fill the chair which every cathedral was supposed to maintain. Honorius III., in 1219, ordained that "since the scarcity of masters might be alleged as an excuse, capable subjects should be chosen by the prelates and chapters of the various churches and trained in the science of theology, in order that by their learning they might shine as the splendor of the heavens in the Church of God, and constitute a body of teachers . . . to instruct many unto justice."²² There were certainly many good reasons for this measure. During the first thirty years of their connection with the University, the

²¹xxvii.²²32.

Dominicans had only twenty licentiates, among whom were Albertus Magnus, St. Thomas and Pierre de Tarentaise. The statute *de studiis* of the chapter of Valencienues (1259), compiled in part by Albertus and his illustrious pupil, are sufficient proof of the difficulty which the Dominicans experienced in finding instructors.²³

But if the number of advanced students was small, the rank and file, it might appear at first thought, were counted by thousands. Such, however, was not the case. We have already seen that in 1207 there were but eight chairs in the Faculty. This fact in itself would not exclude a large attendance at the lectures; but when, in 1254, the number of chairs was limited to twelve, the reason assigned was "the scarcity of our theological students." In the colleges, moreover, provision was made for only a few, and this restriction was sometimes expressed in the title of the institution. The houses for the regular clergy do not seem to have been much more capacious, if we may judge by the Cluny establishment, which was founded for only forty students. The difficulty in obtaining precise statistics arises chiefly from the fact that at this period the registers of the University were not so carefully kept as are the lists of our modern institutions.

JURISPRUDENCE. Paris was the great theological centre to which students from all parts of Europe were drawn. But it possessed no such attraction for students of law. Bologna had been from the beginning the home of jurisprudence, and the monopoly continued long after the establishment of the French university. At Paris, neither civil nor Roman law was taught. Alexander III., in 1163, forbade the members of religious orders to study civil law, under pretext of acquiring administrative skill.²⁴ This prohibition was renewed, in 1219, by Robert de Courçon, who decided that no person holding a pastoral charge should attend the schools, except for the purpose of studying the sacred sciences.²⁵ The Legate's ruling was sustained by Honorius III., in the Bull *Super*

²³335. ²⁴1. ²⁵19.

Speculam. This Pontiff, anxious to remove even the temptation for such studies, decreed that civil law should not be taught either at Paris or in the vicinity. His reasons were that Roman Law was not in force in France, and, on the other hand, there were comparatively few ecclesiastical cases which could not be settled by canonical procedure. Wherefore, "ut plenius sacrae paginae insistatur, et discipuli Elysei liberius juxta fluenta plenissima resideant ut columbae, dum in januis scholas non invenerint ad quas divaricare valeant pedes suos, firmiter interdicimus et districtius inhibemus ne Parisius vel in civitatibus seu aliis locis vicinis quisquam docere vel audire jus civile praesumat."²⁶

These papal measures do not seem to have been very effectual, for, in 1253 and 1254, Innocent IV. complained bitterly that clerics, neglecting their philosophy and theology, were flocking in a body to the law schools, and what was still worse, that ecclesiastical preferments were given to none but lawyers and professors of civil law. Accordingly, he forbade the awarding of benefices to any member of the legal fraternity, no matter how well qualified, unless he were also trained in the other liberal arts. He further prohibited the teaching of civil law, not only in the Isle of France, but also in England, Scotland, Wales, Hungary, and Spain.²⁷

Properly speaking, therefore, the Parisian faculty of law was simply a faculty of canon law, and its members were known as "Decretistae," a name derived from the *Decretum*, which they took for the text of their lectures. They formed a sort of appendix to the faculty of theology, and were in many respects subject to the same regulations. They were not, at any rate, a conspicuous body in the University, and consequently the documents concerning them in Denifle's first volume are neither numerous nor interesting. We cannot say what their number was during the thirteenth century, and much less ascertain the number of students in law. We, know, how-

ever, that, in 1248, the condemnation of the Talmud was signed by the theologians and by fourteen *magistri decretorum*.²⁸

MEDICINE. The faculty of medicine, though organized in the first days of the University, was not one of its important factors. It is mentioned in certain documents of a general character, such as the "Compromise," of 1231, and the "Oath," of 1251.²⁹ Special reference is made to it here and there in Denifle's pages, and these data are not wholly devoid of interest.

The preparatory course lasted four years, or at least thirty-two months, exclusive of vacations.³⁰ During this time the candidate was obliged to take part in two public disputations. At the end of the fourth year he received the baccalaureate, and served an apprenticeship of a year and a half or two years, the longer term being required of those who were not masters of arts. The entire course for the doctor's degree covered at least five and a half years.³¹

The medical student attended two sorts of lectures: the "ordinary," which were given by the professors (*legere, audire ordinarie*), and the "extraordinary," which were given either by the professors or by the bachelors (*legere, audire cursorie*). The bachelor, however, could treat of those matters only which he had heard in the ordinary lectures. The studies prescribed are set down in the following regulation:

"Forma auditionis librorum est quod debet audivisse bis artem medecinae ordinarie et semel cursorie, exceptis *urinis* Theophili, quas sufficit semel audivisse ordinarie vel cursorie; *viaticum* bis ordinarie, alios libros Isaac, semel ordinarie, bis cursorie, exceptis *dioetis particularibus* quas sufficit audivisse cursorie vel ordinarie; *Antidotarium* Nicholai semel. *Versus* Egidii non sunt de forma. Item debet unum librum de *theorica* legisse et alium de *practica*."³²

In a document of 1272 we find the names of six pro-

²⁸178, ²⁹79, 197. ³⁰452. ³¹452, 453. ³²453.

fessors, and in another of 1274 eleven are mentioned, most of them being different from those given in the earlier list.³³ The number of students is more uncertain, but it could not have been large, as medical studies were pursued principally at Montpellier and Salerno.

Some of the customs at Paris were characteristic. The bachelor, for instance, before opening his course, was obliged to swear that he would observe the statutes of the faculty; to pay four fees, which, with a special fee for the beadle, made up a considerable sum; and to present a cap to each of the professors who attended his *principium* or inaugural discourse. These caps were of no little importance, as they had to be worn on all public occasions: "Ordinaverunt quod pilleos suos in missa, principiis, disputationibus, comessationibus portare tenerentur, et alibi ubi eis pro honestate facultatis videbitur expedire." The faculty was devout; its members were obliged to attend mass every Saturday, "et hoc in poena duorum denariorum."³⁴

Whether women were allowed to teach medicine at Paris as they were at Salerno, is a question which we cannot answer in the affirmative. It is certain that they were not forbidden to practice the healing art; for in a document of 1270 we read: "Firmiter inhibemus ne aliquis chirurgicus vel *chirurgica*, apothecarius seu *apothecaria*, herbarius seu *herbaria* . . . limites seu metas sui artificii excedere praesumat." The faculty was severe in discriminating against the Jews (*Judaeus* vel *Judaea*) who dared "in aliquam personam fidei catholicae chirurgice seu medicinaliter operari." And still greater severity was shown towards those who, without proper scientific training, administered "quascumque medicinas, etiam violentas, ignorantes penitus quid pro basi, quid pro freno, quid pro acumine poni debeat in hujusmodi medicinis."³⁵

PHILOSOPHY. The faculty of theology and the faculty of philosophy or arts were the main strength of the

³³431, 451. ³⁴444, 451, 454. ³⁵434.

University; the one its crown, the other its base. Both were powerful agents in its development and both were specially protected by the Popes. The faculty of arts, from the very beginning, took on a vigorous growth. No other body in the University was so thoroughly organized, and no other was governed by such precise regulations. We need not be surprised, therefore, at the large number of documents concerning it which are found in the *Chartularium*.

The enactment of De Courçon, in 1215, provided a six years' course of study for those who aspired to the baccalaureate. The scholar took up this course as soon as he had learned reading, writing and the elements of Latin grammar, that is, in his fifteenth or sixteenth year; hence the appellation *pueri* so often given to the students of this faculty. By a special regulation, issued in 1252, the English nation was allowed to finish the pre-baccalaureate studies in five years, or even in four.³⁶

The texts employed were principally those of Aristotle and of Priscian, the grammarian. Not all the writings of Aristotle were permitted; the *Metaphysics* and the *Natural Philosophy* being placed on the condemned list along with the works of David de Dinant, Amalric and Mauricius. This restriction originated in the decree of the Council of Paris (1210),³⁷ which ordered the books of Dinant to be burned, and forbade the reading, either public or private, of Aristotle's *Natural Philosophy*. In the course of time, the rigor of this measure was considerably relaxed. Gregory IX., in 1231, declared that the works forbidden by the Council should not be used until they had been examined and freed from the slightest suspicion of error.³⁸ According to the statutes of the English nation (1252),³⁹ the bachelor was required to be familiar with nearly all of Aristotle's works on logic and with Priscian's works on grammar. Three years later the faculty statute mentions as requisites for the baccalaureate a large number

³⁶201. ³⁷11. ³⁸79. ³⁹201.

of Aristotle's writings, and among them the books which had been prohibited.⁴⁰

This statute of 1255 is interesting from another point of view. Some of the professors, it would seem, were in too much of a hurry to bring their lectures to a close; and the faculty found it necessary to fix a minimum of time for the interpretation of the various texts. If the professor opened his course on the feast of St. Remigius, he had to lecture on the *Vetus Logica* until the Annunciation; on the Physics and Metaphysics until the feast of St. John the Baptist; on the *Coeli et Mundi* until Ascension Day, which also ended the course *De Anima*. Twelve weeks were devoted to Ethics, seven to the book on Causes, five to the *de plantis*, two to the work on Memory, and one to the *Liber de Morte et Vita*. If the classes began on some other day than that of St. Remigius, the same amount of time was to be spent on each text, though the terminal dates would necessarily be different from those just mentioned.

As a rule, the student could not become a bachelor before the age of twenty-one. An exception in favor of those belonging to the English nation provides that the candidate should be at least in his twentieth year. These limitations were necessary in order to do away with abuses against which Etienne de Tournai, a writer of the twelfth century, had strongly protested. "Facultates quas liberales appellant, amissa libertate pristina, in tantam servitutem devocantur ut comatuli adolescentes earum magisteria impudentes usurpent, et in cathedra seniorum sedeant imberbes, et qui nondum norunt esse discipuli laborant ut nominentur magistri. Conscribunt et ipsi summulas suas pluribus salivis effluentes et madidas philosophorum sale nec conditas."⁴¹

The bachelor's apprenticeship lasted two years, and consisted in attending the lectures of the professors, besides giving his own course. Before Christmas of the second year, he was called on in public to answer questions

⁴⁰246. ⁴¹48 in the pars introductoria.

proposed by the master, and somewhat later to *determinare quaestionem*, that is, to formulate theses and sustain them. This "determination" began in the first week in Lent and continued until Easter.⁴² It was not made obligatory until 1275, when reasons for insisting on it were given by the rector Jean de Malignes, in his reply to the charges advanced by the chancellor Philippe de Thoriaco. Bachelors who did not make their "determination" could, absolutely speaking, receive the licentiate; but they could not be admitted to the teaching corps of Paris.⁴³

The "determination," then, was not the formal licentiate examination. This, according to the Bull of Gregory IX., in 1231, was conducted by the chancellor, and must have varied considerably in range and severity; but on this point details are wanting. From the reply of Jean de Malignes, above mentioned, we learn that the professors forbade any student who had failed in his examination before the faculty to apply to the chancellor for his licentiate. The latter official took umbrage at this action, and the rector, in answer to his complaint, insisted not only that the faculty had acted properly, but also that its examination was more serious than that conducted by the chancellor: "Magistri actu regentes in facultate certiorum habent et accipere possunt experientiam de suis scholaribus quam inveterati magistri qui actu non regunt, tum quia melius noverunt et cognoscere possunt utrum sint boni scholares vel non, cum ipsi bacellarii debeant frequentare scholas actu regentium et non aliorum; tum etiam quia de modernis opinionibus noverunt veritatem, non autem alii inveterati; quoniam cum scientia artium sit labilis, inveterati, non regentes, nesciunt opiniones modernas et amiserunt antiquas."

The faculty of arts must have counted a large number of professors and of students. The teaching corps, in 1283, had about 120 members, and these, as their rector testifies, were men "vitae laudabilis, honestae conversationis, eminentis scientiae." Concerning the bachelors, the

⁴²461. ⁴³515.

same authority informs us that, in 1283, there were 120 *determinantes*, and that the number might have been larger. It is only by approximation that anything can be determined in regard to the number of students.⁴⁴

Some of their customs were curious enough to deserve mention. "Nullus magistrorum legentium in artibus habeat capam nisi rotundam, nigram et talarem, saltem dum nova est. Pallio autem bene potest uti. Sotulares non habeat sub capa rotunda laqueatos, nunquam liri-piati." ⁴⁵ The bachelors naturally "celebrated" their successful examinations, their promotion to the licentiate, and their appointment as teachers. It was often necessary to correct abuses: "in principiis et conventibus magistrorum, et in responsionibus vel oppositionibus puerorum vel juvenum, nulla fiant convivia; possunt tamen vocare aliquos familiares vel socios, sed paucos." So runs an edict of 1215.⁴⁶ In 1275 other regulations had to be enforced: "statuimus ut determinatores non possint dare potationes nisi prima die et ultima suae determinationis . . . ut nullus audeat de cetero illuminare cereos in vico nec in domo in die clara, nec illuminare permittat." ⁴⁷ On the other hand, the unfortunates who failed at the examination were inclined to pour out their eloquent wrath upon the examiners, and this tendency had to be checked by a formal statute of the English nation in 1252.⁴⁸

Each nation was allowed to have one special festival during the year, and on these occasions it was ordered that "nullus magister faciat, nec quantum in se est fieri permittat paramenta nec coreas duci in vico de die, nec de nocte, cum torticiis vel sine." ⁴⁹ The academic year was divided into three portions; from St. Remigius' day to Lent; from Lent to Easter; and from Easter to St. Remigius' day. The summer vacations, according to the decision of Gregory IX., lasted but one month, and even during this time the bachelors were free to give their lectures. No one was allowed to teach on the feasts of the

⁴⁴515.⁴⁵20.⁴⁶20.⁴⁷461.⁴⁸202.⁴⁹461.

Apostles, nor on the three days following Christmas, Easter and Pentecost. These and other details, such as the daily schedule of classes, were determined by the regulation of 1245.⁵⁰

Fully to appreciate the development of these faculties, it must be remembered that they were not organized on any preconceived plan nor modelled upon institutions already in existence. Little by little, under the pressure of circumstances, new elements were introduced into the organization of the University, gradually perfecting it, until it became a pattern for the schools that were subsequently founded. This process, which we have outlined, made Paris the centre of an intellectual life whose leading aspects we hope to describe in a future article.

THOMAS BOUQUILLON.

⁵⁰137.

GERMAN SCHOOLS IN THE XVI. CENTURY.

The latter half of the fifteenth century was in many respects the acme of the intellectual life of Germany. The native or acquired tendencies that had long found a manifold expression in architecture and the fine arts, in song and music and the drama, in the refinement of manners, seemed at this moment to flower into a newer and a higher life. The invention of printing, the discovery of the New World, the liberalizing influences of the Italian Renaissance, the fall of Constantinople, the creation of new universities, the rivalry of the new states now rising from the hopeless wreck of the mediæval imperial idea, the ecclesiastical unity won back after long decades of disruption, incessant travel, the growth of the commercial spirit and system, contributed, each in its own measure, to that wondrous development of German culture, wealth, and enterprise which so excited the admiration of Æneas Sylvius,¹ and worthily crowned the first thousand years of German Christianity. The spirit which cast out from Spain the Arab and the Jew, which worked the unification of all French interests in the hands of an absolute king, and opened up for Italy her first clear vista upon the long-gone, glorious days of universal empire, brought about in Germany a development of popular education such as had yet been witnessed in no European state. The flourishing condition of the universities of Germany, notably of Cologne, Heidelberg, Freiburg, Basel, Tübingen, Ingolstadt, and Vienna—the highest outgrowth of this movement—is a proof of its intensity and universality. Nor was the thirst for learning confined to any particular class. The

1. *De situ, moribus et conditione Germaniæ*, Basilee, 1551.

village schools were numerous and well frequented; the teachers were well paid, contented, and highly esteemed; the discipline of youth was strict but loving; the homiletic teaching of the clergy attracted great numbers, and the new-found art of printing spread abroad on all sides the elements of religious instruction—pictorial catechisms, hymn-books, manuals of confession and a holy death, expositions of the commandments and brief commentaries on Holy Writ. But it was especially in secondary instruction that the best results of the older and healthier, more Christian, humanism had been obtained. Throughout Germany, especially in Westphalia and the Rhenish lands, public secondary schools abounded. The city fathers multiplied them; beneficent citizens established new ones by will or aided by legacies those already in existence; dwelling houses under the care of devoted and experienced men were opened for the students; libraries were built and increased,—in a word, the unity of the ideals and interests of the Fatherland seemed to find nowhere a better background for its illustration than the cause of education. The Brothers of the Common Life at Deventer, Zwolle, Louvain, Liège, and other places, showed the world for the first time a corporation of great scholars devoted solely to the holy art of teaching. Nor could any country boast of better specimens of the erudite and gentlemanly tutor or master than Alexander Hegius, John Cochlaeus, Murmellius, and Jacob Wimpheling, the “Educator of Germany.” Such men were the trainers of those who conducted the numerous monastic, capitular, municipal, and private schools, and from them went out a generation of refined and skilful teachers, who made the schools of Germany famous throughout all Europe. Women like Charitas and Clara Pirkheimer illustrated by their pedagogical skill such centres of general culture as Nürnberg, and honored their sex and country by the practice of every virtue, while by the example of the most cultured and self-sacrificing womanhood they brought up the

daughters of Germany in the admiration of whatever was pure, noble, and elevating.²

The Reformation fell like a thunderbolt upon this scholastic development. It shook to its ancient foundations the principle of authority in church, state, and society, and it was no wonder that the schools soon felt the reaction. Whoever has watched the decay of university life in New Italy will have some faint idea of the disasters that overtook the German schools in the sixteenth century, and made their condition as pitiable as it had once been admirable and enviable. Unprofitable and noisy polemics, religious bickerings, personal hates and persecutions, endless territorial revolutions and rectifications of frontiers, the establishment of a governmental control, minutely absolute, in place of the ancient self-regulation and constitutional independence—all these causes coöperated to interrupt the current of educational progress that had set in during the fifteenth century with the rise of a German-Christian humanism. None of them, however, exercised so baneful an influence on the schools as the new doctrines of justification by faith alone and the consequent depreciation of good works as beneficial for salvation. Selfish avarice and love of luxury began to dispute for the control of that wealth which the wiser

2. Cf. JANSSEN: *Geschichte des Deutschen Volkes beim Ausgang des Mittelalters*, vol. I, pp. 1-138 (13th ed.), Freiburg, 1887. Seldom, if ever, have the details of an intellectual movement or condition been collected with greater pains or set forth with more art than here. The following pages summarize the treatment of the intellectual condition of Germany as given by Janssen and his literary heir and successor, Pastor, in the seventh volume of the same work (Herder, Freiburg, 1893), for the century intervening between the Reformation and the Thirty Years' War (1517-1618). It ought to be unnecessary to remind our readers of the method of Janssen. The multitude of details for this particular study has been collected by him and by his successor, Pastor, from the public documents of Catholics and Protestants; from the histories of education, universities, colleges, and schools; from the correspondence of teachers and the scholastic legislation; from contemporary polemics and brochures; from reports of nuncios and relations of ambassadors; from the histories of cities and monasteries, orders, bishoprics, literatures, and the arts; from histories of heresies and morals—in a word, from almost countless public and private, edited and unedited, sources. The domestic history of Germany, especially those pages written in the local historical reviews, annals, collections, studies, etc., have furnished some rare materials, which have often been first made widely known through their incorporation into the structure of Janssen's *History of the German people*.

and more human-rational ancient faith had taught men to employ for the common good. New foundations ceased to be made, and the old ones were confiscated or wretchedly administered. The large and kindly love of Catholic Germans for the unborn generations, the generous preparations for their physical and intellectual welfare, decreased with the spread of a narrower, harder belief; and the contempt for the past increasing with the ignorance of its titles and its relations to the present, a great portion of the German people lost that noble trait of public generosity which is everywhere an outcome of intense Catholic belief, and shut itself up within the little circle of its own immediate personal interests, leaving to the state or to chance the care of those general wants, for which individuals once so largely provided from wealth superfluous or no longer needful.

Already, in 1524, Luther complained in a letter to the municipal authorities that with the old priesthood the ancient fame of the German schools was disappearing. "Under the Popes," he says, "not a child could escape the devil's broad nets, barring a rare wonder, so many monasteries and schools were there, but now that the priests are gone good studies are packed off with them. . . . When I was a child there was a proverb that it was no less an evil to neglect a student than to mislead a virgin. . . . This was said to frighten the teachers." He reminds his readers that he has freed them from masses and indulgences, vigils and feasts and fasts, mendicant monks, confraternities, etc., but in return the common man will do nothing for schools, and the princes are sunk in gluttony and debauchery.³ A year later he wrote to the Elector that there was now neither fear of God nor Christian discipline since the Pope's power was broken. "The devil," said he, in a sermon of 1530, "has misled the people into the belief that schooling is useless since

3. For these and all following details see, in general, *Geschichte des Deutschen Volkes seit dem Ausgang des Mittelalters*, von Johannes Janssen, ergänzt und herausgegeben von Ludwig Pastor, (Herder, Freiburg 1893.) vol. VII, pp. 1-211.

the exit of the monks, nuns and priests. . . . As long as the people were caught in the abominations of the papacy, every purse was open for churches and schools, and the doors of these latter were widespread for the free reception of children who could almost be forced to receive the expensive training given within their walls." The local histories and city chronicles of the time show the popular feeling that with the ancient Catholic clergy went one of their chief works and occupations, the teaching and control of the children. Henceforth reading and writing in German, with some knowledge of figures, were to take the place of the classics, and technical training to supplant the liberal mental discipline of philosophy, history, and the natural sciences. Even in Catholic Germany the contempt of studies spread, and King Ferdinand felt forced to admit, in his reformation proposals to the Council of Trent, that in all the German universities there were not in 1562 as many students as in the good old times frequented a single one. The official reports of the government *Visitatoren*, specimens of school and church legislation, and the correspondence of the superintendents show that the number of the common schools decreased steadily during the sixteenth century in the Electorate of Saxony, in Brandenburg, Weimar, Pomerania, Brunswick, Hesse, and other Lutheran lands; that the instruction of females was greatly neglected, and the formation in the use of the native tongue insufficient and inferior in quality; that the buildings were often unsuitable for school purposes; that the nobles neglected their duties as patrons and supporters of the schools within their districts; that the teachers were frequently common workmen, tailors, dyers, shoemakers; that the church sextons, who were in many cases the village teachers, gave great scandal by their unedifying lives, their magical and superstitious practices, treasure hunting, etc.

On the other hand, it is evident from other sources that the German village-teacher of the sixteenth century had long ceased to be the happy and prosperous pedagogue

of the latter half of the fifteenth. His dwelling was usually poor, old, and neglected; his pay small, and given frequently in kind, uncertain, and grudgingly accorded. We can, therefore, scarcely wonder that he was harsh and cruel in his treatment of the unfortunates committed to his care, and that corporal punishment was often carried so far as to permanently maim or lame the subject of it, while it was no uncommon thing to beat children heavily about the head, to scourge them until the blood ran freely, and generally to maltreat them, especially if they were poor, or unfortunate orphans, or otherwise abandoned or unprotected. The results of the absence of a healthful religious home formation naturally manifested themselves in the conduct of the youth, a never-failing source of complaint on the part of the teachers of the last fifty years of the sixteenth century. "In this latter poisonous and pestilential time," wrote, in 1568, Johann Busleb, a teacher at Eglen, in the territory of Magdeburg, "every one complains of the coarse, sensual, godless, shameless, old-Adamic life of youth, and that the complaints are just, may be known from any of those who treat daily with the young."

In spite of all this, the sixteenth century was witness to the superhuman efforts made on the one hand by the leaders of the various Protestant confessions, and on the other by the Catholic Church, to elevate the standard of studies, to fire the youth of Germany with noble ideals, to stimulate in them habits of industry and a healthy spirit of rivalry. Among the Reformers, Melancthon led the way. His text-books of Greek and Latin, his commentaries and translations, his academic discourses and extensive correspondence, above all, his personal influence over a multitude of disciples, won for him the title of "Preceptor of Germany," once worn with pride by Wimpfeling. If the views of Melancthon had prevailed, Greek and Hebrew, history and mathematics, would have had a fair share in the scholastic curriculum; more homely

notions obtained, and Latin became the chief subject of study. German was carefully excluded from the better schools as offensive to the literary taste, and a formal system of espionage established for the purpose of surprising the scholars who forgot themselves so far as to speak their mother-tongue. At Gandersheim, in 1571, three slips of this kind were set down as equal in heinousness to one blasphemy. In 1524, Luther wrote with much scorn concerning the schools in which he and his fellow-reformers had been brought up, but in 1582, Michael Toxites, professor at Tübingen, and paedagogarch of the duchy of Würtemberg, pronounced in sad and bitter words, an equally hard sentence on the Latin instruction as given since the days of Melancthon. The cause of morality was not helped by the use of the "Colloquia" of Erasmus, a model, indeed, of exquisite Latin, but otherwise an irreverent, cynical and immoral book utterly unfitted for the formation of good habits, and which was equally condemned by Luther and Saint Ignatius. Ovid's Art of Love, and the unexpurgated works of Catullus, Tibullus, Propertius, and other dissolute writers of antiquity were in common use in the schools. There is surely little reason for wondering that the morality of the scholars was very low, and that the hearts of their teachers, when not themselves affected by the laxity of the times, sank within them at the sight of the dissipation and evil courses of their young charges. The schools of Pforta, Meissen, and Grimma in the Saxon Electorate, opened like most of the Protestant schools in former convents, and supported by Catholic funds, were much admired among the Evangelicals, and drew many students from the Reformed lands. Nevertheless, the reports of the visitors and the school ordinances show that the internal discipline was wretched. They contain complaints of the immodest, unseemly clothing of the scholars, of their richly embroidered wide mantles, with puffed sleeves, etc., so that they look "mehr reuberisch dann schülerisch." Blasphemy, thieving, gambling, unchaste conduct, drunk-

eness and similar vices are set down to their account. They are forbidden to break in the wine-cellars of the neighborhood; to break up the tables, chairs and other furniture of the school; to escape secretly by night from its precincts; to keep immoral books and pictures; to visit dances and drinking bouts. Nor were such rules useless, or *in terrorem*, for similar complaints come from distinguished teachers like Michael Neander at Ilfeld, Basilius Faber at Nordhausen and elsewhere, Camerarius and Eobanus Hessus at Nürnberg, Hieronymus Wolf at Augsburg, Johann Sturm at Strasburg, and others. "Would that I might talk with you about these things," wrote Camerarius in 1536 to Luther, "they are by no means vain, unfounded complaints." In a letter to George Fabricius, Rector of Meissen, written in 1550, he says that the downfall of Germany is near, since religion, science, discipline and honorableness of life are perishing. "Education and life are far other to-day," wrote he in 1555, "than in my youth (circa 1500), when the hearts of the students were filled with zeal, studies flourished, and a joyous rivalry reigned in the pursuit of learning."

Polemical enmities between the teachers and the preachers in the matters of Justification and Communion did much to increase the general disorder in the schools. Scarcely a prominent school of Protestant Germany was free from this evil. Even the minor Latin schools became the scenes of theological discussion in which, by question and answer, the students were made familiar with the theology of their teacher, and taught to anathematize his opponent, until such time as the religion was changed in the district, and a new set of doctrines introduced. The salaries of the teachers were very low, because the old pious foundations had been squandered or were badly managed. Their dwellings were, in many cities, unsuitable, and their condition generally an unhappy one. They seldom stayed long in one place, which added greatly to the disorganization of the schools. Finally, the stream of pious generosity to which most of the German schools

owed their existence had long since dried up, and little means were forthcoming to provide new or sustain the old. "Our beloved ancestors," exclaimed the superintendent Christoph Fischer, of Smalkelden, in 1580, "provided for the schools by their last wills and by foundations. But now we see daily how the love of the poor and of needy students is grown cold, and the money spent on churches and schools is considered a waste." "In the darkness of the papacy," wrote Conrad Porta, of Eisleben, toward the end of the sixteenth century, "every one, from the highest to the lowest, even servants and day-laborers, contributed to churches and schools, but now, in the clear light of the Gospel, even the rich grow impatient if ever so little be asked, even for the repairing and maintenance of those on hand."

Though contemporary and domestic evidences show how unsatisfactory was the entire school system of Protestant Germany during the sixteenth century, there can be no doubt that for a portion of that time the schools of the Catholics suffered greatly from the consequences of the new religious revolutions. In 1541, Archbishop Albrecht of Mainz confessed to Cardinal Contarini the superiority of the Protestant schools, and in 1550, the noble Bishop of Würzburg, Julius Pflug, wrote to Paul III., that while the Protestant schools were flourishing, the Catholic schools were in a condition of decay. Not the least merit of the Society of Jesus in Germany is its restoration during the latter half of the sixteenth century of the ancient fame of schools and academies which had reached the lowest step of degradation. In 1556, one of the city gymnasia of Cologne was confided to them, and in a brief space of time they had establishments in Munich (1559), Mainz (1561), Trier (1561), Heiligenstadt (1575), Coblenz (1582), Paderborn (1587), Münster (1588), and in other large towns and cities like Ingolstadt, Dillingen, and Würzburg. Their enemies did not fail to recognize the skill and devotion of the new teachers. The superin-

tendent George Nigrinus complained in 1582 that Protestant parents of the upper and middle classes were wont to send their children to the Jesuits, and to praise their industry and their labors. There was a great personal charm in these men, often of high birth, trained from youth to self-denial and self-control, filled with the enthusiasm of crusaders bent on recovering lost spiritual territory, well-bred, and refined by travel and the cosmopolitan company of the novitiates and colleges. The example of their lives, divided between prayer and study, won the hearts of the youth entrusted to them, and filled the order itself with the choicest vocations. Their program of studies aimed chiefly at the training of men destined to live in the world; hence the classic languages and profane science absorbed most of their attention. Nevertheless, the religious formation of the youth was carefully attended to. The daily mass, the frequent confessions and communions, the exercises of the special sodalities, the personal guidance of the tutors and instructors, the regularity of the daily life of the college, acted powerfully upon the mind and heart and imagination, especially in the earliest days of the movement, when the fine enthusiasm of struggle was at its white heat, and one could almost see the fulness of victory in the rapidity with which the tide of revolution was being rolled back. In these houses of study there was a thorough unity of spirit and authority. While the rector of each was absolute master of the internal and external life of the college, he was also responsible for each student, both for his bodily and mental development. The original program of studies prescribed constant, but not overwhelming work, provided for moderate recreation, forbade the acceptance of gifts or presents from the students, and commanded the reception of children of every class.

The teachers were instructed to plant securely the seeds of Catholic faith in the hearts of their scholars, and to remember that they were not mere grammarians or rhetoricians. The hope of distinction and the fear of disgrace

were proposed as powerful and natural motives of labor, and corporal punishment was to be rarely administered and then by a special official. Between these schools there existed close mutual relations, and the teachers and text-books of France or Italy often found their way to Germany, and vice versa. The teaching was in great measure gratuitous. The prestige of the order's religious and political successes was another element of strength, and the polished manners, the courtesy and urbanity of its disciples a proof that it had found new sources of influence over the youth of Germany, and knew how to draw upon them for the perfection of youthful character. They withstood the heresies that were being quietly instilled in certain schools, like the ancient and renowned one of Düsseldorf, where the Catechism of John Monheim was overturning the foundations of the Catholic faith. The Jesuit schools of Münster and Paderborn became in time famous nurseries of Westphalian Catholicism, and the memories of their period of renown still cling about these picturesque old towns like a dim but lovely halo.

Munich, however, seems to have been the scene of the highest academical and social activity of the Jesuit teachers of the sixteenth century. The rapid spread of the order, the numerous demands made upon its chiefs for the most varied services, religious and political, made it hard to keep up always with the needs of the age. As early as 1565 the superiors of the province of Higher Germany admitted that their professors were either men broken by long labors or young, unskilled novices. The memoir of Jacob Pontanus (1582) and the *Epistola de scholasticorum nostrorum moribus* of the general Aquaviva (1611) show that no one was more conscious than themselves of the weaknesses that were growing within the order, and which it needed the general *Ratio Studiorum* of 1599 to correct or expel. Withal, their main object in this first century of their scholastic activity in Germany was an *eloquens et sapiens pietas*, the production of pious and devoted Catholics, skilled in all the social arts, filled with

the practical wisdom of life, and bent on preserving or restoring the broken unity of the great Christian body.

With the Renaissance there entered into the lives of Teutonic and Romance nations many elements and motives of the old classic peoples, for which they were prepared, indeed, but which contrasted, nevertheless, greatly with their own mediæval philosophy. Very significant in this regard is the interest taken in the classic dramatists. Already in the latter half of the fifteenth century, Terence and Plautus were put upon the stage. It was not without protest at the beginning, for if Erasmus encouraged the practice, Jacob Wimpheling was opposed to it. Melancthon and Luther, and the Reformers generally, favored it greatly, and in all their schools the plays of the dramatic philosophers of Roman antiquity were frequently rehearsed. At Strasburg all the comedies of Plautus and Terence were, for a time, reproduced in the course of every six months, not excepting the most objectionable plays. The progress of the students, the delight of the parents, and the still vivid attachment to the mystery plays, were the immediate motives assignable for the time and care given to the classic plays. Though the shrewd and practical life-wisdom of the ancient comedians delighted the burghers at Christmas and Easter, and though the students, in their frequent preparation, penetrated profoundly into the nature and structure of the Latin tongue, more than one teacher of youth deprecated the evils of the promiscuous reading and representation of plays, whose authors were pagan to the core, and placed upon the public scene situations that were shocking to the Christian view of life, and principles that offended the basic laws of Christian morality. Thus there arose a Christianized Terence, a Neo Latin school-drama, whose subjects were often taken from the Bible, and treated in the most Terentian or Plautian style. Both Protestants and Catholics took a part in this work. Reuchlin, Schonaeus, Gnaphaeus and Macropedius were

its formost champions. The "Asotus," "Josephus," and "Hecastus," of the latter found a lasting popular welcome, as did the less praiseworthy works of Nicodemus Frischlin—his "Rebecca," "Susanna," and "Julius Redivivus." In time even the Neo Latin school-drama degenerated, and pieces like the "Studentes," the "Amantes Amentes," and the "Cornelius Relegatus," drew more spectators than the biblical drama. The latter was very often treated in a manner offensive to Catholics, and no small share of the popular hate and ignorance must have come from this nominally religious theatre, in which the Pope, the monks, and the "idolaters" played so large and so ridiculous a rôle.

The peculiarities of the principles and methods of the early Jesuits as teachers showed themselves nowhere more strikingly than in their treatment of the school-drama. From the beginning their *Ratio Studiorum* made little or no place for Terence and Plautus, and when, later on, the latter obtained a hearing, great care was exercised to put upon the stage only such plays as did not offend the dictates of Christian morality. If the Jesuits made way at all for the comedy, it was originally from pedagogical motives, the desire to train their students in the arts of oratory and extempore speaking, and to develop in them a certain natural ease and graceful self-possession which the mimic experiences of the stage go far to produce. The charms of virtue and the hatefulness of sin were the lines on which they built up their own theatre, and when, in the middle of the seventeenth century, the Dutch poet, Joost van den Vondel, defended the stage against the attacks of Calvinist writers, he could appeal to the public example of the Jesuits, whose edifying school-dramas did so much to confirm their scholars in the principles of morality. The subjects were generally chosen from the Scriptures or the lives of the Saints, and often treated with great literary skill. Twice a year was the ordinary rule for their presentation, but what was lost in frequency was made up in magnificence. This splendid sumptuous char-

acter the Jesuit dramas took over from the great mystery-plays of the preceding century. Indeed, in every sense the school-drama of the Jesuits seems to be the heir and successor of these gorgeous "mysteries" of an earlier day. Multitudes came from afar to the new plays, and the largest halls were unequal to their accommodation. Sometimes they took several days in their execution, and they were often repeated by popular insistence. Whoever has seen the Passion Play at Ober-Ammergau, and recalls the emotions it awakens, will have some faint notion of what a magnificent school-drama given by the German Jesuits, let us say of Munich, would be like. For it was at Munich that the Jesuit drama reached its acme. The princely, art-loving Wittelsbacher, always half Italian by their position and their ideals, were the patrons of the new school, and spared nothing to ensure the noblest framing of its productions. In 1574 the tragedy of "Constantine," by the Pater Georg Agricola, was given during two days. The whole city was turned into a stage, over one thousand actors were introduced, and an enormous multitude streamed in from every side to behold, on one day, the gorgeous pomp of the triumphal procession of Constantine after the defeat of Maxentius, and, on the other, the solemn triumph of the Holy Cross on which the sign of our salvation was borne aloft through the city, amid the jubilant acclamations of many thousand spectators. In Jacob Bide mann the Jesuits of the first quarter of the seventeenth century reached the acme of their dramatic reputation. His "Joannes Calybita," "The Egyptian Joseph," "Belisarius" and "Cenodoxus, the Doctor of Paris" are said to be not unworthy of Calderon. "In general," says von Reinhardtstöttner, "the Jesuits did much great and durable work in the first century of their dramatic labors. While they infused poetry and art into the dry framework of the humanistic drama, they also awakened and preserved throughout Bavaria, and especially in Munich, both taste and intelligence for the theatre and its useful services."

The wars of religion and the weakening of the imperial and papal authority brought about a sad condition for the Catholic universities of Germany during the sixteenth century. They lost more and more their ancient character of great independent corporations, representative of the highest interests of the Church, elevated above party strife and private opinion, animated by a love of knowledge and existing only for its diffusion. Freiburg in Breisgau, once flourishing, degenerated almost totally. Ingolstadt, Cologne, and Erfurt were in the same category. The University of Vienna, which had risen so rapidly under the first Maximilian, sank steadily from the outbreak of the Reformation. Its numbers decreased, its revenues were ill-managed, its professors were obliged to combine other occupations with their teaching office, and its chairs were made centres for the dissemination of heresy. Endless proposals of reform were made, but not executed. The students were poor and wretched, often obliged to beg their bread, because the old *Bursen*, colleges, or dormitories, were closed or in decay. In fact, it was the loss of these dwelling houses for the students, erected by the Catholic generosity of a preceding age, and once carefully governed, that brought about the downfall of many universities. The private life of the academical youth was thenceforth utterly without control; and immorality, idleness, duelling, and contentiousness gained daily the upper hand. The success of the Jesuits in secondary instruction suggested them, in this extraordinary situation, for the universities, and in the latter half of the sixteenth century the theological, philological, and philosophical teaching in Catholic lands of German tongue passed in great measure under their control, as at Ingolstadt, Dillingen, Würzburg, Cologne, and Trier. Their chairs attracted a multitude of students, while those of the university professors were often utterly neglected. Bitter recriminations arose on the part of the latter, especially at Ingolstadt, which were paralleled in other university towns, like Freiburg, Würzburg, and

Vienna. In the latter place the awarding of university honors by the Jesuits was long a source of painful disputes, the university demanding that all the scholars and studies of the Jesuits should be under the general supervision of the rector of the university, and King Ferdinand replying that he would do nothing against the interests of the order. During this period the civil and ecclesiastical powers looked upon the Jesuits as the most reliable and experienced teachers of youth, and least likely to mislead or be misled in the rapid and profound changes that were going on in the society of that day. The discipline of Jesuit houses was excellent, while the once admirable administration of the *Bursen* was everywhere disrupted, chiefly because of the malversation of the funds, but not unfrequently because in the confusion of religious revolution the devotion to youth and the profound pedagogical philosophy of the fifteenth century had become cold or forgotten. The university professors were wretchedly paid, their position that of state servants, their orthodoxy suspected, and their authority over the students small. No class of men lost more by the Reformation than they, for whereas before it they were esteemed members of a self-governing body, with ancient traditions and strong social authority, they were now little better than day laborers, without prestige or power beyond their personal action, and obliged to assist at the transfer to youthful rivals of functions to which in the ordinary course of events they would have been the natural heirs.

Of the Protestant universities, some, like Tübingen and Leipsic, had been violently reformed; others were new creations, like Marburg, Königsberg, Jena, and Helmstädt. In all of them the local civil authority reigned supreme, and the many changes from Lutheran to Calvinist dynasty, and vice versa, made the positions of the professors uncertain and kept up a constant change. The needs of the petty German dynasts of the sixteenth century were many and great for wars and court, travel,

bribery, and dissipation. The ancient funds of their universities were tempting, and their avarice was often the cause of the diminution or total disappearance of the scholastic wealth collected before the Reformation. The power of the Emperor was now a bit of archaism, and that of the little duke or princelet was supreme. All hung upon his humor or temperament. Universities like Rostock and Greifswald were made mendicant during the whole century. In all of them the salaries of the professors were insufficient and ill paid. The court fool and the fencing-master of the sovereign were far better off, and so low did they sink at times that the professors looked on it as a valuable privilege to possess the right of sale of wine and beer to their students. They added other occupations to piece out a sufficient revenue. They were frequently absent on their own business, and a supervision had often to be established over their lessons or their daily appearance. As there was little dignity in their treatment from above, so in turn there was often small edification in the example of their lives. The public records are full of reproaches and specific accusations against the teachers. The same records abound in denunciations of the students for vanity in dress, neglect of study, violent, uproarious conduct at night in the public streets, maltreatment of the townspeople, "the worship of Bacchus and Venus," and general "Cyclopean savagery." In 1537 Melancthon complained of the absence of discipline at Wittenberg, and of the untamable self-will of the students. In 1565 it was not better. Two years previous the sons of the Duke of Pomerania left the town because of the dissolute habits of the students. They had lodgings in the old Augustinian monastery, become the property of Luther, and where his son Martin kept a tavern. But they could not stay; for above them were seven rooms full of Frenchmen and Poles, Suabians and Franconians, whose disorderly life, day and night, caused them great inconvenience. Tübingen is described by contemporaries as the scene of the wildest dissipation.

In 1577 the subsheriff of the town declared that no citizen dared longer to act as constable, and that the place was worse than Sodom and Gomorrha. The students resisted all attempts at punishment, and every night was made hideous with the shouts of revellers, cries of angry disputants, breaking of doors and windows, and an occasional murder of a watchman or a fellow-student. In general, academical discipline seems to have been to a great extent ruined, and the saying ran—

Wer von Tübingen kommt ohne Weib,
Von Jena mit gesundem Leib,
Von Helmstädt ohne Wunden,
Von Jena ohne Schrunden.
Von Marburg ungefallen,
Hat nicht studirt auf allen.

Unhappiest of all men was the new student, who had to go through a time of fagging. He was called "*Beanus*" (bec-jaune) or "Fox" and defined as a "wild animal whose horns had to be cut off to make him fit to assist at the public lectures of the university." Innocent enough in its early pre-Reformation stages, this practice became a very cruel and inhuman ceremony in the sixteenth century, accompanied with heavy fines and whole nights of drunkenness. The new student had no longer the *Bursen* to go to for shelter, and was usually handed over for guidance to some older student from his own neighborhood. He became at once the "famulus" or slave of this "Herr" or "Patron;" waited on him day and night, suffered from his fits of anger, gave him his money and his best clothing—in a word, was his chattel, until such time as his own turn came and he ceased to be a "*Pennaler*" or weak, feathered thing, and became a "*Schorist*" or Shearer of those under him. Wolfgang Heider, professor at Jena, in 1667, has left us a pretty pen-portrait of "a genuine Shearer," which is absolutely untranslatable, and must therefore be read in the original. Perhaps no better index could be given of the moral tone of many of these universities than is found in the "Song of

the Drinker's Club" of Jena, a much-beloved "Lied" of the early part of the seventeenth century :

Lasst uns schlemmen und demmen bis morgen !
Lasset uns fröhlich sein ohne Sorgen !
Wer uns nicht borgen will, komme morgen !
Wir haben nur kleine Zeit hier auf Erden,
Drum muss sie uns kurz und lieb doch werden.
Wer einmal stirbt, der liegt und bleibt liegen,
Aus ist es mit Leben und mit Vergnügen.
Wir haben noch von Keinem vernommen :
Er sei von der Hülle zurück gekommen,
Und habe verkündet wie dort es stünde.
Gute Gesellschaft treiben ist ja nicht Sünde,
Sauf also dich voll und lege dich nieder !
Steh auf und sauf und besaue dich wieder.

THOMAS J. SHAHAN.

OUR THEOLOGICAL SEMINARIES.

In 1791, there was one theological seminary in this country for the education of secular priests, with four directors and five students. At present there are over 20 seminaries conducted by 160 teachers, with an aggregate of about 2,000 students.

These figures will cause no surprise to those who observe the growth of the Church in the United States. They are in fact a truer index of that growth than the general statistics of our Catholic population, which are so difficult to obtain, and which are the subject of much doubt and discussion. The development of the seminary system is like that of the internal organs upon which the body depends for its vigor. It goes on quietly and creates as little stir in the outside world as does the daily work of each seminary. But just as each seminary, by providing men for the sacred ministry, plays an essential though unobtrusive part in the furtherance of religion, so the entire system of theological schools, becoming gradually more and more perfect, imparts fresh strength to the ecclesiastical body. It is important, then, to bring out in bolder relief than is ordinarily done the main features in the improvement of our seminaries, and briefly, at least, to indicate the conditions on which progress depends.

It is not merely the multiplication of seminaries that deserves attention. It is rather the fact that each new institution embodies some progressive idea, while the older show a disposition to keep pace with the general advance. Thus, to begin with the practical though material elements, it is interesting to note the improvements that have been made in seminary buildings. One has only to compare the modest structures of fifty or a hundred years ago with the splendid edifices of our own day, in order to real-

ize how much better provision is made for the modern student of theology than was offered to his predecessors. In some cases more ample accommodation is secured in one large building; in others, separate buildings have been erected, with a view to different purposes. But in all cases, serious attention has been given to health, exercise, comfort and time-saving. It is safe to say that no seminary edifice of the future will be planned on the principle that the cheapest is the best.

More significant still is the progress in the work of the seminary. Here, as in all that quickens the vitality of the Church, we discern the happy influence of Leo XIII. Nothing has been nearer to the heart of the intellectual Pontiff than the betterment of clerical education. Years of experience had taught him that this upward movement could not be initiated by exhortations, or even by decrees that dealt with mere generalities. To lengthen the seminary course without giving it at the same time more solidity, would have been simply a process of dilution. To condemn the errors of the day, to insist upon the harmony between natural truth and revealed truth, or to urge upon Catholic teachers the necessity of adapting their methods of exposition and defence to the needs of modern thought — these and like measures might have roused a passing enthusiasm, but their educational effect would have been meagre. Something more tangible was needed. A definite line of action had to be pointed out in order to concentrate and intensify efforts that would otherwise be scattering and feeble. If, in a word, philosophy and theology were to take on a sturdier growth, a systematic treatment was required in which the deepest principles of reason and the highest truths of revelation should be harmonized. In the judgment of Leo XIII., the system of St. Thomas was the one best adapted to this purpose.

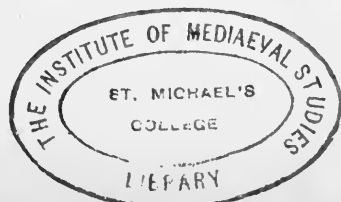
The encyclical *Æterni Patris* marked a new era in Catholic teaching, and especially in ecclesiastical education. With the neo-scholastic movement, which in less than twenty years has assumed such remarkable propor-

tions, with the extensive literature which it has produced and the numerous organizations which it has inspired, we are not at present concerned. It has compelled attention even where it met no sympathy, and it will certainly excite greater interest according as its real nature and scope become generally known.¹ As it naturally began in theological schools, its success must depend in great measure upon the appreciation of its merits by teachers and students in the seminary. It is to this phase of the movement that we wish to call attention.

Apart from the work of interpreting St. Thomas and the more or less profitable discussion which it involves, there is one feature in his writings which can hardly be disputed, and that is their pedagogical value. Every one who is at all familiar with the *Summa*, for instance, will admit that it is an object-lesson in order, comprehensiveness, acumen, and depth. Or if, turning from its clear-cut conciseness, we take up a more diffuse work, such as the *Quaestiones Disputatae*, we shall find every "article" a model of courteous incisiveness where the author examines the opinions of others, and of modest independence where he explains his own. Now, these are precisely the qualities which we seek in modern writers—and sometimes discover. The more faithfully such characteristics of the Angelic Doctor are copied, the healthier will be the student's tone of mind. Imitation of this sort is never servile.

With the text of St. Thomas for his pattern, the teacher is in a position to give his students an intellectual training that will be invaluable to them, whatever special line of study they may subsequently choose. For in every science he is most likely to succeed who can view his subject in all its bearings, analyze it thoroughly, divide it properly, study it systematically, and test the results which he or others may obtain, by sharp-edged criticism. The mental endowment which all this sup-

¹Interesting accounts of this movement are given in the *Revue Philosophique* for March, 1892, and April, 1893.



poses is, though latent, sometimes so near the surface of the student's mind that it comes into play at the lightest contact with a master such as Aquinas. But again, and more frequently, education, literally speaking, is required. Highly gifted minds experience at the outset a difficulty in handling scholastic principles and following the drill-manual of scholastic discussion. Yet this difficulty is considerably lessened by skilful teachers, whose happy intuition or patient experiment has shown them how the best results are to be gotten. Probably no two teachers follow exactly the same plan or succeed in the same degree. For the common good, it would be useful to know what methods are employed and how far each has proved efficacious.

One of the foremost thinkers of the day, Wilhelm Wundt, has said: "Zugleich aber ist es die scholastische Wissenschaft, in der allmählich jene Kräfte des Denkens geübt wurden, aus deren freierer Bethätigung die Wissenschaft der Neuzeit hervorging."¹

And we might add, there is no reason why students whose mental powers have been developed by familiarity with St. Thomas, should not be prepared to deal successfully with the problems of modern science. Here, it is true, a serious difficulty has to be encountered. The language of the School is not the language of the present day, nor are its axioms, sound as they may be, the norm of modern thought. Hence it may happen that a student who revels in metaphysics while he sits at his desk or listens to a lecture, is embarrassed when he descends to a lower plane and faces the results of empirical investigation. It is not merely that the crystallized Latin terms dissolve too slowly into their English equivalents, but that the abstract notions to which he is accustomed seem so far removed from the actualities of science. The principles are evident, the facts undeniable; how to focus the principles upon the facts in an orderly unit of knowledge, is the question. The answer, of course, implies a com-

¹*System der Philosophie*. Leipzig, 1889, p. 13.

parison, and this, in turn, is only possible when both sides of the problem are thoroughly understood; that is to say, when the student, not content with handy phrases, has assimilated into his own mental structure the true substance of scholastic teaching, and, not satisfied with glittering assertions, has tested the methods of modern science and learned the precise value of its generalizations.

In view of these urgent needs, it is gratifying to note that increased attention is now being paid, in the seminary course, to the natural sciences. For these, too, beyond all question, have a pedagogical value. They sharpen the powers of observation, compel accuracy of thought and expression, and thus serve as a balance to those speculative studies which widen the mental view at the expense of details. At what particular point in the clerical student's course the natural sciences should be introduced, is largely a matter of opinion. They are doubtless taught to good purpose when they parallel the lectures in philosophy, since in this case it is easier to confront their facts and its abstractions. Here again, however, experience must furnish the ultimate decision, and the most satisfactory plan for effecting this "adaptation" will naturally combine many elements that now suffer from their isolation.

In this contact of the scholastic system with the outcome of scientific research, it is the philosophy of St. Thomas that stands in the foreground. Also, indirectly, the Thomistic theology is affected inasmuch as it makes constant use of philosophical principles in its exposition of dogmatic truth. That this exposition is a marvel of reasoning needs not to be proven here; the veil of mystery almost stirs when Thomas speaks. But mysteries there are after all, the divinely revealed truths of Christian faith. And if scholastic theology approaches them in reverent boldness, it is because the foundation on which they rest was, in that elder day, unshaken. Nor is it less firm to-day, from the Catholic point of view. But

because this very security can only be increased by a fuller knowledge of all that concerns the sources of revelation, it is needful to take account of the progress that research has made concerning Sacred Scripture and the growth of the Christian Church. Leo XIII., in his encyclicals on biblical and historical studies, has opened up to Catholic scholars a vast field for investigation. At the same time, he has given a powerful impulse to these studies in our theological schools, which have to lay the foundations at least in Scripture and history.

These branches demand erudition rather than speculation, a painstaking search for documentary evidence rather than severe deduction from well-known principles, the application of critical methods where *a priori* reasoning is of little avail. In them, more perhaps than in any other department of clerical education, it is training that tells and specialization that triumphs. When we consider in this work of preparation the auxiliary branches required for the pursuit of either biblical or historical research, and when we glance at the literature that covers even points of detail, we see clearly that the only hope of success lies in so adjusting the course of study that the seminary graduate may be acquainted with the actual state of these sciences and provided with the requisites for subsequent investigation. It is not easy to say off-hand how this adjustment can best be effected—how the limits of introductory studies are to be defined; how the elements of preparation are to be worked in so evenly that none predominates to the neglect of others equally important. As it would hardly be practicable to extend the seminary course over a greater number of years, it is essential to know by what process of concentration, or by what orderly arrangement, due regard may be had for the teaching of Scripture and history, overgrown as they are in the present conditions of knowledge.

These improvements in our seminary teaching of philosophy, theology, history, and Scripture we have hitherto regarded as affecting the student's formation. It

should not, however, be forgotten that this formation is the work of the professor, and that to speak of it as improved is to say that he is attaining higher standards and adopting better methods. Whether this be a purely internal development or a process of adaptation we need not for the present discuss. At any rate, it is a "useful variation," and we may glance, in a spirit of congratulation, at its salient features.

Formerly, the number of professors in the faculty being small, each was overburdened with classes. The "division of labor" was so simple that the same teacher on the same day might have to lecture in dogma, moral, and Scripture, with perhaps an hour or so on Hebrew thrown in. To prepare all this matter could not have been an easy task. To keep abreast of scientific movements in the outside world must have been still more difficult. And, notwithstanding such drawbacks, these men, truly devoted to their work, sent forth from the seminaries a body of priests of which any country might be proud.

We should not infer that they were eager to retain their monopoly or that they would resent our modern effort at a more equable distribution of toil. In fact, it would be venturesome to assert that this effort has gone far enough. But, in some instances at least, it has produced effects which amply justify its continuance. A teacher who can confine himself to one branch will certainly do better work and do it with more pleasure than another who is busied with many things. From the former we may expect original research and useful publications, while the latter has scarcely the time to find out what others are doing. In the one case, we have limitation with depth; in the other, a vastness of surface. Between the two it is not hard to choose.

This willingness to expand on the part of the faculties has a consequence the full import of which is not always realized. Once it is known that a teaching career is possible, vocations for it will develop. The fact that a young

man enters the seminary and shows a love of his studies does not necessarily imply that the mission is his only sphere of usefulness. He may, on the contrary, possess talent which cannot be used to the best advantage amid the arduous duties of the ministry, and which, nevertheless, should be spent in the service of the Church. Whatever stifles the desire for scientific work is a hindrance to clerical education, and, conversely, every encouragement by which the student is attracted to a life of research furthers the end for which seminaries exist. Specialized study becomes possible; attacks on Catholic truth are met point for point by skilled defenders, and new vigor is infused into our Catholic publications. What is more to our present purpose, the demand for teachers creates the supply, and the supply, if properly managed, will meet the demand. When a vacancy occurs, the seminary is able to fill it without being obliged to accept an applicant whose best intellectual commendation may be that he is not fully equipped for work in the parish.

To maintain ecclesiastical education at its proper level, or in other words, to keep it on a par with the scientific progress of the world, the teacher must, in the first place, be acquainted with that progress. We have happily outlived the times that looked upon "modern" as synonymous with "evil." Facts being facts, albeit new, they might as well be enlisted in the cause of truth as in that of error. Methods that are effectual means of research, by whomsoever devised, ought surely be employed in the furtherance of knowledge. And if to get possession of these facts or to master these methods, time, patience, and perhaps travel are necessary, the price is well worth paying. This conviction at least seems to be gaining ground, and it is encouraging to know that many of those now engaged as teachers in our seminaries have been prepared for their work by special studies, either in our American universities or, as more commonly happens, in the older institutions of Europe.

Circumstances may at times oblige a young man eager for knowledge to associate as a fellow-student with those who do not share in his religious belief, and to seek instruction of learned men who are frankly opposed to the Church. This course, it is supposed by some, is fraught with danger, even for one who has finished his studies in theology, and who, if the seminary has done its duty, ought to know the strength of his own position and the weakness of the arguments by which it is assailed. Such apprehensions may, or may not, be based upon a precise knowledge of the conditions into which the student is thrown, of the scientific spirit with which he is brought into touch, and of the relations which exist between him and his professors. It is possible, too, that the student himself may experience a sort of timidity when he finds himself for the first time in his new environment, and may listen to a lecture with more caution than is exercised by those who ponder the professor's printed text. He may think of St. Basil and St. Gregory at the pagan schools of Athens, of St. Jerome conferring with the Rabbis, of the Catholic mediæval scholars who learned under Moorish instructors. He may, within a limited sphere, correct false impressions, and by engaging in personal research give a palpable proof that Catholics do not fear the progress of science. But why exhaust the possibilities? So long as he sojourns *in partibus* the apprehensions remain.

They remain to convince us, if further conviction were needed, that the most pressing want of the Church in this country is an institution which shall offer Catholic students, both clerical and lay, an opportunity to pursue all lines of scientific work, without incurring the risks, either real or imaginary, to which they are exposed in some of the great universities. If now, at the creation of such an institution, Catholic professors for every branch abounded; or if the knowledge required of the modern teacher could be infused; or if the best means of research in each department were found at Catholic schools already

in existence; there would be no need of preparing the pioneer professors in any non-Catholic atmosphere.

Fortunately, the necessity of this sort of preparation is diminishing. Though but six years in existence, the Catholic University has already sent out a number of graduates who are doing excellent work in different seminaries. It has also exerted a stimulating influence upon the younger clergy by opening to them a career of scientific investigation. And this influence will naturally be greater when all the schools of the University are established, and each school thoroughly equipped.

The seminary teacher who receives proper training either here or abroad, lays up, with scarcely any trouble, a stock of useful information over and above what he gets in the lecture-hall. In the library he finds the standard works and the latest publications on his particular line of subjects. In the reading-room, scientific periodicals of every description are at his disposal, and familiarize him with the actual problems of the day. He soon realizes that these sources of knowledge are indispensable adjuncts to his future teaching, and naturally his first thought on returning to the seminary is to have this literature at hand.

Again, his daily association at the university with men who are following the same course of studies, not only quickens his endeavor but also suggests to him new phases of each question, new difficulties not found perhaps in books, and new ways of answering them. To maintain the kindly relations thus established, may not be absolutely necessary, but it is extremely useful. To attend the scientific gatherings that are held each year in various countries and to study the methods of ecclesiastical education in France and Italy and Germany, may demand some energy; but the return is well worth the outlay. Add to this that the professor, during term-time, has hit upon a point which he cannot clear up without consulting a document contained in some distant library, or without personally visiting a certain locality,

and it will be clear that vacation is not for him a long holiday nor a stationary repose.

Books and travel are, for some people, luxuries ; for the teacher they are necessities. This consideration does not seem to affect the mind of publishers or of public carriers to any remarkable degree. The time, of course, may come, in some ideal phase of evolution, when volumes and voyages will involve a minimum of expense. That its coming may be hastened is the prayer, no doubt, of many a teacher. Meanwhile, the prospect of making necessary additions to his income by taking charge of a parish during the summer, is not always a spur to scientific ambition. Nor can he be severely blamed if, occasionally, he gives an envious thought to institutions that are founded and maintained by the splendid generosity of non-Catholics, for these benefactors have learned the true value of wealth.

It is instructive to note that their liberality meets a ready response in the generous emulation and forceful co-operation which animate the educational movement in the United States. The universities exert a wholesome pressure upon the colleges and schools by continually raising the standard of excellence, and by providing teachers who are specialists in the branches they handle. And these teachers, well acquainted with the spirit and requirements of the university, send to it students who are prepared for its more advanced work. Beside this constant interaction, there are special means of mutual assistance—meetings in which teachers discuss educational problems, periodicals that report each improvement in method abroad or at home, summer schools that offer serious courses on almost every subject as a profitable way of spending vacation. On a higher level are the numerous scientific associations which convene annually, not so much to treat of pedagogical matters as to acquaint their members with the results of investigation, to profit by friendly criticism, and to suggest new lines of research. From meetings of this sort the physiologist, the psycholo-

gist, the orientalist, the chemist, or the historian, as the case may be, returns to his laboratory or to his library with a fresh fund of knowledge, and with renewed zeal for the prosecution of his work. The very rivalry that is often provoked becomes a bond of unity, linking men together in the pursuit of noblest purposes, and inspiring them with respect for each other's opinions.

By methods of this kind, each teacher gives and receives. Each institution, while it pushes ambitiously to the front rank, is a help, not a hindrance, to its neighbors. And though absolute uniformity is neither sought nor attained, there is a general advance towards perfection, in which the various schools, in their due proportion, have a share. Verily, in this respect, the present generation is wise.

EDWARD A. PACE.

UNIVERSITY CHRONICLE.

Three Scholarships in Chemistry.—By the will of the late Miss Mary D. Peabody, of Washington, D. C., the sum of \$15,000 was bequeathed to the University for the purpose of establishing three scholarships in the memory of her father, Professor Joseph L. Peabody, to be known as the "Joseph L. Peabody Scholarships of Chemical and Physical Science." The scholarships are at the disposal of the University, which seizes this occasion to express its very sincere gratitude for this noble gift.

Gift of Mr. L. Hüffer.—Mr. L. Hüffer, of Paris, France, has given to the University the sum of \$2,500. This generous family had previously contributed \$8,000 to the University, and in many ways manifested a practical interest in our work, for which the University is deeply grateful.

The Right Reverend Rector.—During the months of May and June the Right Reverend Rector visited a large number of our Catholic colleges and educational institutions in the interest of our new schools of philosophy and the social sciences. In all of them he explained in great detail the purpose of the University, its relations to the Catholic life of our country, and the especial advantages offered by its program of studies. He was everywhere received with enthusiasm, and the University has every reason to expect a rich harvest from his laborious journeys.

Work of the Professors.—Professor O'Gorman has in press a "History of the Catholic Church in the United States." It is Volume IX of the series of *American Church History* brought out by the Christian Literature Company of New York, and will be ready in the early fall.

Professor Schroeder contributed to the April number of the *American Catholic Quarterly Review* an article on "Leo XIII. and the Encyclical *Longinqua*."

Professor Péries has a second paper in the *American Ecclesiastical Review* for May on the "Study of Canon Law in the United States."

Professor Quinn has succeeded in organizing at Washington a very promising branch of the American Archæological Association.

The Literary Society.—The following papers were read and discussed in the Literary Society during the last term:

March 24—*The Real Presence According to the Fathers*, by Rev. Cornelius F. Crowley.

" "—*The Labor Problem*, by Rev. William F. Sheran.

May 12—*Philosophical Sin*, by Rev. James F. Dolan.

" "—*The "Doctrine of the Apostles,"* by Rev. John J. Lynch.

Public Lecture on Napoleon.—On May 2d Gardiner Hubbard, Esq., of Washington, delivered a very interesting public lecture (illustrated) on Napoleon. A large and critical audience enjoyed the exhibition of Mr. Hubbard's rare collection of portraits of the great Corsican.

Association of Alumni.—It has been decided to form an association of the alumni of the University. The meeting of the old students will take place

October 1st, on the occasion of the opening of the new schools of philosophy and the social sciences. The time is a very auspicious one, and all the old students of the University will be cordially welcomed on that occasion.

The University and Maynooth College.—The University associated itself heartily with Maynooth College on the occasion of its centenary. The Right Reverend Rector wrote a warm letter of congratulation to the president and faculty, and Most Rev. Patrick Riordan, D. D., Archbishop of San Francisco, represented the University at the exercises. *Vivat. Floreat. Crescat!*

The Semi-Centenary of Notre Dame.—The Right Reverend Rector assisted at the celebration of the semi-centenary of the University of Notre Dame, Ind. It is the earnest wish of all connected with the Catholic University that the institution of Notre Dame may continue to flourish in the future even more vigorously than in the past, and that the centenary of its foundation by the venerable Father Sorin may dawn upon an educational establishment second to none in the world.

Examinations and Degrees.—The following candidates for the degree of Bachelor of Theology passed a successful examination: Rev. John Joseph Clifford, Los Angeles, Cal.; Rev. Thomas Edward Cusack, Alton, Ills.; Rev. James Francis Dolan, Albany, N. Y.; Rev. Francis Gilfillan, St. Louis, Mo.; Rev. William Joseph Fogarty, Cincinnati, O.; Rev. Patrick Joseph Keane, San Francisco, Cal.; Rev. John James Lynch, Albany, N. Y.; Rev. Joseph McSorley (C. S. P.), St. Thomas' College, Washington, D. C.; Rev. Joseph Francis Studnicka, Jamestown, N. Y. Successful examinations for the degree of Licentiate in Theology were passed by Rev. George Vincent Leahy, Boston, Mass.; Rev. John Lunny, Springfield, Mass.; Rev. John Damen Maguire, Philadelphia, Pa.; Rev. Peter Hugh McClean, Hartford, Conn.; Rev. Philip O'Ryan, San Francisco, Cal.; Rev. George Joseph Reid, Pittsburgh, Pa.; Rev. Arthur Vaschalde (C. S. B.), Toronto, Can.; Rev. Augustin Rémi Vassal, St. Paul, Minn. For this degree, besides an oral examination of two hours, the applicants must present to the faculty a written dissertation of superior value. The degree of Doctor in Theology was conferred upon Rev. George J. Lucas, of the diocese of Scranton, and Rev. Edmund Dublanchy, of the Marist House of Studies, Brookland, D. C. In the absence of His Eminence the Chancellor the degrees were conferred on all present by His Excellency Monsignor Francesco Satolli, Apostolic Delegate to the United States.

The Doctorate in Theology.—This year, for the first time in its history, the Faculty of Theology had the pleasure of conferring the doctorate in theology upon the two candidates above named. Both had successfully complied with the University regulations for the degrees. The work of Dr. Lucas on *Agnosticism and Religion*, and that of Dr. Dublanchy, *De axiomatic: Extra Ecclesiam Nulla Salus*, were accepted by the faculty as satisfactory, and both passed in a very creditable manner the trying ordeal of six hours public examination, in two sessions of three hours each. Both of these candidates have spent several years in preparing themselves for the doctorate in theology, and it is a matter of congratulation that their success has justified the fixing of an elevated standard for the attainment of the highest honor in the gift of the Theological Faculty. The latter was very much pleased to welcome among

the objectors to the theses of the candidates, the members of the Apostolic Delegation, His Excellency Monsignor Satolli, Monsignor Sbarretti, and Dr. Rooker, also Fathers Sabetti, Holaind, and Smith of the Society of Jesus, and Father Stern of the Congregation of the Most Holy Redeemer.

Graduating Exercises.—The graduating exercises took place on June 20th, at 9.30 A. M. They were conducted by the Right Reverend Rector. In presenting to His Excellency the Apostolic Delegate, the candidates for degrees, Dr. O'Gorman, the Dean of the Faculty of Theology, read an address on the doctorate in theology, whose text we give below. Dr. Dublanchy then read, in the name of all, the profession of faith of Pius IV., which was subscribed to by all the candidates. Thereupon His Excellency the Apostolic Delegate conferred on each one the diploma of his degree, and afterwards delivered an earnest and eloquent discourse on the duties and responsibilities of these scholastic titles. The special ceremonies usual in conferring the doctorate in theology were then proceeded with. At their close Dr. Lucas delivered an address of thanks to the University in the name of all the candidates for the degrees conferred upon them, after which he proceeded to give a brief inaugural lecture, as is wont on such occasions. The exercises were closed by a discourse from the Right Reverend Rector, after which all present adjourned to the chapel, where a *Te Deum* was sung in thanksgiving for the success of the year.

Address of the Dean of the Faculty.—The address of Dr. O'Gorman was as follows: In the name of the Faculty I have the honor to present to your Excellency, for the reception of degrees in Theology nine bachelors, eight licentiates and two doctors. In the six years of our existence we have made many bachelors and twenty-four licentiates. But this is the first presentation of candidates for the doctorate, the highest honor in the gift of this University. The two candidates, the Rev. George A. Lucas and the Rev. Edmund Dublanchy, have fulfilled the conditions required with such excellence that it shall be forever to their glory, not only that they are the first fruits in the doctorate of this University, but also and especially that they have from the start set up a standard in written dissertation and oral disputation such that they have assured for all time to come the value and significance of the degree.

The *gradus* or steps in the royal stairs of the palace of knowledge are all represented in the candidates presented by us to-day to your Excellency for diplomas. Baccalaureate, Licentiate, Doctorate, such is the traditional graduation which has come down to us from the earliest universities, and such the graduation which this University has at heart to preserve and hand down to the ages that are to follow. And as we remain faithful to the olden traditions in the number and the spacing of the steps, so also in our understanding of the nature, the privileges and duties of each degree. On former occasions like this the Baccalaureate and the Licentiate have been explained. I beg indulgence for a few minutes while I say a word about the Doctorate.

In the earliest days of university life anyone who was bold enough to assume that he could teach—and of such boldness Abelard was the most conspicuous instance—might set up his chair in any university city and gather a class of hearers. Such freedom had its inconveniences, and naturally was restricted in proportion as the organization of the universities was developed.

By the middle of the twelfth century the right to teach theology demanded a licence, or, in other words, the doctorate, from the chancellor of the diocese at first, and afterwards from the chancellor of the university.

It must be borne in mind that the mediæval was the period of guilds in the sphere of labor, trade and commerce much more than ours is the age of unions, and that the mediæval guild was a better solution of social difficulties of those times than are the modern unions of the social difficulties of our times. Now, in the understanding of that time, the university was a guild of learning. It took in apprentices, who in time were made into assistants or companions, and finally were turned out of tutelage masters in their craft. Apprentices, companions, masters, are the prototypes of bachelor, licentiate, doctor. The companion was not admitted to the grade of master until he had performed some special task, some piece of work, into which he would put all his cunning, and which would be his *chef-d'œuvre*. Then he obtained his membership, the rights of a member of the guild, the freedom to exercise his craft throughout Christendom. These two companions of our guild, these two licentiates of the Catholic University of America, have done their piece of work, their *chef-d'œuvre*, by pen and tongue they have given a specimen of their learning, and are now sent forth approved by the jurors of the craft, dowered with membership in the craft, vested as with ability, so also with freedom, to teach *per orbem terrarum*—Doctors in Theology. This is what the degree meant of old, and what we have at heart it should mean now.

This new honor is a talent not to be wrapped up in a napkin, not to be buried in idleness and inactivity; but to be used so that you may deserve the Master's further commendation: *Supra multa te constituam*. There open up before you, if you but remain true and loyal to your beginnings, a duty and a career of great usefulness. Look at the Church's life as displayed in her history, and you shall see what an important and noble part has been acted by her doctors. I do not refer to those few great men who, in addition to supereminent sanctity, have received from the Universal Church the sublime title of Doctor; nor do I refer to those who, in virtue of their office, are the authentic doctors of the Church—Pope and bishops; but I refer to those like yourselves who after trial have been found worthy to be set up among the faithful and the clergy as teachers, masters, and doctors. They in all ages, while they remained subject and loyal to the Church's authority, the Pope and the bishops, have been the strong bulwark of the Church, the authorized expounders of her teachings, the born defenders of her position, the picked body of her valiant and devoted Janissaries.

Now the age and country in which we live demand such men no less, aye more, than former times and other lands. Who in our days has been more a doctor—abstraction made of the exercise of infallibility—than Leo XIII., from whom derives your own doctorate? For seventeen years he has been teaching the world in matter and manner, with methods and language demanded by the needs of the nineteenth century. Be he a model to us! It is true, there can be in revealed truth no new discovery, but there can be newness in the manner of its exposition; for the Master's treasury, of which you are to-day made the commissioned keepers and dispensers, contains *cetera et nova*, truths ever old to be freshened in each age, to each people, with an eternal youth. And, I take it, the investigation and discovery of this precious secret,

the immortal youthfulness of divine truth, is the proper work of the theological faculty of a modern university and of its theological graduates.

Thus may be realized in the theological, no less than in the scientific, work of our University the following words addressed to us by Leo XIII. in the Encyclical *Longinqua*: "*Omnis enim eruditio manca sit, si nulla recentiorum disciplinarum accesserit cognitio. Videlicet in hoc tam celeri ingeniorum cursu, in tanta cupiditate sciendi tam late fusa, eademque per se laudabili atque honesta, anteire decet catholicos homines, non subsequi: ideoque instruant se oportet ab omni elegantia doctrinae, acriterque exerceant animum in exploratione veri, et totius, quoad potest, indagatione naturae.*" These words apply to our Faculty and our work no less than to other faculties and their work. As dean of the oldest and first faculty of the Catholic University of America, I salute, on the eve of their organization, the new faculties standing for admission on the threshold of the University, and clasp hands with them in co-operation for a common work—the expounding and discovery of truth. We and they understand alike the purpose of our guild.

A university is the home of knowledge of every kind. It exists, not only to teach but above all to promote and advance knowledge. To speak of culture—by which is meant only the training of the mental faculties by the reception of such knowledge as exists, without any concern for the knowledge that is yet to be born—is to name only half of the work of an university. Mere culture can never be a conscious end to a man without unmanning him, or to a nation without marking the point at which its decadence begins. Style and form are excellent things, but they never yet existed in perfection, except when there was behind them a soul ardent for more light, or an enthusiasm fiery in the pursuit of new knowledge, or a great human purpose. Refinement at the sacrifice of efficiency means the stoppage of the world's progress, means a cloudland of unrealities and abstractions. It is our relation to the concrete life of humanity that gives not merely substance and stability, but also stimulus and inspiration to all thought of much value. It is this that breathes into abstract pursuits a living soul and animates the student to reach out for new things, not satiated or surfeited by the old; that animates him despite the storm and avalanche and the on-coming night to climb ever Excelsior; it is this that shall realize the motto given us by our founder, the glorious Leo XIII. *Anteire non Subsequi.*

Your Excellency! we trust to see those noble ideals and high hopes realized in the candidates we have the honor to present to you this morning.

Gifts to the Library.

HIS MAJESTY SOMDETH PHRA PARAMINDR MAHA CHULALONKORN PHRA CHULA CHOM CHLAO, King of Siam:

The Tripitaka, or the sacred books of the Southern Buddhists, 39 vols. in 8°.

These volumes were presented to the Catholic University on the occasion of the twenty-fifth anniversary of the reign of His Majesty. Of his own initiative the King conceived the project of sending a copy of the religious books of Siam to all the universities of the world. The American Minister

at Bangkok was requested to prepare a list of the universities of the United States, on which he kindly placed our institution. The books were sent to Mr. Isaac Townsend Smith, consul general of His Majesty at New York, who kindly transmitted to the Catholic University the set destined for it. These books are in the Siamese language, printed on India paper, and bound in yellow leather, with the royal seal on each volume and an heliogravure of His Majesty. The University hereby returns its sincere thanks for this royal gift, which is a very notable accession to its collection of Orientalia.

HIS EXCELLENCY MGR. SATOLLI, Apostolic Delegate:

Loyalty to Church and State, a collection of his discourses and addresses.

MOST REV. JOHN J. WILLIAMS, Archbishop of Boston:

Dictionnaire des Dictionnaires, 7 vols. in 4°.

MOST REV. EULOGIO GILLOW, Archbishop of Antequera (Oaxaca), Mexico:

Apuntes historicos (of which His Grace is the author.)

THE DUKE DE LOUBAT, Paris, France:

The Flateyjarbok—fac-simile reproduction of the few pages concerning America. 1 broch. in fol.

HON. JOHN COSTIGAN, Secretary of State of Canada:

Proceedings in the Manitoba school case, held before Her Majesty's private council for Canada; The judgment of the lords of the judicial committee of the imperial privy council. (One copy of each in French and in English.)

F. HIP. VERA:

Apuntamientos historicos de los Concilios provinciales Mexicanos y privilegios de America. Acta et decreta Concilii Antequerensis I (Dec. 8, 1892, March 12, 1893).

REV. TH. BREHONY, Eckley, Pa.:

A complete set of the *Catholic World* (1865-1895), 60 vols. in 8° (bound); A complete set of the *American Catholic Quarterly* (1875-'94), 19 vols. in 8° (bound).

DEPARTMENT OF AGRICULTURE:

Report of the Statistician, March, April, May, 1895; Methods and Results of Investigations on the Chemistry and Economy of Foods, Bulletin No. 4; A Manual of Instructions to Crop Correspondents, by Henry A. Robinson, Farmers' Bulletin Nos. 26, 27, 28; Experiment Station Record, Vol. V., No. 12; Vol. VI., Nos. 4, 5, 6, 9, 10, Circular No. 27; Report of the Chief of Division of Records and Editing, by Geo. William Hill; Office of Road Inquiry, Bulletins Nos 10, 11, 12, 13, 14. Division of Botany: Bulletin No. 16 and Circular 4 B. Division of Entomology: Bulletin No. 33; Report on the Mexican Cotton-ball Weevil in Texas; Circular Nos. 6, 8, 9, 11, Sec. Series; Bibliography of American Economic Entomology, P. IV., by Sam Henshaw, Library Bulletin No. 6; Office of Road Inquiry, Bulletin Nos. 14, 16. Division of Forestry: Bulletin No. 9; Section of Foreign Markets, Bulletin No. 1.

BUREAU OF EDUCATION:

Report of the Commissioner of Education for the year 1891-92, 2 vols., in 8°; History of Education in Maryland, by Bernard C. Steiner. Ph. D.

BUREAU OF ETHNOLOGY:

Archæological Investigations in James and Potomac Valleys, by Gerard Fawke; The Siouan Tribes of the East, by James Mooney; Chinook texts, by Franz Boas.

CENSUS OFFICE:

Report on Statistics of Churches at the Eleventh Census.

COAST AND GEODETIC SURVEY:

Bulletin Nos. 31, 32, 33, 34, by Henry K. Carroll.

COMMISSIONER OF LABOR:

Seventh Annual Report, 1 vol., 8° (2 copies).

SUPERINTENDENT OF EDUCATION OF NOVA SCOTIA, Canada:

Annual Report on the Schools of Nova Scotia, 1895.

THE BOARD OF GAS AND LIGHT COMMISSIONERS OF THE CITY OF BOSTON:

Tenth Annual Report of the Board, 1895.

THE MASSACHUSETTS STATE BOARD OF ARBITRATION:

Annual Report (9th), 1895.

REAL ACADEMIA DE LA HISTORIA DE MADRID:

IX Congreso internacional de Americanistas, 1892. L. I.

JAMES HALL, State Geologist of the State of New York:

Eleventh and Twelfth Annual Report of the State Geologist, 1892, 1893.

MR. WILLIAM RICHARDS:

On the Road to Rome, and how two brothers got there.

HUMBOLDT PUBLISHING COMPANY:

Dingman Versteeg, Labor-saving Machinery.

THOMAS McMILLAN:

Forty-sixth Annual Report of the College of the City of New York. Annual Register, 1894-'95.

THE LIBRARIAN OF ASTOR LIBRARY:

Forty-sixth Annual Report of the Trustees of the Astor Library, for the year 1894.

WILLIAM T. HARRIS, Esq., Commissioner of Education:

Report of the Committee of Fifteen, read at the Cleveland meeting, 1895.

REV. JAMES FLOOD, Brooklyn, N. Y.:

The Journal of the Royal Society of Antiquarians of Ireland. T. IV., No. 4; T. V., No. 1.

REV. E. C. CUMMINGS, Portland, Me.:

A pamphlet on the Rasles Dictionary.

VERY REV. AUGUSTINE HEWITT, C. S. P., New York City:

George M. Searle: Plain Facts for Fair Minds; an appeal to candor and common sense.

REV. DR. PÉRIES, Catholic University, Washington, D. C.:

L'Abbé G. Péries: *le Droit canonique et les besoins actuels de l'Eglise.*

JOHN BYRNE & Co., Booksellers, Washington, D. C.:

A. J. Willard: *An Examination of the Law of Personal Rights.*

JOHN LOUGHRAN, Esq., Brooklyn, N. Y., has presented to the Catholic University 480 volumes from the library of his deceased son, Rev. John T. Loughran, D. D. These include many standard works on theology, canon law, church history, and sacred eloquence. For this fine gift the University returns especial thanks to Mr. Loughran.

THE FRENCH REPUBLIC. To the numerous volumes presented last year, the French Government has added, through the good offices of Mr. Jules Patenôtre, Ambassador of France to the United States, a set of the *Annales du Musée Guimet*, 25 vols., in 4° and 3 vols. in 8°, together with the *Congrès Provincial des Orientalistes*, Lyon, 1878, 2 vols.; *Catalogue du Musée Guimet*, and *Guide Illustré* of the same. We continue to receive, moreover, the *Revue des travaux Scientifiques*; *Journal des Savants*; *Bulletin de Géographie historique et descriptive*; *Bulletin historique et philologique*.

THE FRENCH EMBASSY:

A series of fifteen *Rapports sur l'Exposition Internationale de Chicago*; the first and second year of the *Revue Politique et Parlementaire*; *Rapport sur l'Exposition d' Amsterdam en 1883.*

JAMES V. HEALY, Esq., of Brooklyn, N. Y.:

J. Dougltaens, *Analecta Sacra*; Harriett Beecher Stowe, *Sam Lawson's Oldtown Fireside Stories*; Richard Henry Wilde, *Conjectures and Researches Concerning . . . Torquato Tasso*, Vol. II.; Shakespeare, edit. by Will. J. Rolfe, *History of Troilus and Cressida*; John G. C. Brainard, *Poems*; Russell H. Conwell, *Woman and the Law*; Acme Library of Standard Biography, 2d series; Cyrus S. Richards, *Latin lessons and tables*; Thomas Chase, *Latin grammar*; Aaron Bancroft, *The Life of George Washington*, Vol. I.; Xenophon, *Cyropaedia*; H. R. Hudson, *Poems*; Gavilan Peak, *The Struggle for Existence*; Paley's *Natural Theology*, edit. by A. Potter, Vol. I.; George B. Sargent, *Notes on Iowa*; Walter Phelps Dodge, *As the Crow Flies, From Corsica to Charing Cross*; Eliza A. Youmans, *The First Book of Botany*; J. W. De Forest, *European Acquaintances*; Rev. B. W. Atwell, *Principles of Elocution*; Warren Sumner Barlow, *Immortality Inherent in Nature*; George S. Bernard, *Civil Service Reform versus the Spoils System*; Isaac F. Tillinghast, *A Manual of Vegetable Plants*; Abraham Gottlob Werner, *Neue Theorie von der Entstehung der Gänge*; Pub. Terentius Afer, *Andria Adelphique.*

GOLDWIN SMITH, Esq., D. C. L.:

Goldwin Smith's *The United States: An Outline of Political History*; *Bay Leaves*; *Translations from the Latin Poets*; *Specimens of Greek Tragedies*, translated, 2 vols.; *A Trip to England.*

ARTHUR KITSON, Esq., Philadelphia:

A Scientific Solution of the Money Question from the author.

THE PRESIDENT OF SETON HALL COLLEGE:

A Sketch of Seton Hall College.

P. CUDMORE, Esq., Faribault. Minn. :

Borough of Portsmouth, Tenth Annual Report of the Free Public Libraries, 1893-'94; Thomas Moore, The History of Ireland, Vol. I; John Lawless, Compendium of the History of Ireland; R. Universidad de la Habana, Oracion Inaugural, etc., 1894-'95; Tacitus Annals of History, II and III; Jacob Bailey Moore, Lives of the Governors of Plymouth; Beauties of the Spectator, Tattler, and Guardian.

JAMES H. DORNER, Esq. :

American Citizenship, by the Most Rev. John Ireland, Archbishop of St. Paul.

CATALOGUES, REGISTERS, AND YEAR-BOOKS:

We have received a large number of year-books, catalogues and registers for the current or the coming year, from home and foreign universities. We desire, in particular, to acknowledge the receipt of such works from the Universities of California, Colorado, Illinois, Kansas, Michigan, Indiana, Pennsylvania, Tennessee, Vanderbilt University, Western University of Pennsylvania, Washington and Lee University, Johns Hopkins University, Harvard University, Princeton University, Baker University, Boston University, Hampden, Sidney College, Loyola College, Baltimore; Marietta College, Oberlin College, Hanover College, and the University of Coimbra, Portugal.

MISCELLANEOUS QUESTIONS.

The Manuscripts of the New Testament.

Although the first Christians must have cared much for the original manuscripts of the various documents which, when later compacted into one volume, constituted our New Testament, still it is to be supposed that pious and continued use soon wore out the delicate papyrus paper on which they were probably written. Accordingly, when treating of the manuscripts of the New Testament, we do not mean, or even include, the original autograph productions of the inspired writers, but rather the manuscript copies by means of which the text of their writings has been preserved for us through the ages.

These autograph writings must have been, during the very earliest years of Christianity, copied into many exemplars,—edited, as we would now say. For the matter contained in them was such as had vital interest for Christians, not merely in the small communities to which the autographs may have been confided, but for Christians over the entire world. Therefore, it is not rash to think that even so early a date as the end of the first century saw writings of these God-inspired teachers in every nook of the Roman Empire—and not only in the original Greek, but also in various versions.

As time went on, Christian scholars, aware of the general unity of origin and scope in these various writings of different men, began to collect them into one *bibliotheca* or tome; and the result was our New Testament.

Of this New Testament, time has preserved to us very many manuscript copies; some of them containing the New Testament entire, others but certain portions of it. But none of the codices now known to us date from the days before the gathering of the several inspired writings into one tome. Still, this lack of primitive manuscripts is no serious loss to us, for such manuscripts as we have, aided by palæographical, critical, and literary research enable us to know with certitude the original texts of the Sacred Writings. However, we ought to hope that some manuscripts of the Sacred Text from this first period of its history may even yet be in existence, and will yet be found stowed away unknown or uncared for in the libraries or the treasure-chests of Oriental monasteries, or buried in the grave of some early Christian. But, *pazienza!* the expense of searching for such treasures is enormous, and specialists that love such researches are not usually rich.

At the beginning of the Christian era two methods of writing were in vogue; according to the first method, the letters were made large and clear and separate from each other. This is the so-called *uncial* writing. It was a gradual but direct outgrowth from the old Greek alphabet of the lapidary inscription, brought about by introducing into that old alphabet such changes as naturally developed themselves when the letters that had hitherto been cut with the chisel into hard stone began to be traced in color with a soft kalamospenn upon the smooth surface of vellum books; that is, corners which in the original alphabet were angular came to be round, and "shading," or a dif-

ference in thickness between horizontal and perpendicular lines, began to manifest itself. Another method of writing, called the *cursive* system, was in use contemporaneously with the uncials. Its name implies its chief characteristics. In it each letter did not stand separate and independent from preceding and succeeding letters, but was often joined to them, like our modern script.

The first described style of writing was by far the nobler one in appearance, and was probably used for costlier editions and for important official documents; while the latter style was used by merchants and accountants, and writers of all kinds on ordinary occasions. With the introduction of parchment, a new and more expensive writing material, it seems that the uncial method of writing came to be used especially for works inscribed on that more durable material, while the cursive system continued to be employed for all writings of a more ephemeral character on papyrus paper.

The result of this seems to have been that as parchment gradually came to be the chief writing material the uncial alphabet entirely superseded the cursive; so that the ancient cursive style of writing finally disappeared. But, again, as time went on, the scribes, in their desire to write more rapidly, developed out of the uncial method a third style, which could, like the papyrus alphabet, be called cursive, but, to avoid confusion, may more conveniently for the present be called by another of its names, *minuscule*. The minuscule writing appears as a fully developed method in the tenth century of our era. Its properties need not be described here. Since it grew out of the uncial style, it did not suddenly come into existence, but was the result of a long-active tendency. Accordingly, it is often easy to discover the date of a manuscript by noting the proximity of its alphabet to the older uncial or later minuscule.

At the beginning of Christianity, both papyrus and parchment were still in use as writing material; and, indeed, it is a difficult matter to define the limits of the use of each kind. Still, as has been said above, more important documents were probably always written on parchment or vellum, and all ordinary writing was done on papyrus. Moreover, books that were needed for frequent reference were written on parchment. The reason for this is self-evident; papyrus books were in roll-form, and were easily manageable only when the user wished to read, or at least to leisurely glance through the whole book. As reference books, however, *e. g.*, digests of law, books of medicinal recipes, etc., the vellum tomes, which took the sensible forms of our modern books, and which could, therefore, be opened at any part, and could be handled frequently without becoming torn, as was not the case with papyrus books, soon asserted their superiority.

Now, the great book of reference for the Christians was the newly-formed *corpus* which contained the writings of the promulgators of their beloved religion. These writings were in continual use; selections from them, now from one part, now from another, were read at their worship-meetings. Moreover, owing to the reverence in which they held these writings, they naturally would prefer to have them written on the most durable material, and in the finest and clearest alphabet. It is then, of course, no wonder that vellum was preferred before papyrus for their Sacred Book, both for its durability as well as for the more convenient form of the vellum book. As a matter of

fact, so much was it in favor with these early Christians that in a great measure the popularity of vellum for all kinds of writing from the fourth century down through the middle ages is to be traced to this predilection which the pioneers of Christianity showed for it.

Accordingly, our oldest New Testament manuscripts are written on vellum, and, as will be naturally surmised from what has been said above about the different alphabets, the older manuscripts are written not in the cursive characters of the writers on papyrus, but in the full large uncials of the vellum codices, and the later ones are written in the alphabet styled minuscule.

Foremost amongst the uncial manuscripts of the Greek text of the New Testament are the Codex Vaticanus, 1209; the Codex Sinaiticus Aleph, which Tischendorf discovered in the monastery of St. Katharine, at Mount Sinai; the Codex D, which Theodore Beza presented to the University of Cambridge, and the Codex Alexandrinus, which the Patriarch Kyrillos gave to England. These manuscripts, as well as the most celebrated minuscule ones, will be more thoroughly described on some future occasion. For the present we restrict this discussion to general principles.

It is superfluous to state that it is only through the manuscripts that the writings of the Apostles and Evangelists have been preserved to us in their entirety. For, in the writings of the fathers, though we have numerous and long quotations from the Scriptures, still we have there nothing more than mere quotations. By examination, however, we discover that the text is not absolutely identical in all of the manuscripts, in fact that it is absolutely identical in no two of them. This does not surprise us; in fact it is what we do and ought to expect; but what does surprise us is, on the contrary, the comparative insignificance of the variations amongst so many manuscripts of such varied origin.

Another interesting question that can not be discussed here is the various reasons and circumstances that have united in producing such variant readings as exist in the different manuscripts. Suffice it for the present to say that they do exist in abundance, but that nevertheless it is not impossible but usually rather easy to discern the true original text in the midst of these various readings. But how? This question can best be answered by the critic. He will, however, first tell us what phase of text he is in search of, for on this point the critics differ. One school merely endeavors to present to us the oldest form of text that has been kept by tradition; that is, if all the manuscripts that we have, aided by all the quotations we can employ from the early Christian writers, were to show us exactly what the New Testament was in the third century, without, however, indicating whether that text was identical with the original or not, these critics would frankly present us the result of their labors, and tell us that theirs was the text of the third century, leaving, perhaps, to other scholars to show by the aid of other sciences that the proven text of the third century is identical with the original of the inspired writers. The second school is more ambitious, and does not feel itself constrained to keep carefully within the limits of strict manuscript tradition, but, calling in the aid of other sciences at every step, freely selects such of the variant readings as it prefers, and aims to reproduce for us not merely the oldest text that can be gotten from manuscripts, but the original one of the autographs. The first method is more conservative and reliable; the second

opens the doors too wide to the assertion of subjective opinion, to conjectural text-emendation. To prevent all misunderstanding, however, it must continually be borne in mind that both schools present us with practically the same text, and both schools are confident that we have in what they give us the original inspired writings.

All critics, therefore, no matter of what school, aim either mediately or directly at discovering what is the oldest text that tradition at least has kept for us. Now, where is the oldest traditional text to be found? The answer first at hand is that "clearly the oldest, and therefore purest, text is that of the oldest manuscripts." But this answer, though probably correct in fact, is surely not so in principle. To make this statement more intelligible, let us suppose that an extant minuscule manuscript of the twelfth century is a careful copy of a lost uncial of the fourth, and that this lost uncial of the fourth century was in turn a faithful copy of some excellent third-century manuscript, while on the other hand a now extant manuscript of the fourth or fifth century was, by mere supposition, of course, copied from a very negligent and faulty third-century manuscript. It is easy to understand that in such a case the late minuscule of the twelfth century might be often of greater value in determining the genuine text amongst ancient readings than its more venerable rival of the fourth century. This merely shows that the testimony of late manuscripts is not to be lightly rejected. Still it is logical to presume in favor of the ancient uncials.

Thus the process of selecting the genuine reading out of a number of variant ones must be carried on almost independently of the age of the now extant manuscripts. In the same way no disputed reading can be settled by taking the testimony of the majority of the manuscripts; the testimony of the majority counts for even less than the testimony of the oldest, for a number of late manuscripts may all have a certain reading merely because all of them have been transcribed directly or indirectly from the same original copy. In consideration of this fact, manuscripts have been classified into certain groups or families; and in the matter of authority, such groups, even though each one of them might contain scores of individual manuscripts, have no more critical value than can be attached to the single ancestral manuscript from which they came.

It is only in our own day that effectual and profitable palæographical study of the ancient manuscripts has been made; for palæography as a science is not even as old as epigraphy. Not until the appearance of the splendid tomes of the Benedictine Montfaucon did scholars attach much importance to studies of this kind. When, at the beginning of the sixteenth century, Ximenes and Erasmus and the Stephens, in touch with the renascent literary spirit of their day, produced the first printed editions of our Greek New Testament, they did not expend much critical skill in the selecting of their manuscripts, but made use of those that they most conveniently came by. Accordingly, in our text studies we should, on no ground whatever, feel bound to sacrifice any principle of critical science for the mere sake of adhering to any peculiar reading of the "*Textus Receptus*." Indeed, it seems that the manuscripts used by these first editors were very late and comparatively inferior ones. Therefore the fact that the "*Textus Receptus*" is so correct even in minutest details, that it differs in no important way from such text as the most

refined palæographic and critical scholarship of to-day presents to us, is an astounding proof of the care with which copies of the Bible were made, and in general of the purity and genuineness of the text, whether in Latin or in Greek, as we now have it.

There was a time when excessive prudence looked upon the discovery of a new manuscript of the Bible almost as a misfortune, because each discovery brought with it a new lot of variant readings, and thus the integrity of the Sacred Text seemed to be endangered. But gradually the more correct view began to prevail, namely, that scribe's blunders or even occasional intentional corruptions could not ever have done any serious injury to our text, and that the discovery of variant readings does not prove that we have no certainty regarding the genuine reading, but rather assists us in reproducing it to the very jot and tittle. Variant readings do not discourage us, but they do make us exercise our judgment.

Biblical criticism will continue to be much benefited by palæographical studies; the great manuscripts are being reproduced for us in scientifically correct phototypic fac-simile, and scholars can thus compare them and estimate them at their proper relative value with an ease undreamt of some years ago, when one had to journey across continents and endure all manners of inconveniences to enjoy the privilege of even looking at some of these sacred treasures. A word at least must be said about the most sumptuous achievement in this line, the Roman phototype edition of the entire Codex Vaticanus B (1209) of the Bible, in six folio volumes; of which the New Testament appeared in two volumes in 1889, and the Old Testament in four volumes in 1892—all under the august and munificent auspices of Our Holy Father, and under the scholarly direction of the Abbate Cozza-Luzi.

It may be remarked here by way of parenthesis that this palæographical study which throws so much light on the text of the New Testament and its history has, on the other hand, been created chiefly out of the study of these same manuscripts: for we have an unbroken series of New Testament codices from the fourth century down to the invention of printing,—*which is true of no other literary productions of Greek antiquity*. This is an inestimable assistance in palæography.

It is clear that in the study of the New Testament the manuscripts claim our first attention; for exegesis can not be applied until the text is established, and any attempt to establish the text without considering the books or codices that it is written in, and has been preserved in during the centuries, would be surely unscientific. All other criticism must, therefore, be preceded by text-criticism; and in text-criticism the student must, first of all, be careful to pay fullest respect to what tradition has to say.

DANIEL QUINN

The Mediæval American Church.

Among the donations made lately to the library of the University, the most valuable, perhaps, is one that comes from our benefactor the Duke de Loubat, who from the start founded a scholarship and afterwards presented to the Hall of Divinity the colossal statue of Leo XIII. that is admired by all visitors. The donation to the library of which we now speak is the Flateyjarbok, a magnificent folio published in parts by the Danish government. The Flatey Book,¹ to give it an English name, was written between 1380 and 1400, remained during the seventeenth century in the possession of John Finsson of Flatey, in Iceland, and in 1662 came to the Royal Library of Copenhagen. It is the most perfect of all Icelandic manuscripts and is reproduced in fac-simile in this publication, that portion of it at least that concerns the discovery of America by the Northmen in the first years of the eleventh century. It is mainly on the Flatey Book that this paper is based. It is not, however, the only authority that may be consulted. American antiquities have attracted the attention of ethnologists, archæologists and historians of late years more than ever before; and no question, perhaps, has had such a charm for Americanists as the one which is the subject of this study. We give below a few of the books and publications which have appeared within our own century, especially in the latter half of it, dealing with this pre-Columbian episode.² The Flatey Book and the Icelandic Sagas on the one hand, on the other the Archives of the Vatican, of which Mr. Heywood,³ and Dr. Jellic have given such extracts as refer to the Mediæval American Church, are the chief original sources to which the student must go for trustworthy information.

The tenth and eleventh centuries were the period of great activity among the Northmen. England, Ireland, France, Italy, and Byzantium saw the Viking boats pour out on their shores hordes of warriors who spread desolation far and wide and planted colonies that have entered into the life-blood of Europe. Westward as well as eastward they pushed their way. The

¹FLATEYJARBOK. (The Flatey Book), Published by the Royal Danish General Staff: Topographical Department. Copenhagen, 1893.

²RAFN, *Antiquitates Americanæ*; WHEATON'S Northmen; The Norse Hierarchy in America, *American Catholic Quarterly Review*, April, 1890; *Dublin Review*, September, 1894; GRAVIER, *Découverte de l'Amérique par les Normands au X^e Siècle*, Paris, 1874; JELIC, *L'Évangélisation de l'Amérique avant Colomb*, A paper read in the Congrès Scientifique International, Paris, 1891; *Historical Memorials of Greenland*, edited by the Royal Society of Northern Antiquaries, 3 vols., 8°, Copenhagen, 1838-1845; REEVES, *The Finding of Wineland the Good, The History of the Icelandic Discovery of America*, London, 1890; JOHN FISKE, *The Discovery of America*, vol. I, chap. 2; DE COSTA, *The Pre-Columbian Discovery of America by the Northmen*, Albany, 1890; BEAUVOIS, *Origines et Fondation du plus ancien évêché du Nouveau Monde*, Paris, 1878; BARING GOULD, *Iceland, its Scenes and Sagas*, London, 1863; TOULMIN SMITH, *The Discovery by the Northmen in the Tenth Century*, London, 1842; BEAMISH, *Discovery of America by Northmen*, London, 1841; CRANTZ, *History of Greenland*, London, 1767 and 1820; MERIVALE, *Conversion of the Northern Nations* (Boyle Lectures), London, 1866; PAUL GAFFAREL, *Études sur les Rapports de l'Amérique et de l'ancien Continent avant Colomb*, Paris, 1869.

³HEYWOOD. *Documenta Selecta e Tabulario Secreto Vaticano quae Romanorum Pontificum erga Americæ populos curam ac studia tum ante tum paulo post insulas a Christophoro Columbo repertas testantur Prototypia descripta*. Romæ, 1893.

islands of the North Atlantic, the Orkneys, Shetlands, Faroes, became Norse outposts. But it was in Iceland that grew their most vigorous and renowned offshoot. It was reached by them in 874. Very soon there was settled in that cold western island a population of 50,000 Norsemen, forming a republic bound to the mother country by a very slender allegiance. Commerce with western Europe grew apace, and a rich literature existed before England, France, Italy, and Spain had come into possession of their present languages. History especially was cultivated. The *Landnama-Bok*, or genealogical account of the island, written in the beginning of the twelfth century, and the *Hennskringla*, written 1215, are unequalled by anything contemporaneous elsewhere and hardly surpassed by anything done in modern times.

One of these Icelanders, Gurmblorn by name, was driven by storm, 876, far west of his home, to a land where he spent the winter. It was a full century later, 983, before his adventure was turned to practical use. Eric the Red, banished from Iceland for murder, sailed for the land Gurmblorn had chanced on, remained there three years, probably the term of his exile, and returned full of praises for the new shores, to which he gave the name Greenland, an advertisement no doubt to lure settlers. His success in enlisting colonists was so great that he set out with twenty-five ships, of which fourteen only arrived safe to the new country. This colonization of Greenland is founded on absolute historical certainty; henceforth for four hundred years Greenland enters into European history.

Just as Gurmblorn in 876 had been driven past Iceland to Greenland, so in 986 Bjarne was driven past Greenland southwesterly to a coast which he but sighted. Just as Eric the Red in 983 set out boldly from Iceland to find the land Gurmblorn had inhabited for a winter, so also in 1000 Lief Ericsson set out from Greenland to find the land that had been seen by Bjarne. Southwesterly lay his course, and he came to a barren country covered with stones. This he named Helluland, or slate land, for the stones were flat. It is commonly held that this is Labrador or the northern coast of New Foundland. Further on, after some days, he touched a land covered with forests. This he called Markland, or woodland. The common opinion holds this to be Nova Scotia. Still further he held his course in the same southwesterly direction, and came to a coast where wild grapes grew. This he called Vinland the Good. Here he spent the winter, which was mild to men used to higher latitudes; the shortest winter day was of nine hours. These indications incline Mr. John Fiske to feel sure that Vinland lay somewhere between Point Judith and Cape Breton, and he ventures, with less assurance, however, to narrow the limits of Vinland between Cape Cod and Cape Ann. In either case territory now within the United States had been reached. Thenceforth Vinland the Good, no less than Greenland, enters into the history of Europe for some hundreds of years and again strangely disappears from that history a few years before Columbus comes on the scene. It is not my purpose to pursue further the numerous voyages made from Greenland to the American mainland. My readers are entitled to ask: I. What are the foundations for this remarkable story? II. And what connection has all this with the Catholic Church?

I. In answer to the first question I say (a) that the story of the discovery of Vinland is *a priori* probable; (b) that the narrative of the discovery bears

internal evidences that come only short of demonstration ; (c) that the discovery rests on indubitable historical external evidence.

A. Granted the colonization of Greenland, and it is a historical fact as well established as any other in mediæval history, we may say *a priori* that the finding of the American mainland was a matter of course, for the following reasons : 1. The American coast is nearer to Greenland than Greenland is to Iceland, or Iceland to Norway. Now the Norse sailors made their way from Norway to Iceland, and from Iceland to Greenland ; therefore, it was to be expected that they should traverse the shorter distance from Greenland to the western mainland. For this latter feat chance and curiosity operated no less than for the former. It was chance winds that had wafted Gurbjorn past his intended destination, Iceland, to Greenland ; it was curiosity that caused Eric the Red to follow up the unintended finding, and led him to explore and colonize it. Just so it was chance winds that drove Bjarne past his intended destination, Greenland, to the western mainland ; and it was curiosity that led Leif Ericsson to verify Bjarne's report. 2. The restless activity and the seafaring boldness that had carried the Northmen to every shore of the Mediterranean, and to the northwestern islands of the Atlantic, and to the icy fiords of Greenland, nay into Baffin's Bay near Upernavik¹ in the upper Arctic regions, give reason to conjecture that the same qualities will land them on the rich and pleasant shores of Vinland the Good. 3. The Viking ships that had carried the roving Northmen to the widely separated lands they are certainly known to have reached were better fitted to cross the Atlantic than the caravels of Columbus. The boat unearthed a few years ago at Sandefjord² and now placed in the museum of Christiania, was taken as model of craft that crossed the Atlantic, to be exhibited in the Columbian Exposition, in Chicago. That voyage is *a priori* evidence of the possibility of the mediæval voyages.

What is strange and improbable is not the discovery of Vinland, and the occasional voyages thereto for barter with the natives and missionary work among them, and for exportation of its timber, so much as the founding and continuing during four hundred years of a flourishing colony in the rough and inhospitable climate of Greenland.³ Yet no one can deny this latter fact. The former fact, therefore, is by no means improbable, and we may say that once in Greenland the Northmen must inevitably stumble on the American continent.

B. The narrative of the discovery as handed down to us by the Sagas of Iceland bears its own internal evidence of truthfulness. If Vinland had not been really discovered, or if it were some imaginary land, and if the story of the discovery were made out of whole cloth, we should expect to find in the de-

¹In 1824 there was found by arctic explorers in 72° 55' N., 56° 5' W., some artificial mounds with an inscription on stone : "Erling Sighvatson and Bjarni Thordharson and Eindrid Oddson raised these marks on cleared ground on Saturday before Ascension week, 1135."—FISKE, *The Discovery of America*, I, p. 172.

²For a fac-simile and description of the discovered ship see WINSON'S *Narrative and Critical History of America*, vol. I, p. 62.

³There are not wanting good authorities for the opinion that a thousand years ago the climate of Greenland was milder by a few degrees than it is at present. But even so, we may still assert that it was rough and inhospitable.—FISKE, *The Discovery of America*, I, pp. 175, 176, 177.

scription of its fauna and flora and inhabitants not exact correspondence to what is actually American, but fanciful myths and ravings about monsters in all the three spheres—plants, animals, men—such as mediæval mind and romances were filled with. By what good luck comes it that the animals, plants, men that the Sagas describe, are precisely what America does possess and what Europe could hardly imagine and invent, not having seen them elsewhere? For instance, our Indian corn, an American plant, was unknown to Europeans, yet the Sagas describe it with precision. Again, Europeans could have no conception of our native Indian, never having seen a savage of his kind, yet the Sagas describe him most truly and minutely so that we recognize him at once. All these evidences are ear-marks of the truth of the narrative; and, moreover, they are sure helps to identify the exact locality of Vinland. The limits within which the wild vine and the Indian corn grow, the length of the shortest winter day set down in the Sagas as nine hours, the character of the winter weather enable us to say with no small confidence that Vinland was situated on the New England coast. It is not without good ground that a statue has been raised in Boston to Leif Ericsson the discoverer of Vinland the Good. Such are the internal evidences.

C. However, if the discovery of Vinland is an historical fact, we must be able to produce the documentary evidence: *a priori* probabilities and internal evidences will not serve our turn. Two documents are producible. 1. The Hauksbok, compiled between 1305 and 1334. 2. The Flateyjarbok, compiled between 1387 and 1395.¹ Both antedate Columbus and can not have been inspired by his discovery. The Hauksbok, containing two hundred skins, was the private library of Hauk-Erlendsson, descendant in the eighth generation of Snorro, son of Thorfinn, Karlsefne and Gudrid, who went to Vinland in 1097, in which year Snorro was born to them in that country. A library could be collected in the time of Hauk Erlendsson—that is, in the beginning of the fourteenth century—either by the purchase of original manuscripts or by the copying of them. Hauk copied, no doubt, from manuscripts he could not buy, and among the things he copied is the account of the discovery of Vinland, in which his ancestry gave him special interest. That account went by the name of "Saga of Eric the Red." The Flateyjarbok, so called because it was found on Flat Island, in one of the Iceland fiords, contains all Jon Thordhanson knew of Eric the Red, Leif Ericsson, and Thorfinn Karlsefne, consequently accounts not only of Ericsson's discovery but also of later voyages to Vinland. This collection, made with great care and executed in the highest style of art, is to be found in the archives of Copenhagen.

It might be objected against our taking Sagas as trustworthy narrative that they are mere folk-lore. This is a misconception. There are indeed Sagas that are mere folk-lore, but there are Sagas that are historical annals, as worthy of trust as the early chronicles of England or France. This distinction is now admitted by all students of Icelandic literature.¹

Again, it may be objected that the narrative contained in the Hauksbok and Flateyjarbok are separated by three hundred years from the events they claim to narrate, and that only narrative contemporary with the events is safe

¹Fac-similes of both may be seen in the "Finding of Vineland the Good," by Arthur Middleton Reeves, Oxford University Press. London, 1890.

²Fiske, The Discovery of America, I, p. 197.

authority. The answer is, that distance of time is by itself an objection of only negative value, for the oldest known manuscript or printed document may well be the exact transcript of some earlier manuscript or document lost to us, in which case the extant document takes on the age and value of the lost document. True, we have no external evidence to prove that the *Hauksbok* and *Flateyjarbok* are copies of previous written narratives; but we have in themselves sufficient internal evidence to make the assertion. Read the Sagas they transmit to us, you will find that they are sober narrative, concise, reading almost like a sailor's log-book in the detailing of wind, latitude, weather, replete with minute observations on the fauna, flora, and human inhabitants of the countries reached, free from the fanciful imaginings of things monstrous and extraordinary so abundant in mediæval story. Now, oral tradition handed down through eight or nine generations could not have preserved the tale of far-away discovery in a guise so historical and business-like. Therefore we are shut to the conclusion that writing preserved it in incorruptible form, and that the compilers of the *Hauksbok* and *Flateyjarbok* copied former documents and did not merely edit oral traditions. A confirmation of this is, that previous to the fourteenth century Icelandic literature was committed to writing. It was in the beginning of the twelfth century that the previous Icelandic literature, preserved in oral tradition or in Runic inscriptions, was reduced to writing. At that time Iceland possessed a written literature superior in quantity and quality to that of any contemporaneous nation.¹ It must be confessed that we have only internal evidence for the supposition that previous written accounts of the discovery of Vinland are reported and transcribed in the *Hauksbok* and *Flateyjarbok*. However, we are not at the end of corroborative proof. We find in Icelandic literature, other than the two accounts named, a continuous chain of incidental allusions to the fact of the discovery of Vinland running up from the date of these two compilations to a time almost contemporaneous with the discovery itself. Now, the force and value of those incidental allusions lie in this, that the reader is presumed by the writer to be acquainted from other sources with the matter alluded to, and that it is not necessary to interrupt the story to explain. Thus again the distance of time ceases to be an argument against the trustworthiness of the *Hauksbok* and *Flateyjarbok*. To name some of the links of the chain. The *Eyrbyggja Saga*, written 1230-1260, speaking of one Thorbrand Snorrason, observes, by the way, that he went to Vinland with Karlsefne, and was killed there by the natives.² Three Icelandic tracts on geography written between the twelfth and fourteenth centuries mention Vinland and the voyages of Leif and Thorfinn Karlsefne.³

Ari Thorgilsson, surnamed Frodhi the Learned, born in 1076, was the founder of historical writing in Iceland. His principal works are the *Landnama-bok*, the *Konunga-bok*, and the *Islandinga-bok*. This latter has perished, and it may be just in this work that are contained the narratives of the *Hauksbok* and *Flateyjarbok*. However this may be, Ari made a summary of the lost work, which is extant, with the title "*Libellus Islandorum*." In this he

¹HORN's History of the Literature of the North, translated by Anderson. Chicago, 1884.

²VIGFUSSON, *Eyrbyggja Saga*, pp. 91, 92. Christiania, 1868.

³WERLAUF, *Symbola ad Geogr. Meddi. Ovi*. Copenhagen, 1820.

makes mention of Greenland, giving as his authority his paternal uncle, who had been there and had conversed with some of the companions of Eric, the founder of that colony. Now, from this source Ari gives the further information that Eric's colonists found in Greenland traces of human habitations, fragments of boats and stone implements, so from these vestiges one might conclude that the Norsemen had been preceded in Greenland by a people such as inhabited Vinland and were known to the Norse settlers of Greenland by the name of Skraelings.¹ The memory of Vinland and its inhabitants was so fresh in Iceland at the time Ari was writing that he could make the above inference without fear of being misunderstood. There are similar references in the Landnama-bok.² No less remarkable is a reference in the Kristni Saga, a kind of supplement to the Landnama-bok, giving an account of the introduction of Christianity into Iceland. There it is stated that Leif Ericsson was called "The Lucky," and the reason why is given, first, that he had rescued a shipwrecked crew off the coast of Greenland; second, that he had discovered Vinland the Good.

In 1073 was published the *Historia Ecclesiastica* of Adam of Bremen.³ In it he deals with the conversion of the Northern nations. While gathering material for his work, he visited the court of Denmark. He describes Iceland, the colony of Greenland, and concludes by saying, on the authority of the Danish King he had visited, that out in that ocean there is another country or island which is called Vinland because of the wild grapes that grow there, that corn also grows without cultivation and that this account rests on the trustworthy reports of the Danes. From the preceding considerations we are justified in concluding that the narrative contained in the *Hauksbok* and *Flateyjarbok* is absolutely trustworthy, and that the discovery of Vinland by the Norsemen in the eleventh century is a fact as certain as any fact recorded in history.

One proof, and only one, is wanting. Greenland is still covered with the ruins of churches, monasteries, and the homes of the Scandinavian settlers. But in Vinland, so far, no trace of buildings has been found. The archæological proof is wanting. The old mill at Newport, the Dighton rock on the Taunton River, the remains of Norumbega on the Charles River⁴ are not allowed by serious historians to be vestiges of the Norse discoverers of America. Now, the truth is, the narrative of the Sagas do not call for any such corroboration. Nowhere in them is it said that the Northmen made permanent settlements in Vinland, but only that they made temporary visits for timber and peltries, or missionary voyages to evangelize for a season the natives. Solid buildings were not necessary for such sojourns; it is no wonder ruins are not to be found, though, we fancy, smaller remains, such as pottery, tools, and various implements, may yet be unearthed to mark their passage. The Skraelings—such was the name given by the discoverers to the savages of Vinland attacked and sometimes drove away the new-comers.

Very true, centuries later, a handful of Europeans landed on the

¹RAFN'S *Antiquitates Americanæ*. p. 207.

²Landnama-bok, Part II, Chap. XXII.

³Adami Canonici Bremensis, L. C. iv., *descriptio insularum Aquilonis*, C. 247, Col. 656. *Patrologiæ Cursus Completus* Tom CXLVI. Edition Migne, Paris, 1853.

⁴The Discovery of the Ancient City of Norumbega, by E. N. Horsford. Houghton, Mifflin & Co., 1890.

very shores touched by the Scandinavians and drove the natives before them into the interior; but the Europeans had firearms, whereas the Scandinavians were almost matched in weapons of war by the bow and arrow and the stone hatchet of the Indian. It is no wonder, then, that no permanent Scandinavian settlements were made, and it is useless to demand that we produce vestiges of them. Let the reader keep in mind the fact that Vinland was never permanently settled by the Greenlanders, but was only visited occasionally for purposes of trade and for the exportation of timber. The timber consisted of ordinary woods needed in the mother colony, Greenland, where none grew, and of certain precious woods that were rare in Europe. This latter kind went by the name of Masur or Mösurr. It was the warty outgrowth of trees, and was abundant in the woods of Vinland. It could be wrought into thin forms, and would not easily crack or split. It is still used in this country to make mortars and kneading troughs. In mediæval times it was used much more than now when we have other materials then unknown, and it had become relatively scarce in Europe.

In the *Heimskringla*, a history of the Norse kings, by Snorre Sturleson (b. 1178, d. 1241), this wood is mentioned as having great price and being used in the manufacture of vases, drinking cups, and handles of knives. We find in the Saga of Thorfinn Karlsefne the following narrative: He had returned from Vinland to Greenland, and thence to Norway, with his wife, Gudril, and his boy, Snorre, who was born in Vinland. After a winter spent at court, where, no doubt, his voyage had been the talk of the day, he prepared to return to Greenland, and was only waiting a favorable wind to set out, when there came to his ship a Bremen merchant who, noticing a pair of house scales that a sailor had made out of Mösurr wood during the leisure of the return voyage, offered to purchase it from Karlsefne, and after some bargaining got for it a sum seemingly very large—about eighty dollars of our present money. In the same Saga it is said that while Karlsefne was in Vinland he had wood felled, hewn, and brought to his ship. Now, this anecdote points to a business and exportation that explains the frequent voyages of the Scandinavians to the shores southwest of Greenland. We are thus explicit about this point, because we shall find further on an allusion in the collections of Peter pence made in the diocese of Greenland which without this explanation should lose its value and force.

But to return from this digression. Since no permanent settlement, but only flying visits, lasting indeed from one to three years, the time needed to make ready the cargoes of timber, were made to the western country, the American mainland; so also no settled congregations, no solidly built churches, no resident clergy, but only missionary voyages to attend to the spiritual wants of the Scandinavian traders, or to preach the gospel for a season to the natives, can be reasonably demanded and looked for. In a word, Vinland was civilly a trading post and ecclesiastically a missionary station of the mother colony and church of Greenland. We must therefore expect to find in the ecclesiastical history of this American church only incidental allusions as to an out-station. But such allusions, scant as they may be, are precious to the historian and tell much to the imagination. We confess at

once that we have only such incidental allusions to the work of the church in Vinland, though we have much about the church in Greenland.

What we have comes from the ancient Icelandic literature and from the Roman archives. For over four hundred years Iceland and Rome held intercourse with Greenland. Icelandic documents have perhaps little more to tell us than they have already told. But surely the archives of the Eternal City or of the metropolitan See of Drontheim, have not yet poured out all their hidden store about the seventeen or eighteen bishops who are known to have occupied the see of Gardar in Greenland and to have ruled a flock amounting at one time, in the fourteenth century, to almost ten thousand souls. How interesting it would be to get at the reports and relations of those bishops and their priests, of those especially who crossed over to Vinland to evangelize the natives, to read what the superiors of the three or four monasteries that existed in Greenland had to tell their generals in the Holy City!

Eric the Red colonized Greenland in 985. His son Leif paid a visit to Norway in 997, to find that the King, Olaf Trygvesson, had embraced Christianity and was imposing it on his kingdom. Leif himself accepted the new faith. A priest was assigned to accompany him on his return voyage, and thus Christianity was introduced into Greenland. In that country there were two centres of colonies, both on the west coast; the east coast was not inhabited. The centre nearest Cape Farewell, in the south, was called the Eystribygð, and in the fourteenth century, the palmiest period of Greenland, contained one hundred and ninety settlements, a cathedral, eleven churches and three or four monasteries. North of this centre was the other, called the Westribygð, containing ninety settlements and four churches.¹ Contemporaneously with the introduction of the Christian religion in Greenland, Vinland was discovered by Leif, the son of Eric Ericsson, the same who became a Christian in Norway and imported a priest to the colony. It was about one hundred and twenty years thereafter that a bishop was appointed for the Greenland church. How it fared with religion meanwhile we have no means of saying. Doubtless missionaries from Norway or Iceland attended to the spiritual wants of the Catholic colonists, kept the faith among them and administered the Sacraments. One singular fact hints all these suppositions and opens a wide field to conjecture. In 1050 a Saxon bishop, Jonas by name, left Europe and went to Vinland to preach the gospel to the natives. It is supposed he laid down his life in the cause.² During this first century after their conversion the Christians of Greenland were dependent, by ordinances of Benedict IX. (1044) on the ecclesiastical metropolis of Hamburg-Bremen, and were entrusted to the Bishop of Iceland.³

Greenland was erected into a diocese, with the see at Gardar, by Eugene III. (1154) and was by him made a suffragan to the newly erected metropolitan see of Drontheim in Norway, and so remained until it lapsed.⁴ As far as our present knowledge goes, there are no Papal Bulls for the nomination of the bishops of Greenland, probably because the appointment,

¹Narrative and Critical History of America, Winsor, vol. I, p. 63, note 3.

²MALLET. *Introduction à l'histoire du Danemark*, t. I., p. 254.

³JAFFÉ-EWALD, n., 7622.

⁴JAFFÉ-EWALD, n., 9941. Migne Patr. Lat. t. CLXXXVIII. c. 1082. Potthast, Reg. Rom. Pont. No. 2686 Migne Patr. Lat. t. XCVIII. c. 469. Letter of Innoc. III., file 18, 1206, to Archb. of Drontheim Vat. Arch. Heywood.

as well as the consecration of them, were left by a special privilege of the Holy See to the metropolitan archbishops. Such was the only practical policy in those days of slow and difficult communications.

From the erection of Fardar (1154) to the last bishop appointed by Innocent VIII. and confirmed by Alexander VI. in 1492, there was a hierarchy more or less continuous, consequently an organized church life, a parochial clergy, schools and seminaries in which natives of Greenland were trained for the priesthood; in a word, a self-supporting and self-sufficing church. Such a consideration at first overwhelms and shocks, so incredible it seems; yet it is historical truth.

It is true we have of that long line of bishops only the names with the dates of their consecrations, in a few instances, of their deaths, and with very little else about them. But the list, bare as it is, shows the succession, and shows that the succession was continuous, and shows that the bishops resided in Greenland amid their flock, with the exception of the last ninety years, during which period the prelates who bore the title "Bishops of Gardar" did not and, as we shall see, could not very well go to their see, but remained in Europe. We do not intend to give the bare list, but only to select from our scanty material such incidents as bear on the work of the church in Vinland, since our study is confined to the United States territory.

The first Bishop of Greenland was Eric Gnufson or Upsi. The *Annales Regni Islandorum*, which gives the history of Iceland down to 1307, informs us that this bishop never went to his duties in Greenland, but did missionary work in Vinland, where he died probably for his faith. The statement hints that the Greenland voyagers had entered into continuous intercourse with the natives, and that the work of evangelizing them was possible.

The Catholic colonists of Greenland had been frustrated of the presence of their first bishop by his zeal. To prevent a like event in the future they held a meeting for the purpose of petitioning for an episcopal see, and chose one Einar to carry their petition to Norway. The King received it with favor, and named for the office one Arnold, whom he sent with letters to the Archbishop of Lund for consecration. To him, very likely, must be attributed the erection of the cathedral and of many of the churches, for his episcopate was of twenty years duration, and the endowment of the church was considerable for so poor a country.¹ The Sagas have much to say of this Bishop Arnold which we do not stop to relate, and what they do say show him in a bad light. The *Dublin Review* of September, 1849, thus characterizes him: "This prelate seems to have been not only grasping and avaricious, but even to have been a consenting party to a foul murder."

In 1246, under Bishop Olaf, the seventh incumbent of Gardar, the Holy See asked the Peter pence from Greenland. And from this time forward we find Greenland mentioned by name, and Vinland by implication only, in documents regarding the Peter pence of the diocese of Gardar, as well as in the accounts of the collectors contained in the financial records of the Vatican. The Archbishop of Drontheim, appointed in 1276 to make the collection, applied to Pope John XXI. for permission to name collectors in his stead,

¹Some time in the fifteenth century there lived in Greenland one Ivor Bardsen, who was steward of the diocese of Gardar. He has left us an account of the endowment of the diocese. Raft has embodied it in his *Antiquitates Americanæ*, p. 300.

giving as reason the distance and the length of time that he would have to be absent.¹ In consequence, Nicolas III., in 1279, granted extraordinary faculties to the collectors appointed by the Archbishop of Drontheim.²

We gather from a bull of Martin IV., in 1282, that the tithes of the diocese of Gardar were paid in produce of the country—teeth of walrus, hides and furs; that they were shipped to Norway and there converted by sale into current money.³

But what interests us most is, that in the bull of 1279 dispensing the Archbishop Drontheim from personal visit to Greenland and delegating his appointees thereto, we read the following words: "To collect the tithes and products of the communes, as well in the diocese of Gardar as in the islands and neighboring territories." From this we conclude that the lands outside of Greenland were known and were under the jurisdiction of the Bishop of Gardar, and were inhabited by the faithful, or at least were exploited by them. Various documents inform us that the collection was taken up again in 1307 and in 1325. We may conclude that in this respect the diocese of Gardar was as regularly taxed as any other part of Christendom, and paid no less regularly its quota to the various works and needs of the Roman See.⁴

What products collected in these various collections, or what shares of them, came from Vinland we can only conjecture. The statement in the financial records of Rome, the *Liber Censuum*, gives but the totals for the diocese of Gardar, and names simply the products—walrus teeth, hides, and fur. Now, we know from the Sagas that furs were an article of barter between the Scandinavians and the natives they met in Vinland. This is not to say that all the furs were from that colony, for seals were abundant in Greenland; but some of them may have been. We do find in the report of the Nuncios of Sweden and Norway of the collections made between 1326 and 1330 one article that could have come only from Vinland, "a cup of transatlantic wood," valued at eleven golden florins—"Unus cypus de nuce ultramarina, existimatus 11 florenos auri." The cup may have been worked in Greenland, but the wood must have come from Vinland, for two reasons: First, there was no wood in Greenland; second, there was wood in Vinland, and wood used precisely for ornamental and domestic purposes. The Sagas tell us that the main staple of commerce between Vinland and Norway or Greenland was wood; this was what made the voyages to Vinland so profitable, and kept the crews there for years at a time getting out their cargoes. Moreover, the Saga of Thorfinn Karlsefne, as noticed above, tells us how the wood of Vinland was worked to domestic purposes, and how it was valued at high prices, the Bremen merchant having paid Karlsefne a large sum for his scale pans, or, as others will have it, for the bar with which he closed his door.⁵

The wood used for the cup may have been bird's-eye maple or oak burr,

¹There are four letters of John XXI. to the Archbishop of Drontheim in regard to collection. Heywood.

²Three years later, letter of Nicolas III., 1279, in regard to same. *Ibid.*

³*Ibid.* Letter of Martin IV. to Arnold Drontheim, March 4, 1281, on the contributions of Greenland.

⁴Dr. Luke Jello, in a paper read at the International Scientific Congress of the Catholics, Paris, 1891, gives all the documents relative to these collections that he has been able to find in the Vatican archives.

⁵DE COSTA, Pre-Columbian Discovery of America, 155, note 3.

either of which went in Europe at the time by the name of Mösurr or Mäsur wood, and, at any rate, the *Liber Censuum* states it was ultramarine or transatlantic.

During the administration of Bishop Alfus (consecrated in 1376, died in 1378) came to the Catholic inhabitants of Greenland the first notice of the danger that was to exterminate them a few years later. The savages whom they had met in Vinland in the beginning of the eleventh century, and they called Skraellings, made a raid into Greenland. Meanwhile the intercourse between Greenland and Norway was declining and becoming more and more infrequent. A curious entry in Icelandic annals (1386) indicates this: "A ship came from Greenland to Norway which had lain in the former country two whole years. The men who returned by this ship brought the news of Bishop Alf's death from Greenland, which had taken place there six years before." According to this entry, not for six years at least had there been any communication between the two countries. The black death which swept over Europe in the middle of the fourteenth century may have had something to do with this neglect of its colony by Norway. But there was a political measure that had much to do with it. As discovery and first colonization are always the result of individual enterprise, so does the prosperity of the colony and its communication with the mother country, and especially its commerce, depend on individual activity and love of gain. In 1380-'87, Queen Margaret of Norway, on whose head were united the crowns of Denmark and Norway, made the trade to Greenland a royal monopoly, which could only be carried on in ships belonging to or licensed by the sovereign. In consequence the colony gradually fell into oblivion, and, being thus abandoned, grew too weak to resist the invading Skraellings. The gradual closing in of ice packs may also have made communication more and more difficult. This is one of the reasons given by Alexander VI. in the letter we shall quote further on. It is related that in 1388 a bishop from one of the sees of Norway went to Greenland to collect the Peter pence and royal dues, and had orders to see that the former were deposited in some safe place, "as there was no ship passing between the countries"; that is, he was to wait for a ship sent by the crown, and this would indicate that it was only at rare intervals that one was sent. The last bishop known to have resided in the see of Gardar, though for a century later the title was worn by appointees who never reached Greenland, but resided in Europe, was Bishop Endrede Andreasson, who performed a marriage (1409) in the cathedral, from which marriage were descended many distinguished Icelanders and Norwegians. It is no doubt on account of this progeny that the memory of the marriage and of the prelate who solemnized it has been preserved.¹

In 1418 the Skraellings, in greater force than before, invaded the coast line, burned the dwellings and churches and carried off most of the inhabitants into captivity. Only a few found refuge in the mountains of the interior. Thirty years later many of the captives found their way back to their former homes, reconstructed their houses and churches and addressed a petition to Pope Nicholas V. to ask for the restoration of worship, for a bishop

¹LAING. *Heinnskrigla*, I, 147.

and priests. Not one had survived. The Pope heard their prayer and commissioned the two bishops in Iceland, of Holum and Shalholt, to restore religion in Greenland. The bull from which we have those details is dated 1448:¹

"Whereas my beloved children, who are natives of and dwell in the great island of Greenland, which is said to lie on the extremest boundaries of the ocean, northwards of the Kingdom of Norway, and in the district of Thronðjem, have by their pitiful complaints greatly moved my ear, and awakened our sympathy; whereas the inhabitants, for almost six hundred years, have held the Christian faith, which, by the teaching of their first instructor, King Olaf, was established amongst them, firm and immovable under the Roman See, and the Apostolic forms; and whereas in after years, from the constant and ardent zeal of the inhabitants of the said island, many sacred buildings, and a handsome cathedral, have been erected on this island, in which the service of God was diligently performed, until heathen foreigners from the *neighboring coast*, thirty years since, came with a fleet against them, and fell with fury upon all the people who dwelt there, and laid waste the land itself and the holy buildings with fire and sword, without leaving upon the island of Greenland other than the few people who are said to be far off, and which they, by reason of high mountains, could not reach, and took off the much-to-be commiserated inhabitants of both sexes, particularly those whom they looked upon as convenient and strong enough for the constant burden of slavery, and took home with them those against whom they could best direct their barbarity. Whereas moreover the same complaint further saith that many, in the course of time, have come back from said captivity, and after having here and there rebuilt the devastated places, now wish to have the worship of their God again established, and set upon the former footing; and since they, in consequence of the before-named pressing calamity, are wanting the necessary means themselves, to support their priesthood and superiors; therefore, during all that period of thirty years, have been in want of the consolations of the bishops, and the services of the priests, except when some one, through desire of the service of God, has been willing to undertake tedious and toilsome journeys to the people whom the fury of the barbarians has spared; whereas we have a complete knowledge of all these things: so do we now charge and direct you, brethren, who, we are informed, are the nearest bishops to the said island, that ye, after first conferring with the chief bishop of the diocese, to nominate and send them a fit and proper man as bishop."²

However, for reasons that we know not, this decree remained without effect. Fifty years later the Greenlanders renewed their petition to Innocent VIII. Their situation was pitiful. Left to themselves for a century without bishop and priests, they had fallen into ignorance and complete forgetfulness of the religion of their ancestors. The only memorial of it that remained among them was a corporal on which the last priest, a hundred years before, had consecrated the Holy Eucharist. Around this they congregated occa-

¹Nicholas V. to Skaholt and Holum, 20 Sept., 1448. Heywood.

²*Arch. Vat. Reg.* 407, fo. 251. This Bull, or rather a copy of it, was part of the Papal exhibition in the Convent of La Rabida, Columbian Exposition, Chicago.

sionally for such worship as tradition had handed down. Moved by their pitiful petition, Alexander VI., successor of Innocent VIII., confirmed for the see of Gardar a Benedictine monk, Mathias, whom Innocent VIII., before dying, had named to that see. The document from which we gather these details is a letter of Alexander VI., 1492-93, to the Roman congregations ordering that the necessary briefs and papers of appointment be delivered to the appointed bishop without the ordinary expenses of chancery.¹ From it we learn also that one of the causes of the interruption of communication between Europe and Greenland was the intense cold and the abundance of ice packs. It is strange that we have this last historical mention of the Catholic colonization of America in the very year that Columbus set out from Spain and landed on the island San Salvador.

Thus did the church of Greenland pass out of sight and memory, though, in 1520 the last Catholic archbishop of Drontheim, Eric Walkaendorf, sought to gather information of the long-unheard-of see of Gardar with the intention of renewing communication with the lost suffragan. But the Reformation swept over Norway, ended the hierarchy there, and then silence and oblivion fell upon Catholic Greenland.² What became of the descendants of Scandinavia we know not. But they have left behind them ruins of churches and Catholic inscriptions on stray fragments that perpetual snows enshrine.³ Thus ended the Pre-Columbian episode in the history of the Catholic Church in the United States. It can hardly be doubted that the long and frequent intercourse of the Scandinavians with the natives of Vinland during centuries of commerce, and in the years of captivity, that the missionary expeditions of bishops and priests to our shores did not leave behind some vague knowledge of our religion, some Catholic practices and customs which, in the course of time, became more or less overgrown with superstitions. This may explain to some extent the traces of Christianity found by early French explorers and missionaries among the tribes along the St. Lawrence. It might also explain the Christian practices and emblems found among the more southern tribes, and do away with the theories, not yet historically established, that the Apostle St. Thomas or the Irish Monks St. Columba and St. Brendan penetrated as far as Mexico and evangelized the natives of the South. There is no improbability of intercourse between all the tribes that covered North America from Mexico and New Peru to the colder regions of Canada. There are in different sagas and in the relation of the Zeni Brothers strong indications of such an intercourse.⁴ The St. Thomas and the St. Brendan legends are a field in which the imagination loves to roam, but in which the historical sense does not find full satisfaction.

THOMAS O'GORMAN.

¹Arch. diversorum Alexandri VI. Arm. 29. T. 50, fo. 23.

²Narrative and Critical History of America, vol. I, p. 107.

³M. K. STEENSTRUP. The Old Scandinavian Ruins in South Greenland. Congress International des Americanistes. Copenhagen, 1883.

RICHARD H. CLARKE. The Norse Hierarchy of America, in *American Quarterly Review*, April, 1890, p. 263.

⁴See the account of the adventures of Biorn Asbrandson taken from the Eyrbyggja Saga in DeCosta, o. c., p. 163.

Henry C. Lea as a Historian of Moral Theology.

Mr. H. C. Lea seems to be branching out as a historian of Catholic morals. At more or less frequent intervals we have had from his pen articles on usury, on occult compensation, and on philosophical sin. He is likely to present to the public others of the same nature, and later, perhaps, to issue them as a volume. For this reason we think it well to call the attention of savants, and of moralists in particular, to these elucidations. We begin with the study on Philosophical Sin, which appeared in the *International Journal of Ethics* for April, 1895.

I. Mr. Lea aims at fine historical work. He will have us look on him as a man of reliable erudition, above all, in matters of detail. Is his erudition solid, trustworthy, precise, exact, drawn from the fountainheads of moral theology? He tells us, at the beginning of his article on Philosophical Sin, that Thomas Waldensis wrote his treatise on the sacraments by order of Eugene IV. The truth is that the work was begun at the wish of Henry V. of England towards 1420; that it was presented to Pope Martin V. in 1426 and solemnly approved by him, and that the author died in 1430, before Eugene IV. was made Pope. If Mr. Lea had in his hands the treatise of Thomas Waldensis he could have found there these details; otherwise they were to be had in the Dictionary of National Biography (Vol. XL, Art. Netter). Moreover, the reference of Mr. Lea, in a foot-note, is to chapter 56 instead of to chapter 156 of the book in question. A few lines farther on Mr. Lea informs us that Gerson "wrestled with the same insoluble problem as to the distinction between mortal and venial sins," and he refers us to the work *De Cognitione peccatorum venialium et mortalium, Consid. II*. In the first place, the title of this work of Gerson is not *De Cognitione* but *De Differentia*, etc. Moreover, this writing is merely an *opusculum*, a booklet written for laymen, a kind of catechism. Let any one read the second "Consideration," which contains scarcely a hundred words, and he will see whether the great Gerson is "wrestling" with an insoluble problem.¹

Two pages farther on I find the following incredible statement: "The Gallican school, whose rigor finally grew into that indefinable heresy termed Jansenism, had already, in the sixteenth century, found a mouthpiece in Michael Bay." It is surely news to those who understand the evolution of theological thought in the sixteenth century, that Jansenism is the outcome of Gallicanism, and that Baius represents the rigorist Gallican school! The next page shows clearly that Mr. Lea is not particularly reliable on the question of Jansenism. He speaks of the "crushing letters of a provincial." He should have said: "to a provincial."² At the foot of the page I read the note: "Ant.

¹The full title of the book of Gerson is: *Tractatus de Differentia peccatorum venialium et mortalium, pro quarundam personarum latcarum simplicitate conditione, in idiomate proprio, sc. lingua gallica; sed pro aliorum eruditione alius quidam ipsum transtulit a gallico in latinum.*

²Everyone knows that these famous letters appeared successively under the title: "Lettres écrites à un provincial par un de ses amis," and that they were all reprinted after by Nicole, under the title: "Les Provinciales, ou lettres écrites par Louis de Montalto à un provincial de ses amis et aux RR. PP. Jesuites sur le sujet de la morale et de la politique de ces pères."

Arnauld, *Morale des Jesuites*, p. 379." This shows clearly that Mr. Lea does not always take the pains to go back to the original sources for his evidence. There is a work entitled "*Morale des Jesuites*" printed at Mons, in two volumes, the first in 1667, the second in 1669. The author of the work is not Ant. Arnauld, but Nicholas Perrault. There is another work entitled: "*Morale Pratique des Jesuites*," in eight volumes, the first of which appeared in 1669, and the last in 1695. It is rightly credited to Arnauld, and is reprinted in his works, though the first two volumes are from the pen of Pontchateau, the nephew of Richelieu. Now, which of these two works is Mr. Lea citing? It is clearly necessary that he should indicate the volume, since both contain more than one.

Apropos of the history of the discussions concerning philosophical sin, Mr. Lea falls into lamentable confusion. The Père Dereux (or rather, de Reulx), was not president of the college of Dijon but professor at Louvain; the Dijon professor was the Père Musnier. All this is so plainly stated in the denunciations of Arnauld that error is impossible for any one who has read his authorities at first hand. On the next page, he attributes to the Père Daniel a book entitled: "*Entretiens d'Eudoxe et de Calliste*." Daniel never wrote such a book, but did compose a work called: "*Entretiens de Cléandre et d'Eudoxe*." These are a few specimens of the literary reliability of Mr. Lea, gathered from a first hasty reading, and they seem fairly numerous for a brief paper of fourteen pages!

II. Not only is Mr. Lea inexact and unsure in his historical statements; he is, moreover, insufficient and unsatisfactory. He begins by citing the famous letter of St. Gregory to St. Augustine of Canterbury in reply to the latter's interrogatories. Would it not have been proper to state that the authenticity of this letter is still in doubt? This would not have weakened Mr. Lea's position, since the same doctrine is found elsewhere in the writings of St. Gregory (*Moral.* IV. 49; *In Evang. hom.* XVI., etc.) He would have done well to note, in speaking of Peter of Arragon, that the latter was rather an editor than a writer. We know by his own statement that he did no more than prepare for publication the writings of his masters, Louis de Leon, John Guevara, and Peter de Uzeda. Mr. Lea would have gained something by this, for it would have enabled him to antedate, by twenty years at least, the doctrine in question. Again, in citing Caramuel, he should have told us that he quotes the second edition of his fundamental theology (Rome, 1656), and not the first (Frankfort, 1652.) They differ considerably as to the point at issue. Why does Mr. Lea persist in referring us to the first edition of the "*Bibliothèque des Écrivains de la Compagnie de Jésus*?" The second edition is far better, and the third, actually near completion, is superior to the second. We learn from Mr. Lea that the name of the author of "*Apologie pour les Casuistes*" was P. George Pirot. He might have mentioned that the author of "*L'erreur du péché philosophique combattue par les Jesuites*" (1691) was P. Le Tellier, and he might have added that the latter was preceded by P. Bouhours in the "*Sentiments des Jesuites touchant le péché philosophique*" (Paris, 1690.)

III. Our old theologians were fond of converting their names into Latin, in which shape they have, as a rule, come down to us. Mr. Lea has a mania for stripping them of this harmless literary disguise and restoring to them

their original condition. Thus he will not hear of Graffius, Aragonius, Baius, Jansenius. They are Jacopo de' Graffi, Pedro de Aragon, Michael Bay, Cornelius Janssens. He reads in Concina of a certain Christophorus a Sancto Joseph, and forthwith he is transmuted into Cristóbal de San Josef. A contemporary Franciscan has published an abridgment of St. Alphonsus, and signed it Gabriel de Varceno, his native place. Mr. Lea will not write Varceno, but Guareeno. All this is a matter of taste, or at the most, harmless pedantry. Nevertheless, our author should be consistent, and not write at a brief interval Pedro de Aragon, and Cardinal Toletus for Toledo. Why write on one page Tomás Sanchez and not, on the next, Tommaso Tamburini? If we must say Pasquier Quesnel and Antoine Arnauld, we ought also to say Hermann Busenbaum, Gregory Sayre, Pierre Marchant (if only to distinguish the latter from his brother James, also a writer of works on moral theology). When Mr. Lea desires to quote a passage from the Sicilian author, Blessed Petrus Hieremia, why does he call him Dr. Peter Jeremiah, (!) and not, as the Italians very properly do, B. Pietro Geremia? All this would be less objectionable if Mr. Lea were able to properly restore the original names of the writers. If he does not wish to quote Michael Baius, let him at least quote Michel de Bay, and not Michael Bay. If he will not write Cornelius Jansenius, let him write Cornelius Janszoon or Janssens, and spare us the vulgar Cornelis with which he decorates the famous bishop of Ypres.

IV. More serious than the lack of literary training for the task of an historian of moral theology is the absence in Mr. Lea of the true critical spirit. To write satisfactorily the history of a theological opinion it is not enough to collect a number of authors in chronological order; something more elaborate and logical is needed. The writers must be classified according to countries, schools, religious orders, etc., and in each class the principal writers must be studied, especially those who have treated the matter *ex professo*. This is what Mr. Lea does not do. He does not mention, for the fourteenth and fifteenth centuries, Gregorio de Rimini, Gabriel Biel, Pierre d'Ailly, Ockam, Almain, who have either treated the question at issue, or explained the principles which aid in its solution, one way or the other. He quotes Cajetan among the pre-Trentine writers, but his citations are from the Summula and not from the Commentaries. Among the theologians of the Council of Trent there is one, Andrea Vega, in whose work on justification there is an important and interesting passage concerning philosophical sin. Mr. Lea does not seem to be aware of its existence. He passes over in silence sixteenth and seventeenth century writers like Molina, Suarez, Salas, and Lessius. Shortly before the controversy arose De Lugo treated the question in two long chapters; he is not even mentioned by Mr. Lea.

In exchange for the opinions of these men we have a long list of theologians who only repeat what is to be found elsewhere with ease, and references to others whose only merit seems to be in the difficulty with which copies of their writings can be found. Thus B. Pietro Geremia says, in a popular discourse, that concupiscence and fear, while they diminish the malice of sin, do not, as a rule, alter its nature. The equivalent of this statement can be found in any catechism, but the works of the venerable author are rare (printed at Hagenau, 1514); hence we are treated to a quotation from them.

Early in the seventeenth century there appeared from the pen of a certain Louis Carbone a Costaciaro a *Summa summarum casuum conscientiae*. So little was this book known that it is not found among the eight hundred cited by St. Alphonsus. Nevertheless, it could not escape Mr. Lea, and together with other unknown and unesteemed writers, like Piselli, holds a place in his gallery. Such tactics will make certain readers think that Mr. Lea is very erudite, while others will imagine that he is a collector of rare works on moral theology, and some will feel sure that he has not read the works whose titles he writes out for us, and from which we are regaled with a few extracts after the manner we have illustrated.

V. Mr. Lea not only shows great lack of critical training, but possesses, moreover, a strange gift for contorting facts. Here is an example: He supposes (wrongly, as we have seen) that Baius was the organ of the rigorist Gallican party, and as propositions of the former were thrice condemned by the Holy See, Mr. Lea sees in all this the proof of persistent protest against a lax morality. "The condemnations," he says, "repeated at intervals through three-quarters of a century, show how persistent was the protest against the growing laxity of the fashionable theology." The reader who trusts Mr. Lea will believe that Saint Pius V., Gregory XIII., and Urban VIII. favored the cause of an easy morality. All this is pure fancy. The bull of Saint Pius V., addressed to the archbishop of Malines was not published on its reception; even the faculty of Louvain did not receive a copy, and only obtained through the delegate Morillon a transcript of the condemned propositions. Clearly the Holy See desired to let the matter blow over without hurting any reputations. Unfortunately the desired peace and submission did not follow, and Gregory XIII. was obliged to promulgate the bull of his predecessor, which was done a second time by Urban VIII. on the appearance of the Augustinus of the bishop of Ypres. The cause of these repeated condemnations of Baius was not the rigorism of morals taught by him, but the persistence of certain parties in spreading non-Catholic teachings on the estate of pure nature and original justice, on free will, grace, justice—all doctrines which were closely related to Calvinistic tenets, and had no direct connection with laxity of moral teachings. Mr. Lea cites the bull *In Eminenti*; he might have found therein the long recital of all these events. It was from the Church that came the real protests against laxity of moral doctrines; from Alexander VII., Innocent XI., and Alexander VIII. Among its many great theologians the Society of Jesus counted certain imprudent writers, as did the other religious orders, and the secular clergy. In 1652 Innocent X. gave these theologians an explicit warning on the occasion of the election of a new general, and Clement VIII. had done the same by his very severe proscription of a proposition of the greatest of modern theologians. Their own superiors had not been silent. In 1617 Muzio Vitelleschi, general of the Society, warned its members against too strong a tendency to lax opinions in morals, and exposed the consequences for the Church at large and the Society in particular. The general Oliva pursued the same line of conduct. Mr. Lea has read the work of Doellinger, and seems to know nothing of these facts!

VI. In order to write properly the history of any science, one must be

well skilled in the science itself. Who would dare to write a history of mathematics or astronomy without knowing those sciences? Has Mr. Lea made a profound study of Catholic moral science? We have every reason to doubt it, for he shows the most lamentable ignorance concerning the very elements of morality. The controversy on philosophical sin moves on the pivotal principles of the knowledge of God, the essence of the natural law, the nature of mortal sin, and again on the subjective conditions of the morality of our acts. It is true that the exposition of these principles is a delicate, difficult, and complicated task; but such an exposition is absolutely necessary for any discussion of philosophical sin: without it the reader wanders in the darkness of ignorance. Of the first class of principles Mr. Lea says not a word. As to those which govern the subjective conditions of our moral acts he makes some odd and sweeping statements. Every one knows that passion disturbs the normal working of the intellect, prevents reflection and deliberation. If, now, the act of passion is itself voluntary, the guilt of the consequent act will not be thereby lessened; but if the act of the passion be an involuntary one, the guilt will be proportionately less. We have here what is called an attenuating circumstance. This is the doctrine, not only of St. Thomas, but of all moral writers and of writers on criminal law, especially of the modern school. To Mr. Lea these things are "hazardous admissions." (!) Again, every one knows the strength of acquired habits. A person who has contracted a powerful habit may execute unconsciously the acts of that habit. If these acts are truly unconscious, they have only an objective or material malice, and are not imputable, though they may be guilty acts in their causes, since man is bound to rid himself of the bad habits he has contracted. Many persons, nevertheless, do not reflect on this duty, and are excusable. This is the teaching, not of Tamburini alone, but of moral writers generally. For Mr. Lea it is "dangerous to practical morality and the conduct of life!"

VII. Mr. Lea, though writing for the uninitiated, has forgotten to define philosophical sin, and even fails to transcribe correctly the proposition condemned by Alexander VIII. I read (l. c., pp. 331, 332): "*Philosophicum, quantumvis grave in illum qui Deum ignorat, vel de Deo in actu non cogitat*," etc. He should have written: "*In illo qui Deum vel ignorat, vel de Deo actu non cogitat*," etc. This negligence is unpardonable, all the more so, as Mr. Lea affects precision and exactness, and the question at issue is a delicate one, in which these two qualities are indispensable. Moreover, in citing the phrase, "*qui de Deo actu non cogitat*," Mr. Lea fails to point out that it can be understood in more than one sense. It may be taken in an odious sense, to express the state of mind of those who have put away all fear of God and think no more of His law. But it may also be rendered in a favorable sense to depict the mental condition of those who have preserved the fear of God and the respect of His law, which they know, but commit certain acts without reflecting that they are displeasing to God. Mr. Lea does not say, as he ought to, that the authors of the proposition understood it in the latter and not in the former sense.

VIII. No one can pretend to be a historian of a science who does not understand how to compare its doctrines with those of another science, and to view them in their different relationships. The question of philosophical sin is not merely one of practical morality. It is, moreover, a profound question.

of speculative morality. Within the sweep of its discussion come the first source and ultimate reason of all obligatory good. It is a fundamental question of Christian doctrine and apologetics, which no theologian, Protestant or Catholic, can afford to neglect. Can there be an invincible ignorance of God, or, at least, of a law-giving God? What must we think of the moral life of savage peoples who have but an imperfect notion of God? These are questions which cannot be hushed when one speaks of philosophical sin; above all, when one writes its history.

Moreover, both science and justice demand that the Catholic teaching on this point be compared with that of the philosophers, in which case Mr. Lea might have learned that the theory of philosophical sin condemned by Alexander VIII., is almost identical with the fundamental principles of the ethics of Kant. Finally, both science and justice demand that the Catholic doctrine be compared with that of the various Protestant communions, in which the question is not only a lively one, but seems to be answered in the affirmative. Thus the Reverend Principal Alfred Cave, D. D., writes: "Sin is the transgression of the known law of God; therefore, where there is no responsibility, or no knowledge of God, or no knowledge of God's will, there is no sin." (*The Thinker*, vol. V, p. 43, January, 1894.)

In conclusion, I will add that in the preceding pages it was not my intention to treat the delicate, difficult and complex question of philosophical sin but merely to point out that Mr. Lea has no special vocation to be its expositor. In another number I hope to show that he is not any better equipped to treat the much easier subject of occult compensation.

THOMAS BOUQUILLON.

Roman Africa.

One of the most useful and entertaining books of the season is *L'Afrique Romaine: Promenades Archéologiques en Algérie et en Tunisie*, (Paris, Hachette, 1895). It is from the pen of M. Gaston Boissier, author of admirable pages on Cicero and his Friends, the Roman Religion under the Antonines, the Opposition under the Cæsars, Archæological Excursions about Rome and Pompeii, the End of the Pagan World, and other subjects of classical interest. The charm of the chaste, transparent style, and the accurate, sober, well-digested erudition of the writer mark him as an almost ideal expositor of the great labors by which, within fifty years, the public and private enterprise of Frenchmen has won back to the domain of historical science the long-lost province of Roman Africa. During more than a half century the civil and military employés of France have been reconstructing the long-vanished life of their Algerian colony. They have defined its limits as a Roman possession; retraced its systems of roads, aqueducts, irrigation, and military defence; unearthed its ancient works of art and the splendors of its architecture; collected and classified its inscriptions; located and counted its cities and its sources of wealth. In a word, they have restored to the eye of the mind, in minute and faithful detail, the land and the society which were the scene of the riches and the glory of Carthage, of the hard-earned triumphs of Scipio Africanus, Pompey, and Julius Cæsar, and which, after some centuries of peaceful prosperity, beheld in rapid succession every misfortune that Moor, Vandal, or Arab could inflict upon it. Around the shores of the Mediterranean great states and mighty civilizations have for ages innumerable succeeded one

another, each building upon the wreck of its predecessor, and becoming in turn the stepping-stone for the ambitions and ideals of its successor. But nowhere about the blue waters of the Inner Sea has the awful tragedy of the life of nations and races been acted out on a larger scale than on that furnished by the long strip of narrow sea-shore, arid desert, and mountainous uplands, known from time immemorial as Africa. Never, on so small a spot, have there been given to man so many public lessons of war and peace, success and adversity, love and hate, jealousy and ambition, pride and humiliation, as here. On this checker-board of the world one can observe better than elsewhere the origin, acme, decline, and decay of a state. Within its narrow area opposing religions have contended for the spirit of man almost from the dawn of history. Cultures and languages have chased one another across this shining arena just as the hot simooms of the desert lift in turn the long stretches of sand, and with scarcely greater traces of their passage. From the unknowable aborigines down to the zouaves of France, what a procession of humanity unrolls its long lines from the Nile to Mount Atlas—Egyptian, Persian, Mede, Phœnician, Greek, Kelt and Keltiberian, Roman, Teuton, Saracen, and Turk! It has been ever "Dark Africa," a land of night and mystery; ever beckoning men to pierce its veil of secrecy, and ever lifting against them its impassable barriers of rock and sand.

M. Boissier does not pretend to treat of Egypt and the Cyrenaica, even within the limits of the Roman domination. He confines himself strictly to the territory known to the ancients as Africa proper (*Ἀφρική ἡ ἰδιώτης*), from the Pillars of Hercules to the basin of the Great Syrtis, or from the western slopes of Mount Atlas to the territory of Barka. Here, during more than eight centuries, from the end of the second Punic war (B. C. 201) to the battle of Sufetula (A. D. 647), the influence of Rome grew, flourished, and decayed. It is, therefore, properly called Roman Africa, and the volume before us relates what scholars have been able to gather from modern researches among its ruins concerning its civil physiognomy during the memorable centuries when it was the brightest jewel in the imperial crown.

Who were the aborigines of these mountains and deserts whom an all-compelling fate brought under the yoke of Rome? Our most ancient authority is the Jugurtha of Sallust, in which that historian claims to have learned from an historical work of one of their kings, Hiempsal II., that they were descended from the remnants of the army of Hercules, disbanded in Spain after the hero's death. The Persians, Medes, and Armenians of that army crossed the straits to Africa. The former intermarried with the semi-animal Getulian, and from them descended the Nomads or Numidians, who eventually settled in the territory known after as Carthage. From the intermarriage of the Medes and Armenians with the Libyans came the Mauri or Moors. It is probable, thinks M. Boissier, that Hiempsal knew as much about the origin of his barbarous subjects as any chief of the modern Kabyles or Touaregs, and that the pages translated for Sallust from the royal history were only the Greek dress of a vague, dim legend in which figured some African deity with attributes like those of Hercules. Nevertheless, any Algerian market-day will show a remarkable diversity of types, and it may be that this is owing to emigration from across the straits, as well as from the deserts to

the south or east. Certain it is that the ancient Berber or Libyan tongue has been re-discovered, that its peculiar alphabet and Ogham-like funerary literature are now known to some extent, and that it extended its domain far into the heart of Africa, if it be not yet a spoken tongue and identical with the *tesfinagh* of the Touaregs.

It is at the end of the second Punic war that these hardy tribesmen come first within the ken of authentic history. The necessities of self-defence and the barbarian love of plunder had ranged them now on the side of Carthage and now on that of Rome. The rivalries and mutual jealousy of Syphax and Gula ended in the overthrow of the former, and the establishment in the good graces of Rome of Massinissa, the son of the latter. A man of infinite wiles and resources, rising fresh and undaunted from complete defeat, Moor to the marrow in his fiery passions and restless energy, Massinissa lived to the age of ninety, the powerful ally of Rome. From his capital of Cirta, set upon a jutting plateau or tongue-like hill, all garlanded with myrtle-clad eminences and odorous olive groves, he harassed the Queen of the Mediterranean, by turns pirate and raider, now leading a wild *razzia* among the villas or country-seats of the Punic merchant princes, and again flying on the wings of the wind to the mountain fastnesses of his home. The Curule chair and the crown of gold, the palm-embroidered toga and the ivory baton of power, were conferred on him by Rome, but the Berber had to pay, like many others, the bitter price of his disguised servitude. Witness the romance of his Sophinisba, so admirably portrayed in the frescoes of Pompeii. After his death, the true relations with Rome of the once free tribes became clear. They had been enmeshed by the arts of the City, and from equal allies had become her protégés. The sons and grandsons of Massinissa chafed sorely under the surveillance of Rome, more hateful than their loose subjection to Carthage, and the embers of unrest and opposition broke out at last into the Jugurthan War, that *bellum magnum et atrox variaque victoria*, which Sallust has painted in immortal colors, forgetting no essential trait of African life, but intent mostly on stigmatizing forever in a calm, cool, objective way, after the manner of Thukydides, the ineptness, venality, corruption, and utter degeneracy of the little body of oligarchs who mismanaged from the banks of the Tiber the true interests of the Roman people in their African provinces. Jugurtha was "a genuine barbarian chief—bold, reckless, faithless, and sanguinary—but fickle and wavering in policy, and incapable of that steadiness of purpose which can alone command success." He would long since have been forgotten, were it not for the genius of his Roman portrait-painter, and his tragic death (B. C. 104), in the Mameretine, over whose roof Marius led his veterans, in the pomp of triumph, while the grandson of Massinissa lay gasping beneath the double shadows of prison and death. His grandson, Juba I, embraced the side of Pompey in the civil wars, and paid for his unhappy forecast on the field of Thapsus (B. C. 46). Both he and Petreius, the Pompeian general, died in a suicidal duel, and his son, Juba II, succeeded to the doubtful honors of the Numidian kingship. For this Juba the kingdom of Mauretania was created. He married Cleopatra Selene, the daughter of Antony and Cleopatra, and took up his residence at Iol, which he rebuilt and called Cæsarea, and which is now the coast city of Cherchell, somewhat west of Algiers. The sense of Roman

prepotency and the charm of Greek culture and manners, brought close to him by association with the well-bred daughter of Antony and Cleopatra, made another man of Juba II. He cultivated literary, musical, and dramatic tastes, took to history, and was known as "the best historian among kings," and became the patron of men of letters, artists and architects. Cherchell yields, from time to time, traces of his baths, theatres and porticoes; above all, numerous statues have been found there, fine *repliche* of the masterpieces of Athens, Rhodes, Pergamos, and Antioch. Juba and Cleopatra found a solace in the arts of peace and in self-culture for the stormy greatness of their ancestors. But even this self-effacement could not stay the hand of fate. Their son Ptolemy was called to Rome by Caligula, where he succeeded in offending the vanity of the Emperor, and was starved to death under very cruel circumstances. With him ended the Numidian line and the tribal glories of Libya. Thenceforth Mauretania became, like Numidia, a Roman province, under the administration of imperial procurators.

Long before the name or fame of Rome had crossed the Mediterranean the Libyan tribesmen had come into close contact with a people distinct from the Romans in blood, language, history, tastes and ambitions. They were the Phœnicians, the great traders of antiquity, who had ventured from port to port, from island to island, until they had learned to brave the terrors of the high sea, and carried their commerce to all the shores bathed by its waters. They were the first public carriers of antiquity. The silver, iron and tin needed by the peoples of the Mediterranean were gotten through them. They were the intermediaries for the arts of Egypt and Assyria, and the spices and jewels of the far Orient. Their own temper was more commercial than artistic, but they quickly appreciated the money value of that love of the beautiful innate even in the savage breast; and the "arts" of Sidon and the dyes of Tyre were famous even in the days when the Homeric chants were being welded together. They catered to wealth and luxury; set up their wares in the ports of Greece, Italy, Spain, Gaul and Africa; bought, sold, bartered, and even turned pirates and kidnappers when a fair prize hove in sight, or a beautiful boy or girl lingered too long and lovingly on their galleys, gazing at the wealth of "Ormuzd or of Ind." In time they began to feel the need of fortified sites for their regular markets, and so this wonderful people built its trade-centres all around the coasts of the Mediterranean, while they dared to circumnavigate Africa, and to reach the ports of Brittany by way of the Atlantic.

Their history, outside of their native soil, is summed up in one word—Carthage. Originally an emporium or factory, such as those in which the Portuguese and the Anglo-Indian empires had their beginnings, Carthage was the daughter of Tyre and Utica (the Old City), in contradistinction to which it became known as the New City (Carthada). The site chosen was admirable—a small hill about two hundred feet high, jutting out upon the wide expanse of ocean, and connected by a ridge of elevated ground with the mountainous mainland. On one side of this ridge lay a vast lake, now a salt-marsh, and on the other a great lagoon, now the harbor of Tunis, but which the skill of these merchant-kings converted early into a double port of great

strength. Thus situate between mountains, sea, lake and fortified harbor, she seemed to defy the world—a very Gibraltar for the protection of the ten thousand galleys that scudded in all directions to and fro from her busy wharves. Carthage was never a military city. The land was originally peacefully bought, and a tribute paid for years to the owners of the soil. When necessity forced her to war with the surrounding tribes, or to protect her trading settlements abroad, she hired mercenaries to do the fighting at the bidding and direction of some great families of the city. Seated at his counters about the inner port, conversing on his commercial prospects on the Byrsa (or Bozra of his forefathers), or enjoying an elegant ease in his rich villa beneath the shadows of the tall mountains landward, the Carthaginian thought only of balances and credits, of cargoes and lading-space, of mines and factories, of new fields for trade and new objects of commerce. He cared little for history or literature, and, strange to say, though he taught the arts of commerce, luxury, civilization on every shore, his own name has been preserved to us by his enemies. It has been well said that “vast as is the space which the fame of Carthage fills in ancient history, the details of her origin, her rise, her constitution, commerce, arts and religion are all but unknown.” Her libraries were one day disdainfully abandoned to the tender mercies of the Numidian princes, and the only echo of their contents is found in the Jugurtha of Sallust, for whom some of these Punic records were translated before their final disappearance. What we know of the great Punic city is handed down by Greeks like Aristotle and Polybius, or by Romans like Livy. But the former, though liberal and accurate, are not extensive in their treatment, and the latter are biased by a fierce political animosity, the natural outcome of that “*bellum maxime omnium memorabile quae unquam gesta sunt*” (Livy, XXI, 1). Diodorus, Appian, Justin and the lost works of Trogus Pompeius and Theopompus fill out the list of writers who tell us something about Carthage. Strange fate! Though the soil of Africa yields up daily fresh evidences of all kinds to the prosperity of that land under Roman rule, scarcely anything turns up to confirm the reports of former Punic glory. When Scipio Africanus burned the city to the ground (B. C. 146) at the end of the Third Punic War, he did his work well, for of the two cities that successively occupied that site there remains but here and there a bit of wall, a broken cistern, a dust of marble and ashes, over which the plough was one day driven and the sacred salt scattered for an eternal malediction. It was reserved for a Catholic chaplain of the Chapel of St. Louis, built on the heights of Byrsa, to discover some long lost relics of the Punic greatness. They are tombs of uncemented stone, with triangular stone covercles. The brittle dust of the bodies they contain vanishes beneath the first glance, leaving only a few weapons, or objects of luxury, or vessels and lamps destined to contain food and light for the last long journey,—the Punic viaticum. There are also many funerary tablets, or *stelae*, dedicated to Tanit, the great goddess of the Carthaginians, called Juno or Diana by the Romans, and Dea Coelestis by the Carthaginians. Many a primitive Christian had reason to hate her name. She was mistress of the city, and death was the ordinary penalty of refusing to honor her divinity. These *stelae* are found in thousands, and were doubtless set up on the wall or within the enclosure of the square courts which served the Semitic Phœnicians as temples instead of the round *cellae* of the Greeks and Romans.

No pages of ancient history equal in human interest the relation of the long struggle between Rome and Carthage for the empire of the sea. It is the golden age of Roman virtue, when the frugality and hardihood of the legionaries were equalled by the patriotism and self-sacrifice of the nobles, and municipal devotion was carried to the highest pitch known to history. The military constitution of Carthage was weaker than that of Rome, and her near allies were alien in blood and sympathies and tongue; yet by herculean efforts she rose again and again from crushing defeats, and developed in the stress of adversity marvelous qualities of endurance and recovery, unsuspected in a race of rich farmers and shipping clerks. But she was unequal to the steady impact of Rome, where the voice of fate and the needs of policy had raised the implacable cry of *Carthage delenda est*. The day came at last, after more than a century of bloody struggle, when the daughter of Tyre, owing to luxury and dissension, went down in disaster, leaving to posterity only her glorious name and such details as her enemies chose to preserve of her municipal splendor and her proud aristocracy, her prosperous colonies and foreign conquests, her island refuges and resting places, her motley mercenary armies and her costly fleets, her plantations, factories, and mines, her tributes and customs and tolls—the veriest picture of the modern English empire, strong with all its strength and weak with all its weaknesses. Men will never cease, however, to admire the last noble struggle, when, penned up between the mountains and the sea, like a lioness at the mouth of her lair, Carthage gathered herself for a last resistance within her triple landward walls, ready to die, so it might be with such glory as became the great rival of Rome and the ancient lineage of Tyre and Sidon. It is Appian who has preserved the details of the magnificent duel, doubtless from Polybius, for the pages of his narrative bear the traces of the exactness, the calm, unmoved precision of that prince of political historians. From the hill of Byrsa one may trace yet, book in hand, the outlines of the walls, the place of the tremendous inner rampart, with its stables for elephants and horses, and its barracks for infantry and cavalry. One may see where Scipio drew up his land-lines of circumvallation, and shut up on their peninsular rock the last great Semites of Africa. One may yet see, deep under the tideless waters of the gulf, the great rocks of the dike or breakwater built by him to blockade the fleet which the despairing genius of Carthage had built up almost out of her dying members, and for which she had cut, with superhuman exertion, a new exit to the sea. There are yet the outlines of the famous port, the outer one for the merchant ships, and the inner one, with its own high walls, for the war galleys, each in its dock of marble, with roof of stone and pillars of Ionic form, perhaps the noblest marine portico that architect ever designed. There is yet, in the enceinte of the inner port, the little island where the admiral from his high tower watched the movement within and without, and the imagination is free to repeople the quays and wharves, the boulevards and squares, of the vicinity with every element of Oriental life—physical, economic, and social; moral, political, and religious. It will still, perhaps, fall far beneath the color, variety, and brio of actuality.

In the early spring of B. C. 146, Carthage vanished from the earth. Famine and pestilence had done good work during the preceding winter, but they had not quenched every spark of courage in the hearts of the devoted

citizens. Even when the city was captured, they fought on in the three narrow streets that led to the citadel, defending one by one the huge six-story houses that bordered them. For six days the Romans pushed on slowly from roof to roof, or on beams laid over the streets, putting all to the sword, while relays of legionaries dragged away with hooks the heaps of the slain, or took the places of their colleagues wearied with slaughter. The streets were reeking mountains of blood and ashes and human flesh, over which the soldiers drove their horses, and the clarion called again and again to the desperate charge. Only the Fall of Jerusalem recalls such another example of the indomitable resources of Semitic despair. The captured sections were set on fire, to clear the scene of action, and thus at last Scipio stood before the citadel, in which were massed some fifty or sixty thousand of the people,—scarcely a tenth of the normal population. Life was granted to them. One last act remained in this great human tragedy. Several hundred Roman deserters, with Hasdrubal, the governor of the city, his wife and children, had taken refuge in the Temple of Esculapius. For the former there was no quarter. Yielding to famine, they set fire to the temple, whereupon Hasdrubal rushed forth and surrendered himself. His life was spared; but his brave wife, standing on the highest steps of the temple that overlooked the flaming city, the placid blue sea, and the distant hills, reproached the coward in bitter terms, and immediately cast her children and herself into the devouring flames. Carthage was leveled with the ground; even her suburbs and near allied townships suffered the same fate. The plough was driven over the site of a city older perhaps than Rome, and where but yesterday 700,000 souls drew breath of life. The formal curse was pronounced on it that neither house nor cornfield might ever reappear on the spot. Where the industrious Phœnicians had bustled and trafficked for many hundred years, Roman slaves pastured henceforth the herds of their distant masters. When the remains of the Carthaginian city wall were recently excavated, they were found to be covered with a layer of ashes four or five feet deep, filled with half-charred pieces of wood, fragments of iron and projectiles,—sad confirmation of the narrative of history. Scipio himself could not repress sentiments of melancholy as he gazed upon the wreck of his fallen enemy, and we are told that the verses of Homer concerning the fall of Troy came to his mind like a presentiment of retribution:

Ἔσσεται ἡμᾶρ' ὅταν ποτ' ὀλώλῃ Ἴλιος ἱρῆ,
Καὶ Πρίαμος καὶ λαὸς εὐμμελίῳ Πρίαμῳτο.

The Republic was more or less embarrassed by the disappearance of Carthage. It had enough of conquests, and the administration of these waterless plains and treeless mountains seemed a useless item on the budget. Glory and ambition were not so powerful motives as we sometimes imagine among the Romans. One war led to another, one conquest imposed another, and it was rather by political necessity than by free desire that they became masters of the world. For a long time they used a system of little buffer—kingdoms or chieftaincies which had their advantages but caused infinite trouble by their internal dissensions or velleities of independence. They were eventually obliged to extend their provincial system over all conquered territory. This

was soon the case in Africa, where they could trust neither the Punic population, smarting from defeat and humiliation, nor the restless, capricious, avaricious tribesmen of less than Punic faith. Expedition after expedition was sent out in pursuit of the latter, until all the gorges and passes of Atlas had been traversed, and camps and fortified places built on the southern slopes of these great ranges, in face of the deserts and their oases, so far to the south that their ruins, it is said, are yet in front of every French expedition undertaken in these regions for scientific or military purposes. Little by little the proconsular province of Africa grew beyond the narrow *Africa vetus* that satisfied Scipio, until it came to embrace all the present Tripoli, Tunis, Algeria, and a part of Marocco, and extended in length from the sands of Cyrenaica to the Atlantic, in depth far into the Sahara.

In the division of the provinces between Augustus and the Senate, Africa had fallen to the latter's share, and was governed by a proconsul. But within fifty years Caligula withdrew from that official the command of the regular troops, and at the same time established the province of Numidia, with a legate at its head, in whose hands the civil and military jurisdiction, though distinct in themselves, were placed. The proconsulate was still a place of honor, given only to men of senatorial rank, by the senate, and but for one year. It yielded a salary of some \$40,000, though that sum was never sufficient for the expenses of the office. Hence it was usually given only to members of very wealthy and influential families. The legate of Numidia was also chosen from senatorial rank, but by the emperor, and for an indefinite time. Towards the Atlantic a double province of Mauretania was formed, Mauretania Cæsarensis, with Cæsarea or Cherchell for capital, and Mauretania Tingitana, with Tingis or Tanger for seat of government. These latter provinces were governed by procurators, treated as part of the imperial private domain, and had only auxiliary native troops to protect them. The legate or governor of Numidia was thus the chief representative of Roman might and right, more responsible than any other official for order and peace and the general welfare.

Practically, Africa was governed by the soldiers. The African or Numidian legion, in its best days, counted over 6,000 men, and with its auxiliary cavalry and infantry made a body of about 12,000. Carthage had its special garrison, and the two Mauretanas were defended by some 15,000 native troops, in all 27,000 men for a much larger territory than now needs about 48,000 soldiers of the French army. These troops were stationed at the proper posts,—among the disaffected natives, at the entrance to defiles and gorges, in oases, on high table-lands, wherever nature or experience suggested. The French officers have rarely been called upon to better the selections of their predecessors. Every camp was protected by a four-square wall, flanked with square or round towers, and these *castella* or *burgi* were the refuges for the people and their flocks whenever some wild *razzia* swept up from the Sahara or the Soudan. The camps were connected with one another by a system of telegraph towers, on which lights were burned, or elevated and depressed, according to a system of aerial telegraphing. Great roads, heavily macadamized and covered with broad blocks of granite, bound the military stations together, and at the first alarm, horse and infantry were out and away over them, in hot chase of the marauders, ready to traverse half Africa, till they got back the booty or chastised the robbers. In cases of general revolt,

when the private vendettas of the Berber chiefs ceased for a moment, legions were hurried over, at great expense, from Spain or Syria, or the Danube. By skilful placing, rapid movements, energy and daring, knowledge of the soil and the people, and mutual support, the commanders of these stationary troops of Africa held the land for centuries.

In military history there is scarcely anything more interesting than the story of the famous legion of Africa, the *Legio Tertia Augusta*, one of the original republican legions, incorporated by Augustus into his ranks, named after him, and, as it seems, especially devoted to the new Cæsar. At his death this legion was located in Africa. At the end of the third century it was still in Africa, and its peculiar life, and the city of Lambesa where it lived, are well worth a few lines in this summary of African conditions under the Empire. Originally located at Tébessa (Theveste), it was eventually removed to Lambesa to ward off the inroads of the tribes of Mount Aurès and the Sahara. Here are yet the vast ruins of its camp, situate on a hill-side, close to running water, in full view of the surrounding plains. Its dimensions are over sixteen hundred feet in length, and about fourteen hundred in breadth. Like all Roman camps, it was surrounded by a wall, some twelve feet in height, until very lately. Two main roads crossed it at right angles, and at the point of their meeting stand yet the ruined walls of the marble prætorium. The northern wall is pierced by three doors, the central one of which is quite ornamental, with lateral niches for statues, and military emblems overhead. In the neighborhood are the bases of overturned statues, the walls of baths, halls and other buildings. In front of the prætorium are the sites of the altar, where the chiefs of the legion examined the auspices, the tribunal where they rendered justice, and the mound of turf from which they harangued the soldiers. The building dates from A. D. 268, and though built during the full decadence of Roman art, and wanting in elegance, preserves much of the ancient majesty. It has been conjectured, from the absence of tiles, that the prætorium was not inhabited. In fact, it was only a great open atrium. The general, with his officers and soldiers, lived about a mile away from the camp, a spot which had once, no doubt, been the site of the *canabae legionis*, or the sutler's quarters, but in time became a municipality, entitling itself proudly *Respublica Lambaesisanorum*. Here are the remains of two fora, a colonnade, a capitolium, elegant temples, porticoes and baths; all the signs, in fact, of peace and luxury, strange equipments for so rude a life as that of a frontier legionary in Africa. *Dux foemina facti*. It had long been a vexed question whether the wives of the chief officers should be allowed to accompany their husbands to the provinces, and the senate was often divided as to its propriety, some maintaining that they were causes of disorder in peace and terror in war; others, that they did much more harm when left alone in the city. The question for the common soldiers arose as often as a legion was left in garrison. At the end of the second century Septimius Severus permitted the legionaries to retain their wives. Unions formed during military service, formerly illegal, were now more than tolerated, and the children inscribed in the tribe Pollia. Thus it came about that at Lambesa, as at many other points, a military city arose, about which we have abundant information, owing to the mass of inscriptions with which the ground of the camp and the city is almost lit-

tered. From these books of stone we learn the daily life, the history of the legion, the names of its legates and subaltern officers. It had its gala days, such as the visit of Hadrian in the second quarter of the second century. We see that it recruited its ranks from the children born to the soldiers, that they were in love with their service, and received abundant pay. We learn of the existence of mutual insurance societies among soldiers and officers, of pension funds by which the common veteran received as much as \$500 on retiring from service, not to speak of his savings from his pay, imperial gifts, and other sources. Every class of subalterns had its own mess, its special *schola*, with its own fund, from which money was forthcoming not only in case of death, but even for journeys to Rome in search of advancement. In a word, the inscriptions of Lambesa permit us to reconstruct with great accuracy the real life and feelings of the common soldier under favorable auspices. Yet his life was far from an idle one. Long wars like that of Tacfarinas and Mazippa in the time of Tiberius, and the endless raids of the never-subdued tribes of the hills and deserts, kept him ever on the alert. He was not in Gaul or Germany, where the enemy was before him, but in Africa, where the enemy lived near by, on all sides, in semi-peaceful relations, but ever ready to swoop down like a hawk upon an unguarded farm, or villa, or town, and carry off booty and captives. The redemption of captives is mentioned in these stone records, and they are thus a strange confirmation of that touching letter of Saint Cyprian; in which he tells us of the collection of \$4,000 that he took up in his cathedral to redeem Christian brethren who had been carried off in some Berber raids.

It is impossible to travel within the limits of Roman Africa without being struck by the signs of former prosperity. Along the wastes of sand and stretches of thin pasturage, thousands of ruins meet the eye. Here are the sites of great cities, with populations of from twenty to one hundred thousand, towns, villages and hamlets, once rich and prosperous; there are the outlines of villas, farms, domains. Everywhere are visible evidences of a public and private life of the highest order, columns, plinths, mosaics, inscriptions, tessellated floors and sculptured walls, wells, cisterns, fountains, terraces—all the details of the most cultured existence. In spite of obstacles from men and nature, the Romans made the soil flourish like a paradise, and under them the population grew, the harvests increased, and abundance filled the land as long as the City was herself well-governed and prosperous. The nomadic instincts of the people, even of those who were partially civilized and attached to the soil, were a great hindrance at first. There is perfect truth in those verses of Vergil, in which he describes the African shepherd, taking suddenly with him his dog, his arms, his household and his flocks, and burying himself in the desert:

Saepe diem noctemque et totum ex ordine mensem
Pascitur, itque pecus longa in deserta sine ullis
Hospitiis, tantum campi jacet! (Georg. III., 343).

Long before the Arab and Berber, the Numidian and the Getulian had the same instincts and habits. The Romans managed to curb these wandering tribes, and to fix them in hamlets, which soon became towns, and to widen the margins of arable land, and to increase the belts of orchard and vineyard

and olive-grove. When they first came as administrators of the land, it grew little outside of the wild alfa and the dwarf palm, and had much the same aspect and climate as it has to-day. But they treasured the water. They enlarged the natural springs, or discovered new ones, and piped every veinlet of running water. They sheltered the fountains under marble porticoes, and caused their waters to dance in every smallest hamlet over marble steps and terraces, and to fall into great basins for popular use and refreshment. The rich built fountains or repaired or decorated them, and dying, left behind a grateful public whose thankfulness is yet visible in the great slabs of marble on which they inscribed the good deeds of their benefactors. The earth was probed for wells where they were wanting. Cisterns, private and public, were constructed on an enormous scale, and even the sluggish turbid rivers were dammed to make lakes and reservoirs, whose use was prescribed by law, and made known by public inscriptions set up where all could read them. All that the soil needed was industry and water. The latter they furnished on the largest and most economic scale. Their own energy and hardihood encouraged the native, who found his toil remunerative and ennobling. Pliny has left us a picture, true to day, of the homely African laborer turning up the soil with his primitive plough-share to which are attached his little ass and his wife. The soil is light, but fertile, and the first rains cause the seeds to sprout and the trees to blossom, and the vines to swell with sap, as nowhere else. The markets were numerous, not only in every city and seaport, but far inland. The domains of private individuals had often their own special markets, authorized by the senate, where the wheat and the wine and the oil were stored up, somewhat as in the great elevators along the lines of our North-Western railroads.

The products of Africa were precious, for when Sicily and Sardinia failed to furnish food for the city, the nourishment of its million or more souls fell upon Egypt and Africa. Between them they had to furnish in equal shares two-thirds of the wheat needed for Roman consumption, i. e., over 5,000,000 bushels. Its collection and delivery were entrusted to a special authority, the *præfectus annonæ*, with procurators and fixed ports, and, in time, special fleets and a special service of sailors. When the corn-fleet, were due at Puteoli or Ostia, the citizens crowded the wharves and quays and welcomed from afar the first light galleys that preceded and announced the coming of the *annona* or food supply for the year. The *Annona Sancta* was soon a goddess, with bare shoulder and arms, a crescent upon her forehead, ears of corn in one hand, and cornucopias at her feet. She was the patron of the corn and wheat ports, and of the population who lived by the transportation of these cereals. Africa was, in those days, looked on as the soul of the republic, and Juvenal only expressed the feeling of all Rome when he insists that the harvesters of Africa shall be justly dealt with

Parce et messoribus illis
Qui saturant Urbem circo scenæque vacantem.

After the conquest of Africa many of the original owners of the soil were scattered in slavery, or driven to the fastnesses of the hills. The abandoned lands were sold or given away, and in the early imperial times much of them passed into the hands of the imperial family, by will, or confiscation, or by

confusion of the imperial domain with the *ager publicus*. Old Roman families, like the Lollii and the Ariti Antonini, established themselves at an early date on vast *latifundia*. Adventurers and fortunate soldiers took up estates, like the Cromwellians in Ireland, and soon all Roman Africa was in the hands of a few great landlords, who alone had the capital necessary to cultivate the soil and carry on the victualling of Rome. We are told that under Nero six men owned half of Roman Africa, and that he put them all to death, in order to confiscate their lands. The lives of these Roman land-owners were regal in their splendor. A happy chance has revealed to us a fair portrait of their daily life. On the road from Constantine to Sétif, in Algeria, an Arab laborer came across obstructions to his plough which proved to be the ruins of a great bath, some 2,600 feet square, with twenty-one large halls, a magnificent atrium, a vast swimming bath, and all the appurtenances of the most luxurious establishment of the kind. All this grandeur was for the accommodation of one man, but a man of princely estate, with villages and hamlets dependent on him, multitudes of slaves, and a host of agents, bailiffs, and the like.

Among the ruins was discovered a great mosaic, on which figure his house with its domed wings, its central tower and its long lines of out-houses. Above the house is written the name of this great gentleman, POMPEIANUS. His stables are shown, and the names of his favorite horses are given: *Delicatus*, *Pullentianus*, *Titas*, *Scholasticus*. Of *Altus* he says: *Unus es, ut mons exultas*, and of his racer *Polidoxus* he puts down: *Vincas, non vincas, te amamus, Polidoxe*. Africa was the paradise of jockeys in the Roman times. They were usually Moors, to the manner born. They learned their trade on such estates as those of Pompeianus, and amassed enormous fortunes at Rome and elsewhere, where the horse races of the circus were the greatest passion of the people. We have yet odd proofs of this passion in the prayers and imprecations inscribed by the jockeys on plaques of lead and inserted in the curious African tombs through orifices intended for libations or supplications. On the mosaic of Pompeianus are also shown his antelope park and his entire hunting outfit, with the houses of his chief herdsman, chief forester, etc. Not even his lady's arbor is wanting, for she is seen seated beneath a tree, elegantly dressed, with fan in hand, and waited on by a young attendant or admirer. Overhead is written *filosofi locus*, whether in mild satire or as a compliment, it is not easy to say.

These private estates were surpassed in size and importance by the imperial domains. The latter were called *Saltus*, for they had been originally great stretches of woodland and pasturage, which had maintained their ancient name long after they had become vineyard, olive grove, and waving fields of wheat and corn. They were like our immense Western ranches. One of them, Enfida, contained some 330,000 acres. They were managed from Carthage, by a system of procurators, and sublet to *conductores*, who let them out again in small lots, or cultivated them directly, and at the same time extorted from the *coloni* of these domains whatever they could. These *coloni* seem to have been holders of poor or inferior or abandoned lands, for their leases apparently ran on indefinitely, while that of the *conductores* ceased every five years. But the latter were wealthy and oppressed the former, compelling them to work gratuitously beyond the fixed number of days. An inscription found on the site of the *Saltus Burunitanus*, in the valley of the Bagrada,

reveals some curious details concerning these imperial estates. It is the history of an appeal to the Emperor Commodus by the *coloni* of the estate against the iniquitous decision of a *procurator* in favor of the *conductores*, and in opposition to a law of Hadrian fixing the obligatory labor of the *coloni* at six days yearly. Not only do we see here what an army of officials, managers, administrators, notaries, book-keepers and the like this great domain employed, but we find in the inscription, put up by the *coloni* in gratitude for a favorable reply, traces to show that the institution of the *colonatus*, or obligatory service of the soil, existed in Africa at the end of the second century, though hitherto it had been supposed to date from the beginning of the fourth. Besides these landed estates, the imperial treasury governed nearly all the known mines of the Roman world. Africa had many of gold, silver, copper, and lead, and to Christians they are of great interest, for we have yet the letters that the Christian martyrs addressed to St. Cyprian from the depths of these sombre galleries, where they froze in winter and roasted in summer, badly fed, badly clothed, but solaced by their devotion to Jesus Christ, and by the letters of bishops like Cyprian, which "made the horrid mountains to bloom like smiling plains, and the frightful stench of the lamps in the galleries to smell like the perfumes of flowers." The mines of Sigus, whence these letters were sent, have not yet been found, but the quarries of Numidian marble, so precious and famous in imperial times, are still worked as of old. At Chemtou there are yet above ground blocks of marble, quarried over fifteen hundred years ago, with their numbers and marks, showing their destination and the exact shaft or gallery from which they came.

Wherever Rome planted her victorious eagles, she introduced, as a rule, a municipal system similar to her own. In Africa she enlarged the cities of ancient date, and built new ones. The Antonines and Severi were the chief promoters of African prosperity; during their reign the cities multiplied, the villages became towns, and the towns developed into municipalities and large colonies. Withal, the work went on slowly. Even Roman Carthage, after the fruitless attempt of the Gracchi to rebuild her, and the more successful one of Julius Cæsar and Augustus, took a long time to reach the rank of third city of the Empire. But the patience and devotion of the Romans worked wonders here as elsewhere, and covered the soil with a network of cities unsurpassed even in Asia Minor, for number and wealth. That they were numerous is shown from the fact that in the fifth century the African church had between four and five hundred episcopal sees, and their wealth is evidenced by the countless ruins which loom up on all sides. One of these ruined cities attracts in a special manner the archaeologist and the historian, for, though utterly overthrown, it still contains the vestiges *in situ* of most of its public buildings. The little city of Timgad, the ancient Thamugadi in Numidia, lies on the road between Batna and Tébéssa, a picturesque mass of walls and columns scattered over the slope of one of the foot-hills of Mount Aurès. Close by is a narrow defile in the hills, to defend which the site was originally chosen. With the spread of the Roman peace, Timgad ceased to be a fortified castle or burg, and became an open city, perhaps a great market place for the neighboring tribes, for few private houses have been found within its limits. The entrance to these instructive ruins is guarded by an elegant

and gracious arch, like that of Septimius Severus at Rome, and we gather from the inscription which once decorated its façade that the town itself owed its origin to the act of Trajan, in the year 100 A. D. In 117 A. D. the principal buildings of the forum were finished, and not too hastily, since after eighteen centuries so much of the work is still standing. The principal street, broad and straight, has been cleared for several hundred feet, and we may admire the remnants of the solid paving, the sidewalks with their long arched porticoes, the sites of the public fountains and other appurtenances of a luxurious municipal life. The ruts worn in the streets by trade and travel are still visible as we go up to the forum. Passing through a monumental entrance and up a flight of ten steps we stand in this centre of the social and political life of an African city of eighteen centuries ago. It is small, but the ancients did not especially admire our great public squares. They loved to chat together in the forum, to avoid under its porticoes the rain and the sun, to discuss business and politics at the bases of the forest of imperial statues which it contained, to cast dice on the squares inlaid for that purpose on the marble floor of the enclosure. The forum of Timgad had an elevated sidewalk, covered by porticoes supported by elegant columns. One descended by steps into the open space crowded with statues in honor of the imperial family, benefactors, protectors, and notable citizens. On the east side stood the basilica, or Hall of Justice, in the apse of which was probably a colossal statue of the founder Trajan. On the west side stood once a statue of Fortuna Augusta, flanked on one side by the assembly-hall of the municipal Curia, and on the other by a temple, in front of which ran a terrace, interrupting the colonnade of the portico, and from which the public discourses were probably delivered.

The forum was to the African all that the agora ever was to the Greek colonists, the lungs of the body public. This Roman institution entered everywhere into the life of the conquered people, not by force, but by its own charm and its innate suitability to the life of the ancients. Here was the scene of the activity of whatever elements of political life were left to the vanquished; here their decurions and duumvirs, their ediles and questors and priesthoods met for business or for pleasure; here were to be had such bits of gossip as were wafted from Rome or Antioch or Alexandria or Carthage, with the news of the desert, the movement of crops and harvests, the latest literature, and the last imperial scandal or aristocratic bankruptcy. The worst emperors were hardest on those nearest to them, and the provinces, as a rule, enjoyed peace and security under the head of the state; or if they suffered, it was from causes not always under his control. The imperial authority was welcome to the old provinces exhausted by republican misrule. The worship of the imperial genius, for a time the chief of Roman cults, was largely a creation of the provincial instinct, which thereby shared the general glory of the state, and through the local administration of that cult kept up the semblance and the souvenir of national unity. This was especially the case with such cities as Timgad, founded by an emperor, endowed by others with many privileges and gifts, protected against the encroachments of older and neighboring cities. To such the genius of Rome and Augustus was sheltering authority itself, nothing less than the very soul of peace and concord and security. We may well believe that the imperial feasts were celebrated in

Timgad with rare magnificence. What a vision of splendor it would have been to stand on the steps of its forum, some emperor's birthday, and watch the crowded streets and inner porticoes; to see the multitudes crushed against the marble columns and the bases of the countless statues; the magistrates in white-embroidered togas amid their lictors and servants; the flower-crowned priests with purple-trimmed garments surrounding their gods and their pledges of divine favor and authority; the bands of handsome young men bearing aloft on tall spears, the gilt-bronze busts and medallions of the imperial family; to hear the shrill notes of the trumpets marshalling the detachments of legionaries from Lambesa and the swarthy Numidian cavalry from the deserts; to behold all that joyous procession, endless in life, color, and motion, move on to the temple of the dead emperors, there to take part in the sacrifices of beeves and sheep, the burning of incense, the heaping of flowers, and the shouts and salutations of adoration!

Whence came the funds that erected these costly edifices? They were mostly paid for by private individuals. In the old Roman world municipal charges were bought by the ambitious, instead of being dearly remunerated by the people. In a prosperous age, like that of the Antonines, men loved the places of trust, and fortunate merchants, soldiers, and adventurers paid gladly the *summa honoraria*, or price of honors, into the public treasury. Their wealth redeemed their base or unfortunate birth, and enabled them to place their children in the highest ranks, and to perpetuate, by theatres, basilicas, baths, fountains, and other useful public monuments, their memory. This is one of the causes of the multitude of Latin inscriptions erected by the donors of these monuments, or by the grateful recipients, and which are happily so loquacious that we learn from their lengthy story names, dates, facts, and institutions that otherwise had perished.

There remain yet at Timgad extensive ruins of the market, the capitol and the city theater—all of marble. The market was evidently one of great size and beauty, decorated with statues and inscriptions, provided with fountains and porticoes—an ideal place of business, and capable of relieving the forum in case of great pressure of people. The capitol stood on a little elevation behind the market. To have such a building was the ambition of every city of the empire. It was the living symbol of unity and peace, and usually contained, besides the statues of Jupiter, Juno and Minerva, certain rare treasures or heirlooms of value. It was at once temple, treasury and political centre, and sustained at the ends of the world the religion, the pride and the courage of the holders of the Roman *imperium* and the representatives of the Roman *majestas*. Its columns, capitals, friezes and balustrades at Timgad lie buried in the sand and vegetation of centuries, but they are, even in their desolation, eternal witness to the solidity of the Roman state, and the power of arts and letters to overcome the fiercest savagery. Of the theatre, built against the side of the hill, there remain distinct traces, the sub-basement and broken columns of the façade, with some lines of the stage and the seating-space. The theatre was surely an element of Roman culture, even on the edge of the Sahara, but in practice it could only fire to fever heat the hot blood of the children of the desert. The mimes and pantomimes, the lascivious dances and tableaux and recitations are fortunately gone; the occasional discovery of a

mutilated text of some one of these old vaudeville plays is enough to excite the philologists of our day. But the Christian morality of those African fathers who so sternly denounced these excesses still lives and flourishes, after having changed the face of whole worlds and purified entire civilizations. Near by, on another eminence, stand the ruins of a Byzantine fort, lone proof of the brave but vain attempts of Eastern Rome during the sixth and seventh centuries to maintain her African inheritance against Islam. The fanatic Arab, joined by Jew, Moor and heretic, was too strong for the feeble but dignified Constantinople, and the fate of war gave back to the Semitic Musulman those deserts and hills which it had once transferred to the Aryan Roman, and which are yet, as they always were and will be, perhaps forever, a bone of contention among the powers of this world.

Perhaps the most exquisite pages in the book of M. Boissier are those on the literature of Roman Africa. Here he is at home, and gives the usual evidence of his fine, intelligent criticism, keen discrimination, and knowledge of the history of Latin literature. The cities of Roman Africa were not without schools, though their ruins are never found, owing to the fact that the ancients held school under the porticoes or on the topmost stories of their houses. Still, we know that even small municipalities, like that in which St. Augustine was born, had their schools, and the African inscriptions reveal the love of study among the youth, and the sacrifices made by the parents to provide them with an education. Carthage was of course the chief centre of studies, but the ambitious young men of Africa were restless until they had reached Rome. They seem to have been especially turbulent, for there are laws in the Digests providing for their expulsion from the city when found incorrigible. The Latin literature of Africa began no doubt with the Julian colonists, but we first find traces of it in the life of Septimius Severus, the grandfather of the emperor, whose literary culture Statius extols in the *Silvae* (IV. 5, 45):

Non sermo poenus, non habitus tibi,
Externa non mens: Italus, Italus.

Cornelius Fronto and the grammarian Sulpicius Apollinaris were bright lights of the literary circle under the Antonines, but they were, like many others, de-Africanized by long residence at Rome. M. Boissier sees in Apuleius the best type of the African litterateur, and he devotes several skillful pages to the dissection of the literary remains of this author. Apuleius was born on the confines of the Roman province, probably of Numidian or Moorish descent. From his parents, who were people of rank, he inherited about \$80,000, which he spent in travel, on teachers, friends, and perhaps in the usual dissipations of classic youth. He picked up his education at Carthage, Athens, and Rome, in which latter city he first learned Latin, a language that he never spoke well. After following for some time the calling of an advocate at Rome he returned to Carthage, where we find him a favorite lecturer or conf  rencier in the theatre, treating especially of philosophy, that *disciplina regalis tam ad bene dicendum quam ad bene vivendum reperta*. Of these public lectures there is extant an anthology called the *Florida*, containing extracts on history, philosophy, nature, and practical life. On one of his excursions from Carthage Apuleius met with a curious adventure that brought him before the courts on a charge of witchcraft, a reputation which he long en-

joyed among the Christians of Africa. To this adventure we owe his *Apologia*, a work filled with garrulous self-complacency and a lively sense of his own superiority. The chief work of Apuleius is his *Metamorphoses*, in eleven books, an ethical novel of a fantastic and satirical character, containing the history of a young man accidentally transformed into an ass, which shape he can only lose by the eating of roses. It is written in imitation of a work of that other brilliant declaimer, Lucian. Many stories are inserted in the course of the narration, and especially the myth or popular tale of Cupid and Psyche. The substance of these tales is undoubtedly Greek, or Indo-European; they were surely not collected by Apuleius among the *mapalia* of his African neighbors. They are the same old charming tales found in every land, and their motives are ever the same, whether treated by Petronius and Apuleius, or by Boccaccio and Lafontaine. The former are, indeed, strictly speaking, the only novelists of the classic Latin period, and the difference of their style and language is remarkable. The first is an elegant and refined Latin, whose perfect speech comes naturally to him. He speaks the ordinary language of his well-bred neighbors, only better than they do. His power of keen and accurate observation, his knack of limning a character or a situation in a few sententious lines, his fine insight into human nature, his regard for historical truth in the delineation of his characters and their discourse, his refined wit and genial humor, prove him a writer of the first rank, and give his obscene Banquet of Trimalchion a right to life that its vileness would otherwise have long since deprived it of. The style of Apuleius, on the contrary, is wildly fantastic and turgid, and his *Metamorphoses* have been well characterized as "an inexhaustible torrent of verbiage, a bewildering medley of classical and popular Latin, the diction of all periods and of all varieties of literature, along with various foreign elements." But the book is full of minute and effective touches, and its constant variation lends a zest to the affected style and the florid bombastic phraseology. For the rest, it is merely the accident of the subject-matter which can cause us to compare the fine Roman gentleman of Nero's time with the African rhetorician of the end of the second century. The Latin was the mother tongue of the Roman novelist, and he wrote it with that exquisite purity which is acquired only by daily converse with the best-bred and the most-refined society of one's day. But, in the time of Apuleius, Latin literature was no longer the expression of the life, ideals, fancies, or experiences of Roman society. It had grown artificial, the product of the schools of rhetoric, a thing of laws and rules and system, narrow in its choice of subjects, stilted and cold in its treatment of them, without color or freshness or anything of that charming ease and natural simplicity which are the marks of the best productions of the golden age of Latinity. Apuleius, Tertullian, Saint Cyprian, Arnobius, Lactantius, all African writers of the best repute, were all rhetoricians. Indeed, from the middle of the second century, all Latin literature is both rhetorical and religious, in a pagan or a Christian sense. But while in Gaul it aims at a certain level and takes on a certain average perfection, it is highly individualized in Africa, where the violent and passionate Tertullian contrasts with the calm and patient Saint Cyprian, and the verbose and difficult Apuleius differs so widely from the pure Ciceronian elegance of Lactantius.

Africa produced many poets, but none who had drank deeply of the

Plerian spring. Among the African inscriptions there are many in metre, and some of them are quite lengthy. But the African poets, as a rule, seem to have laughed to scorn the obstacles of number, quantity, and even accent. Their verses are halt, stiff, defective, and when they are fairly grammatical, are hard and artificial, as shown by the examples in the Latin anthology. Nevertheless, the Christian poet, Dracontius, though late in date, deserves more favorable mention. It was his misfortune to live under the Vandal rule, and still worse, to have praised in verse the Roman Emperor. For this he was cast into prison, and left to languish in chains and rags. As a solace in his seclusion he composed a *Carmen de Deo*, a kind of hymn on the mercy of God, in which there are touching passages and several fine descriptions of natural scenes and sounds. Mr. Boissier does not mention the metrical "Instructions" and the "*Carmen Apologeticum*" of Commodianus, perhaps because he does not believe him to be an African, as do many patrologists, because of his Latinity and his use of African writers. These poems, the earliest Christian metrical compositions in Latin, are very rude indeed, and the verse, based sometimes on quantity and sometimes on accent, has only the appearance of the hexameter. But the poems are filled with Christian zeal, in spite of some unorthodox views, and are otherwise worthy of note because of the marked tendency to alliteration, assonance, and rhyme which they betray. Of Tertullian and Saint Cyprian M. Boissier says nothing, doubtless because the plan of his work forbade an exhaustive treatise on African writers, or rather, perhaps, because they are didactic writers, and he aims merely at discussing the African writers of Latin literature in its strictest sense.

Few fields of archaeological study have attracted more workers, or furnished a greater harvest than Roman Africa. The brilliant pages of M. Boissier are only the summing up of long years of patient toil, borne by French, German, and Italian scholars. Foremost in this work are the editors of the eighth volume of the "*Corpus Inscriptionum Latinarum*," (Berlin, 1881, in folio), which, with its supplement (ib. 1891), contains over twenty thousand inscriptions that throw the clearest light on the details of law, administration, religion, society, and family in northern Africa during a period of several hundred years. They need to be studied by men well versed in Roman history, Latin literature and archæology, and trained according to the severe historical discipline of the best modern schools. Interpreted by such men, the inscriptions reveal a multitude of facts, and open up whole sections of history, formerly unknown or misunderstood. In this line Mommsen, Willmanns, Renier, Cagnat, Delattre, and others have labored with much success, and laid the scientific foundations for all future progress. Such researches have made possible the great work of Tissot, "*La Géographie comparée de la province romaine d'Afrique*," (Paris, 1884-1888, 2 vols. in 4°), to which M. Boissier owes the most of his topographical descriptions. Another monumental work, constructed on the principles of modern historical research is the "*Histoire de l'art dans l'antiquité*" of MM. Perrot and Chipiez, which resumes in a scientific way, the latest and most reliable discoveries of an artistic nature, within and without the boundaries of the empire. In this exhaustive studies on "*L'Armée Romaine d'Afrique*," (Paris, 1892, 3 vols.) M. René Cagnat has given us the best monograph on the military administra-

tion of that province, and treated exhaustively all the questions to which the huge mass of military inscriptions gives rise. The African histories of Boissier and Mercier, and the scholarly works of Solomon Reinach, Stephen Gsell, Carton, Rouvier, Milvoy, Schmidt, Babelon, Schirmer, and many others, have also contributed much to the elucidation of unsettled problems, while the local archæological societies of Constantine and Oran, with the various *Annuaire*s, *Bulletins*, *Archives*, *Rapports*, etc., of private and public associations for archæological purposes, have given shelter to countless details that might easily have been lost to the synthetic gatherer when he appeared. Since nearly all the site of ancient Carthage is now the property of the Catholic Church, it was but meet that one of her priests, Père Delattre, should take an active part in the restoration of the ancient life of that city and the territory where once she reigned as mistress. Though this missionary's work lies chiefly along the lines of the Christian and ecclesiastical archæology of Africa, and of Carthage especially, he is still a very useful and indefatigable helper in the department of Roman and Punic antiquities. In the latter, indeed, he is a pioneer, for the latest discoveries and their illustration are due to him.

M. Boissier's brilliant popularization of these labors and studies, of which I have tried to give the general outlines and the spirit, conveys no adequate notion of the sum of attainments which must be possessed by the actual laborers and gatherers in these fields. To a more than ordinary knowledge of the natural sciences, and to an excellent training in physical and political geography, one must join an accurate and exhaustive knowledge of the local history of the territory in which he is working—a knowledge which he must often put together himself, since its only materials are precisely the stones, mounds, depressions and general physical wreckage on which he has fallen. He must have a large endowment of the imaginative faculty—a rare and delicate quality of that gift, which may be used for good or evil ends, but without some share of which no historian ought to undertake the mental reconstruction of a vanished society. To this he must add a hardy bodily constitution, much nervous energy, skill in dealing with the natives, and power to sustain privation, disappointment and failure. Finally, he needs to be an idealist by temperament, since the worldly reward of such labors is not great in an age when the Punic merchant-soul seems to have awakened to new life, not on the rocky promontories of Africa, but on all the seas and in all the ports of a world which has more than doubled since Carthage was its carrier and its broker.

Such men are truly martyrs of science, and while it is to the honor of France that she produces them in great numbers, it is also a proof that she is still an idealist nation, and that she still prizes above riches and conquests the general ideals of an elevated humanity—glory, learning, art, science, and the unceasing perfection of the mind of man, that admirable mirror in which he may see the myriad-sided present, the endless vistas of the past, and from the consciousness of the one and the accurate story of the other, forecast the fate of his kind in the similar situations of the future.

THOMAS J. SHAHAN.

BOOK REVIEWS.

Bulletin of the Bureau of Rolls and Library of the Department of State. Nos. 1-5. Large 8°. Washington, Department of State, 1893-1894.

In these large and elegant volumes our Government has begun a series of historical catalogues, indexes, collections, and the like, which will be one day to the students of our history and institutions what the publications of the Record Commission, the Master of the Rolls, and the State Papers are to England, the "*Collection de documents inédits*" to France, the volumes of the Historical Commission of the Royal Bavarian Academy of the Sciences to Germany, and similar undertakings to other European countries. Of the five numbers so far published the first contains the catalogue of the papers of the Continental Congress, in 194 volumes, being the collection of the journals reports, proceedings, letter books, etc., of that memorable body. The second gives us a new edition, with corrections and additions, of the calendar of the correspondence of James Monroe. The third contains an arrangement of the Washington papers belonging to the State Department, specimens of his childish hand-writing, his notes of surveys, ledgers, diaries, records, account-books, and general correspondence from 1775 to 1788. The fourth contains the calendar of the correspondence of James Madison, and the fifth an arrangement of the papers of Madison, Jefferson, Hamilton, Monroe, and Franklin. It is the intention of those charged with this work to publish appendixes, "from originals, of papers of peculiar value and importance." Thus we have in the first, second, and third numbers contributions to a documentary history of the Constitution, derived from the records, manuscripts, and rolls preserved in the Department of State, and covering *a*) the period preceding the Convention that framed the Constitution, *b*) the proceedings of the Federal Convention, and *c*) the Constitution as signed in Convention; proceedings in Congress; ratification by the several States. Lengthy and detailed indexes accompany every number, made out according to the numbered volume and page of the documents, and to an ideal division into chapters and series.

This cataloguing, indexing, and printing of our "*Revolutionary Archives*," as contained in the Bureau of Rolls and Library of the Department of State, is a welcome work, too long delayed by "considerations of expense and the current demands of other functions of the Department." The necessary consequences have been "failure of a general appreciation of the value of these collections and the material curtailment of their availability to scholars and students of history." Henceforth there will not be such easy pardon for slipshod writing of our early national history. The original written documents are not only accessible under the few simple regulations of the Department, but they are being made known to every one, instead of remaining the private treasure of a few patient, self-sacrificing toilers. It was Stein and Pertz's undertaking of the *Monumenta Germaniae* that gave the first impulse to the elegant historical scholarship of modern Germany, by

creating an immediate demand for that peculiar lore, and we may hope that these publications of our State Department will provoke something of the same ardor, at least in our high schools and universities. History, as a study, has many functions. It enters largely into the mental formation of every man and woman, in varying degrees, and with varying results. It affects the theologian, the philosopher, the student of economics and social matters, no less than the poet, the novelist, and the journalist. We walk forever in the shadow of the past, and out of its depths there converse with us forever. All silently mayhap and unconsciously, the souls of those who made us what we are, and whose principles and acts go on energizing with ever-increasing force in the communities they founded. Of all kinds of history, that of one's own country possesses the highest pedagogical value, for it furnishes, by example and picture, precepts of practical philosophy and experience which appeal to us with irresistible strength, because they are vouched for by the highest exponents of our national ideals, and because our circumstances are to a great extent identical with theirs. Thus, for example, it is impossible to turn over the pages of the calendars that give the subject-matter of the correspondence of Monroe and Madison without feeling that there has been from the beginning in this American state the clearest conception of its character and aims, a conscious community of interests and ideals, a general unity of internal and external policy, a growing cohesion of all its vivifying germs, despite contrary currents and movements,—in other words, that we have been rich from the beginning in all the elements which constitute a powerful nationality, and that we are now, more than ever before, capable of absorbing and transforming, as of resisting and casting off, whatever is foreign to our national nature and ambitions, or arrests our marvelous vocation among the nations of the world.

T. J. S.

Report of the Commissioner of Education for the year 1891-1892, 2 vols., 8°. Washington, Government Printing Office, 1894.

The official report of the Hon. William T. Harris, U. S. Commissioner of Education, for the year 1891-1892, is a model of its kind, and should be carefully perused by all who are in any way interested in the education of youth, of whatever age. The merest enumeration of its contents shows how comprehensive is the system followed by the compiler, and how thorough the assimilation of the great mass of materials placed at his disposal. The report is divided into three parts. The first includes, in fifteen chapters, a general classified summary of pupils of all grades in public and private schools and institutions, and the statistics of the State common school system. These are followed by chapters on Education in France, Elementary Education in Great Britain and Ireland, Technical Instruction in Great Britain, Training of Teachers in Germany, Austria and Switzerland, The Results of Home Training and Influence, School Museums, Educational Libraries and Permanent Exhibitions of Appliances for Teaching, German Universities, Schools for Recruiting the Civil Service in France, an account of the Civil Service requirements in Prussia, and Education in Sweden. Other chapters treat of Physical Training in Schools, the Age of Withdrawal from the Public Schools, and Classification in Graded Schools.

The second part treats more particularly of the schools of the United

States. It gives the names of the chief State school officers, city superintendents, and college and university presidents; treats in detail of the City School System, of the Secondary Schools, the Universities and Colleges, Colleges for Women, the Place of University Extension in American Education, the Relation of the Independent Colleges to the System of State Schools, the Rensselaer Polytechnic Institute, the United States Military Academy at West Point, the Care of Truants and Incorrigibles, the Co-education of the Sexes in the United States, the Education of the Colored Race, Education in Alaska, and the Summer Schools in the United States.

The third part of the Report gives extensive statistical tables on the city school systems, the public high schools, private secondary schools, universities and colleges, colleges for women, professional schools of medicine, law and theology, colleges of agriculture and the mechanical arts, scientific and technological schools, manual training schools, normal schools, university extension, business colleges, schools for the colored race, schools for the defective classes (deaf and dumb, blind, feeble-minded), and reform schools. An excellent index facilitates the use of this annual encyclopædia of the educational movement at home and abroad.

T. J. S.

Geschichte des Collegium Germanicum Hungaricum in Rom. Von Cardinal Andreas Steinhuber, S. J. Herder, Freiburg in Breisgau and St. Louis, Mo., 1895. 2 vols., \$5.

Among the consequences of the religious division of the sixteenth century none was more serious than the difficulty of recruiting the clergy in those countries which had broken with the Catholic Church. The number of candidates for the priesthood naturally diminished; but even such as offered themselves had little prospect of getting an education at home. Theology languished in the universities, professors became scarce, and their chairs either remained vacant or were handed over to Protestant teachers. As a result, ecclesiastical students were obliged to exile themselves in order to receive the necessary training. Many took refuge in the seminaries of France, Belgium, and Spain; but Rome was destined to become the great centre in which theological students from all lands should be gathered, and to-day this destiny is realized in a score of national colleges. Most of these are recent foundations, not a few being offshoots of the Propaganda. The oldest are those which were established for England and Germany at a time when the need of the Church in these countries was most pressing. The Collegium Germanicum, founded by St. Ignatius in 1552, has been so important a factor in the Catholic life of Germany, Austria, and Hungary that a thorough account of its growth must prove a valuable contribution both to our pedagogical literature and to church history at large. Such an account, often attempted in the past, is now furnished in the volumes of Cardinal Steinhuber.

The learned author, himself an alumnus of the Germanicum, has accomplished his labor of love by sifting the abundant material contained in the archives of the Society and of the college, and in numerous documents bearing upon its inner development and its external relations. These data he has arranged chronologically in six books, each of which gives us a picture of the Germanicum at a different period. The first book describes the organization of the

college and the difficulties which had to be encountered, especially in adhering to its original purpose, from 1552 to 1573. Under the pontificate of Gregory XIII., its second founder, the Germanicum entered upon a period of prosperity, which lasted until the close of the century. Its existence was secured by generous endowments; its scope was widened by its consolidation with the Hungaricum, founded in 1578, and it received from the pontiff the constitutions by which it has ever since been governed. The first half of the seventeenth century, to which the third book is devoted, was marked by reverses, both the revenues of the college and the number of its students having decreased. By prudent management and through the influence of powerful protectors, the financial situation was improved during the fourth period (1655-1700), while the discipline of the college, though disturbed to some extent by restless students, was strengthened by the papal visitations. Then followed a period of prosperity until 1773, when the college passed from the control of the Jesuits, to be finally suppressed by the revolution of 1798. It was reopened in 1818, and has continued amid the vicissitudes of the nineteenth century the noble work for which it was established. Each of these books is replete with details concerning, not only the life of the college, but also the history of the Popes, the labors of the Jesuits, and the religious movements in Central Europe. A feature of special interest is the account given of the alumni. Between 1552 and 1894, the number of students who entered the Germanicum amounted to 5,748. Among these there have been 28 cardinals, 47 archbishops, 280 bishops, and 70 abbots. This is a record of which Germany may well feel proud, and for which she should certainly be grateful to the Holy See and to the Society of Jesus. The work of Cardinal Steinhuber is in every way a worthy tribute to his *alma mater*, which for three and a half centuries has done so much to preserve the faith in the Fatherland.

E. A. P.

The History of the Popes from the close of the Middle Ages, drawn from the secret archives of the Vatican and other original sources. From the German of Dr. Ludwig Pastor, professor of history in the University of Innsbruck. Edited by Frederick Ignatius Antrobus, of the Oratory. Vols. III-IV. London: Kegan Paul, French, Trübner & Co.; New York: Benziger Brothers, 1894.

These volumes are the translation of the second volume of Dr. Pastor's "*Geschichte der Päpste*" (Herder, Freiburg, 1889). They are very welcome, for they represent the new school of history in its most favorable light, and introduce into religious history, in particular, a certain calm, unprejudiced objectiveness which is very necessary for a fair appreciation of facts of a high order and deep import. Dr. Pastor, it is well known, is one of the disciples of Janssens, and emphasizes more than any other of that band the peculiar methods of their eminent master. These volumes cover three pontificates, i. e., the period of twenty-six years represented by the reigns of Pius II., 1458-1464; Paul II., 1464-1471; Sixtus IV., 1471-1484. They are the years in which the Renaissance ideals were supreme in the city of Rome, and when the projects of internal and external reform inherited from the Council of Basle divided public attention with the Crusade against the victorious Turk, the Bohemian war, the jealousies of the Emperor and the King of Hungary,

the struggle for the throne of Naples and the papal dissensions with Florence and Venice. Memorable years they were, for that Reformation lay germinating in their bosom through which the long-deferred settlement of ancient grievances was to receive a cruel and unexpected solution. Memorable, too, for the great men who dominated the time—Æneas Sylvius-George Podiebrad, Gregor von Heimburg, Cardinal Cusa, Cardinal Bessarion, Matthew Corvinus, Lorenzo de Medici, Skanderbeg, Francesco Sforza, Ferrante of Naples, Mahomet II., and so many others, to mention only those renowned for public political action. Memorable, moreover, because they were the end of the mediæval world as a whole, and ushered in the dawn of a new epoch in which a multitude of grave questions, once solved for the popular mind, were again reduced to the state of problems, to which a satisfactory key has not yet been found. The method of Dr. Pastor is based on exhaustive detail, almost finical accuracy of citation and immediate control of every statement of fact or event likely to have any importance. It is seldom that the demands of the new historical school in this regard have been so abundantly satisfied. Like the builders of a Roman aqueduct, who tapped every rill for many miles around, Dr. Pastor has gone over the historical ground of this quarter of a century, and left no witness unquestioned, no monument unexamined. The public documents of the papacy and the European states, the correspondence of popes, the relations of ambassadors and nuncios, the gossip of courtiers and travellers, the chatty letters of scholars and men of the world are represented here as well as provincial annals and chronicles, biographies, histories of cities and monasteries; heresies and schisms, synods, dioceses and religious orders; popes, cardinals, great families, curial institutions and universities; canon law, papal finance, army and navy. Great collections which treat of the time are used extensively—Raynaldus, Ciacconi, Platina, Muratori, Ughelli, Theiner, Lünig, Cancellieri, Wadding, and many others. Among the modern writers of the general history of the period much used by Dr. Pastor, we may cite Hergenröther, Döllinger, Ranke, Balan, Creighton, Weiss, Höfler, Gregorovius and von Reumont. The special historians of the European states are represented by such writers as Capponi and Perrens for Florence, Cechetti for Venice, Chmel for Austria and Milan, Karl Menzel for Germany, Fallmerayer and Hertzberg for Greece and the islands, Fessler for Hungary, Palacky for Bohemia, etc. The culture of that period has had many historians in modern times; prominent among those cited by Dr. Pastor are Burckhardt, Voigt, Müntz, Gregorovius, Rio, De Rossi, Springer, Yriarte, Zeller, Kinkel, Rohault de Fleury, and a host of minor contributors. The files of historical reviews and the archives of historical societies have also been industriously searched by him for information. In fact, scarcely any source of enlightenment has been neglected, and he would be a very bold man who would dare to maintain that the sacred claims of *Heuristik* had been overlooked. In addition there are nearly one hundred and fifty documents and papers cited here for the first time, many of them being papal letters preserved in the secret archives of the Vatican, and addressed to public persons, civil and ecclesiastical, to cities, cathedral chapters, etc. One sees by the inventory that we are not dealing with an ordinary work, but with the most complete attempt at a papal history that has yet been made, carried out in scientific form, and for which neither time nor

energy nor expense have been spared. It is a long cry from the Centuriators of Magdeburg to Pastor, and we may hope in the future for a juster estimate of these fifteenth century popes. Substantially Dr. Pastor has not changed the usual Catholic appreciation of these men in spite of a very searching trial of their characters and deeds. But he has given to that appreciation such an historical foundation as the spirit, attainments, and tastes of our age demand. His treatment is a many-sided one, and hence the teacher or investigator will not always find in his pages the particular facts or events that he is looking for; one must generalize largely in order to write a history on this plan within reasonable limits. Indeed, if Dr. Pastor follows his present plan with fidelity, it will take a great many volumes to cover the sixteenth and seventeenth centuries alone, not to speak of the last two, for which the materials are enormous. The character and time-estimates of Dr. Pastor seem generally frank and just; they are certainly based on careful and conscientious study. His work wants the philosophical charm of Balmes, the largeness and viewiness of Allies, but this is almost a natural consequence of the method, in which the authorities speak more than the compiler, and the artist is lost in the beauty and charm of his creations. Nevertheless, we have had a surfeit of papal histories that repeat one another, are negligent and careless of facts and dates, go on in good faith and ignorance, careless of modern research and new questions, and are thus utterly useless to scholars and to those faithful who are puzzled by the objections drawn from new studies and new doubts. We trust that the work of Dr. Pastor will progress rapidly, and that its translation will be furnished by the same competent scholars who have executed that of the second volume.

T. J. S.

The Brehon Laws: a Legal Hand-book. By Laurence Ginnell. London, T. Fisher Unwin, 1894.

There are several signs of a healthy renaissance of the literary spirit of the Gael. These signs are the growing academic interest in the monuments of the Irish tongue, as shown by the establishment of reviews, chairs, etc., and the reproduction in English novel, poem, and history, of the treasures of song, romance, and story buried in the Irish manuscripts or painfully unearthed from the silos of the popular memory. One day, no doubt, we shall have the true foundation for this movement,—the publication in scientific form of all the texts, literary monuments, and classical relics of Irish antiquity. Among these, the Ancient Brehon Laws of the Irish had a foremost place, and their complete publication and translation from the archaic language of the manuscripts are awaited with interest. Much has been written concerning these laws, the oldest literary relics of the Western Aryans, but until the appearance of Mr. Ginnell's work there was no satisfactory succinct and scientific statement of their contents and form,—at least none that was easily accessible to ordinary readers. In the first four chapters the author treats of ancient law in general, of the existing remains of Irish Law, of the *Senchus Mór*, and the Legislative Assemblies, such as the *Féis of Tara*, the *Tailltenn* and *Usneach*, the *Ænach*, and the Tribal Assemblies. In the fifth chapter he introduces us to the classification of society in pagan Ireland, the Kings, the Professional Men, the Druids, the Bards, the Brehons, the *Ollamhs*, and the Jurors. In the same chapter he treats of the property-system of an-

cient Ireland,—the Flaiths or nobles, the freemen owning property, the Clan system, the Céiles and the Land Laws, the Devolution of Property, and the Elizabethan Atrocities. Interesting details are added concerning the freemen owning no property, the non-free, the Bothachs and Sen-Cleithes, and the Fuidhirs. In the sixth chapter the curious old Law of Distraining is explained, and in the seventh the criminal law of the ancient Irish, as laid down in the Book of Aicill. There is also in this chapter an account of the Malghin Digona, or law of sanctuary, that the Church borrowed from the chieftains and perfected. The eighth chapter deals with minor points of legislation,—marriage, fosterage, contracts and wills, artisans, oaths. In the ninth chapter Mr. Ginnell shows that these laws are not of Roman but of native origin, and in the tenth he presents some useful remarks anent the nature and the proper estimation of this monument of the Gaelic spirit of justice. Thus he recalls the fact that the purely Gaelic institutions of Ireland were badly wrecked as a whole, first by the long Danish wars, and then by the Anglo-Norman invasion. Thenceforth “the Celtic system was maintained only in its shattered condition, with a view to the interests of isolated and rival communities or rival individuals; never universally or with a view to the interests of the nation as a whole, and never with the old unquestioned power and full reverential obedience.” We are warned against the incompetency and bias of the present editors of the Brehon Laws (Senchus Mór), the work having passed from the simpler and safer guidance of O'Donovan and O'Curry into the hands of men of Teutonic instinct, training, and sympathies, and under alien if not unfriendly guidance. Mr. Ginnell reminds us that these law are in their present form at least one thousand years old, and reflect a society much more imperfect than our own; hence a certain crudity and narrowness, which must not be judged by our standard, but by that of the contemporary legislation of other peoples. He notes the simplicity and directness of the Brehon Laws, the absence of the religious test, of the trial by ordeal, of the laws of torture, so common in mediæval English and continental law. “The student of legal history, Roman and English,” says he, “will turn from exasperating auspices and fantastic ceremonial, and all the cruel delay and injustice of which these were the guilty occasion, and will give credit to the Brehons for their manly good sense in not inventing artificial meshes for their own feet and the feet of those who sought justice at their hands. That a man had moral right on his side did not matter a pin's point to the old-fashioned judges of Rome and of London if their fantastic technicalities had not been complied with. In no instance in the Brehon Laws have I met with an outrage upon justice for the sake of mere form, a thing quite common under the Formal system at Rome, quite common in England until a few years ago, and possible even now, as in the case of *Kendall versus Hamilton*.”

Finally, Mr. Ginnell very pertinently remarks “that though a nation's law is indeed an irrefutable witness to its character, a mirror that cannot be disclaimed, we ought in justice to remember that it is in general an unfavorable witness, an unflattering mirror. It reflects cases, disputes, quarrels, and lends undue importance to the comparatively few members of the population who figure in them, while almost wholly ignoring all the sweetness and goodness of human life and the vast numbers who pass through life without any dispute at all. It takes little notice of duties faithfully discharged, but

is endlessly garrulous about obligations broken. It provides against offences which are rarely committed, and disregards the good acts with which the hours are studded. In a vast flock, which it apparently sees not, it spies with eagle eye the distempered kld. It is so little concerned with quiet folk who all their lives do right and justice that if left to legal reading one might suppose they do not exist; so much concerned with wrong and wrong-doers that if left to legal reading one might judge the world very unfavorably indeed." This applies, of course, to all systems and codes of law, but it is well to remember that the imperfections of the English and continental laws of the middle ages are pieced out or relieved by a large popular knowledge of the actual circumstances drawn from other sources, whereas this corrective knowledge is almost entirely wanting in the case of Ireland, from lack of interest rather than from scarcity of material. This book is written by a lawyer, and recommends itself especially to lawyers, and to all who take an interest in institutional history.

T. J. S.

Praelectiones Dogmaticae quas in Collegio Ditton-Hall habebat Christianus Pesch, S. J. 2 vols. Herder, Freiburg, 1895. (\$3.90)

The first volume of this Manual of dogmatic theology deals with matter introductory to dogma proper, and is entitled: *Institutiones Propaedeuticae ad Sacram Theologiam*. It consists of three parts. I., *De Christo Legato Divino*; II., *de Ecclesia Christi*; III., *de Locis Theologicis*. The second volume deals with some parts of dogma proper, viz: I., *De Deo Uno Secundum Naturam*; II., *De Deo Trino Secundum Personas*. This brief index shows the usefulness of the work. Manuals of theology for theological students in our own seminaries are one of the indications of the ever shifting external conditions amid which the Church lives and does her work. The new conditions necessitate a fresh restatement of the old unchangeable truths. The reader will understand our meaning if he takes the trouble to compare this manual with that of Perrone, or again Father Tanquerey's lately published manual with that of Bouvier, so much used thirty and twenty years ago, or again, the *Theologia Moralis Fundamentalis* of Dr. Bouquillon, a model of its kind, with former moral theologies. Bouquillon and Lehmkuhl in moral, Tanquerey and Pesch in dogma, are improvements such as the times demand. The fundamental principles of dogma and moral do not change, but the exposition of them may and should change, and it is this change that keeps theology from stagnation, from petrifying in old ways. Without committing ourselves to all the opinions of Father Pesch within the range of undefined matter, we heartily commend this manual to professors of theology. This latter decade of the century in the history of the Church in the United States is marked by the rise of theological seminaries. Newest methods of teaching should go along with newest improvements and conveniences in building.

T. O'G.

Bibliographical Dictionary of the English Catholics from the breach with Rome, in 1534, to the present time, by Joseph Gillow, vol. IV., Kem-Met. London, Burns and Oates; New York, Benziger Brothers, 1895.

This literary and biographical history of English Catholics since the Reformation is a valuable addition to the work-table of the modern historian.

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The fourth volume sustains the reputation of the three preceding ones, for painstaking research, fullness of erudition, interest of details, and beauty of typographical execution. We are assured by the publishers that the fifth and concluding volume will be ready in the early autumn of this year. But the work is far enough advanced to judge it as a whole. The accounts of the martyrs and confessors of the English Church in the last three centuries are fascinating indeed, but so are the articles dedicated to Dr. Lingard, Frederick Lucas, William Lockhart, and Cardinal Manning. It has demanded a large measure of patience and devotion to verify the life-details, and make out the bibliography of many persons commemorated in this dictionary, especially those of an earlier date, when the persons and the writings of such men were proscribed with equal severity. To Mr. Gillow, member of an old Recusant family, it has been a labor of love. Despite the inevitable minor defects, he has carried his work to a high pitch of perfection, and made it as indispensable in its way for the history of theology and polemics in England, as any modern work in our tongue.

T. J. S.

The Jewish Race in Ancient and Roman History, from the eleventh revised edition of A. Rendu, LL. D., translated by Theresa Crook. London, Burns and Oates; New York, Benziger Brothers, 1895. Pp. vii-439.

The title of this book is misleading. The work is not a history of the Jewish race in ancient and Roman history, but a brief compendium of Jewish, Oriental, Greek and Roman history. The facts, as a rule, are correctly given, the divisions are suitable, and the appreciations just. In the spelling of proper names the translator shows a certain looseness and inconsistency, while the author holds to certain forms that modern palæographical research has shown to be untenable. The book has a good index, and while it does not pretend to give the latest results of critical research in all the fields traversed by the writer, is yet a very useful compendium for our schools and colleges.

T. J. S.

Outline of Dogmatic Theology, by Sylvester Joseph Hunter, of the Society of Jesus. Vol. I. Benziger Bros.

The Jesuit professors of Stonyhurst, England, did a useful work and rendered the English-speaking races an important service when they gave to the world their Manuals of Catholic Philosophy. Their work is about to be enhanced and their service doubled by a series of popular volumes on Dogmatic Theology. It is useless to expatiate on the timeliness of such books in these days of summer schools and university extension. The late Dr. Scheeben has done for Germany a serviceable work of this kind in his Dogmatik. But that work, fitted as it may be to the genius of the Teutonic races, is not quite the thing demanded by the genius of the English-speaking peoples. Something less loaded with show of learning, less diffuse, something clearer and more concise is needed by us, and, if the beginning made in the first volume of Father Hunter is kept up in the forthcoming volumes, we think the need will be supplied.

He proposes to present in three volumes an outline of a three year course of Dogmatic Theology, such as is offered to students for the priesthood in Catholic seminaries. He does not claim to be original in a work of this de-

cription; in fact, he owns that in the arrangement of the Treatises he follows the Compendium of Father Hurter. The aim of the work is Exposition, not Controversy, for the reason that a clear exposition by both parties to a question would quickly bring it to a solution. He is right. This is an age of investigation and exposition. The Reformation brought in a period of controversy. Whether the controversy has issued in any permanent good we do not stop to consider. Controversy is out of date because Protestantism has ceased to be dogmatic, to become sentimental, or at best, merely ethical. If Catholicity emphasizes Dogma, it is because Morality needs Dogma for a basis. The Catholic Church cannot cease to be dogmatic; but, owing to the change that has come over its adversary it can cease being polemical and may now return to the expository methods of the ante-Reformation times.

This volume contains six Treatises: The Christian Revelation, The Channel of Doctrine, Holy Scripture, The Church, The Roman Pontiff, Faith. As a sample of the style and spirit of the author we quote the following passage on Infallibility, page 443: "There are some persons who think they can learn Catholic doctrine by studying an English dictionary, and these observe that the word *infallible* is connected with *failure* and with *fall*; hence, they conclude that according to our doctrine no pope ever fails in prudence or falls into sin. These are quite mistaken. The infallible character belongs to *ex-cathedra* utterances in the sense explained. It has nothing to do with prudence in conduct, . . . neither has it anything to do with the moral character of the pope, . . . and even if there be any truth at the bottom of the grossly exaggerated stories that are current concerning the private lives of some of the popes, we are merely led to recognize the divine guidance which has hindered these men from teaching *ex-cathedra* the bad principles which are supposed to have shaped their personal conduct." T. O'G.

Revealed Religion. From the "Apologie des Christenthums" of Franz Hettinger, D. D., edited with an introduction on the Assent of Faith by Henry Sebastian Bowden of the Oratory. Pustet & Co., New York and Cincinnati. Pp. XXIII-203.

This is the second volume of the English version of Dr. Hettinger's well known "Apologie," the first, entitled "Natural Religion," having appeared in 1890. Under the heading of "Revealed Religion" are handled those truths which lie at the foundation of all theology—the possibility and necessity of revelation, miracles and prophecy; the credibility of the gospels, the Divinity of Christ, prophecy and fulfilment, the rise and spread of Christianity. The original German has been somewhat curtailed, without, however, any sacrifice of the force and clearness which characterize Hettinger's work. The nature of faith is set forth in an introduction by Father Bowden, and the Tübingen theory, concerning the origin of the Church and the Gospels is discussed in an appendix by Rev. Henry Caton, likewise of the Oratory. The book is a welcome addition to our English theological literature. No department of sacred science is so relative in character as Apologetics, which must be continually adapted to the changing attitude of anti-Christian thought, and to the varying needs of the age. Hettinger was well qualified for such work, not only because he was a learned theologian, but also because he understood the spirit of the times and was familiar with the methods and writings of con-

temporary authors. To the weight of his erudition he adds the charm of lucidity in thought and expression, thus bringing the deepest truths within the reach of the average mind. His whole career, in fact, at the University of Würzburg was a chapter in that sort of Apologetics which is most needed and most convincing—a union of scientific labor and profound research with sincere Christian faith and ardent love of Christ's Church. E. A. P.

Agnosticism and Religion, being an Examination of Spencer's Religion of the Unknowable preceded by a History of Agnosticism. Dissertation for the Doctorate in Theology at the Catholic University of America, by Rev. George J. Lucas. Baltimore, John Murphy & Co., 1895; pp. 136.

One of the chief aims of the Catholic University is to secure the highest possible standing for academic degrees. With this end in view, the Faculty of Theology provides in its regulations that candidates for the Doctorate, before being admitted to the oral examination, shall submit for approval and have printed a dissertation on some theological subject. This requirement has been complied with by two candidates. Neither, it is true, has followed regularly the courses of the University; but both have had access to its library and have been aided in their researches by the advice of the professors.

This work comprises two parts: one which outlines the history of Agnosticism in ancient and in modern philosophical systems; another which examines the claims of agnostic religion, first, by comparing it with various concepts of religion, and then by testing its metaphysical foundation. The treatment throughout is orderly, and shows an acquaintance with the extensive literature of the subject, especially with the work of modern writers. The doctrine of Agnosticism involves so many fundamental problems in philosophy and epistemology that it could hardly be discussed in all its bearings within the limits of a dissertation. Religion also is a subject that might absorb the study of a life-time. There are, however, certain basic principles which must be kept in view when the "Unknowable" is put on trial; and these are embodied in Dr. Lucas' treatise. Many of his paragraphs contain ideas which, if they were fully developed, would be the best answer to the difficulties that form the agnostic's stock in trade. Most of these, in substance at least, were dealt with long since by the scholastic philosophy: it is the form that is new. To clothe the old answers in a modern garb, while due allowance is made for our nowadays modes of thought, is an all-important task for the Catholic scholar. Dr. Lucas has undertaken it courageously in his essay, and will, we may hope, accomplish it successfully in the subsequent work of which his dissertation gives such abundant promise. E. A. P.

De Axiomate Extra Ecclesiam Nulla Salus. Dissertatio theologica quam ad Doctoris gradum in Sacra Theologia apud Universitatem Catholicam Americae consequendum publice propugnabit Edmundus Dublanchy, Societatis Mariae, S. T. L. Barri-Duces, Contant-Laguerre, 1895, pp. 422.

This work, like the preceding one, is a doctoral dissertation. Its subject is of the highest actual importance. The unrest of so many sincere non-Catholics, their efforts at Christian unity, and the earnest appeals of Leo XIII., are but different factors in a movement that has for its object the gathering

of all men into the one fold under the One Shepherd. The Catholic answer to the doubts and difficulties that perplex religious minds seeking the truth, is simple: in order to be saved it is necessary that we belong to the Church, One, Holy, Catholic and Apostolic. Hence the axiom—"outside the Church, no salvation." Few sayings have given occasion to more misunderstanding than this, and consequently its explanation and demonstration by Father Dublanchy are quite opportune. In the first part of his treatise he shows that God wills the salvation of all men; in the second, he deals with the principal means of salvation—faith, grace and sacraments; in the third, he proves that these means have been entrusted to the Church, to which, therefore, all must belong who wish to be saved. This does not imply that membership in the *body* of the Church is necessary for salvation: faith and grace may be given to those who know nothing of the Church, provided they be sincere. In this connection, Father Dublanchy discusses the question concerning the salvation of heretics and pagans. His dissertation closes with an exposition of the axiom from the historical, theological and apologetical points of view.

The attentive reader will doubtless regret the numerous typographical errors which have crept into the work, and which even mar at times the correctness of its Latin diction. These defects are owing to the fact that the author was not able to correct the proofs himself. For the same reason we miss such important features as a bibliography and an alphabetical index. Apart from these minor flaws the work of Dr. Dublanchy is one of durable value, and betrays, in general, much painstaking research, accuracy and liberal theological culture.

T. B.

The Vatican Council. Lateinisch-deutsche Handansgabe der Decrete und der haupt sächlichsten Acten des hochheiligen ökumenischen Vaticanischen Concils. Von G. Schneemann, S. J. 2te Aufl. Freiburg and St. Louis, Herder, 1895. 12mo. Pp. VII.-307. \$0.85.

Father Schneemann's work on the *Collectio Lacensis* ranks him high as an historian of the Vatican Council, and is a guarantee for the correctness of the succinct account contained in this small volume. The body of the work is devoted to the apostolic letters of Pius IX, concerning the council, and to its authentic acts and constitutions, all of which are printed in Latin and German on opposite pages. These are preceded by an exposition of the nature of councils, with a sketch of the Vatican Council, and followed by an appendix which gives a list of the hierarchy and of the bishoprics throughout the world. The book does not pretend to be even a compendium of Vol. VII. of the *Collectio Lacensis*, which is indispensable to the historian because of its numerous documents. But for those who seek the essential facts regarding the council and desire them in compact form, this second edition of Schneemann's "hand-book" will be highly useful.

E. A. P.

Elements of Religious Life. By Father Humphrey, S. J. Benziger Bros. New York, 1895.

In the preface to this volume the author says: "In 1884 I published in three volumes a digest of the doctrine of Suarez contained in his treatise *De Statu Religionis*. That work was, on account of the length of it, somewhat expensive. The present volume contains the marrow of the larger work."

The headings of the chapters will give some idea, however faint, of the matter of the work: The State of Perfection, Constitution of the Religious State, Entrance into Religion, Religious Profession, Religious Poverty, Religious Chastity, Religious Obedience, The Obligations of Religious, Religious Superiors, Ministries Entrusted to Religious, Departure from Religious Life, Variety of Religious Life within the Religious State.

At once it will be seen to whom this work will be useful or interesting: the religious themselves, priests who have the direction of religious communities, parents and relatives who have children and friends in the religious life and desire to know what manner of life it is, and non-Catholics who may have a curiosity to inform themselves of a condition against which their prejudices are strong.

T. O'G.

St. Chantal and the Foundation of the Visitation. By Monseigneur Bougeaud, Bishop of Laval. Eleventh edition. 2 vols. Benziger Bros. New York, 1895.

"Here is a modern saint," writes Mgr. Dupanloup, the late Bishop of Orléans, to the writer of this work. "As a child she was pious, modest, innocent. In early womanhood her courage increased with the duties devolving on her. She is in turn a wife, a mother, the mistress of a household, a woman of the world, though never ceasing to be a saint. Widowed by a sudden and sorrowful accident, living in retirement with her four little ones whom she reared, with the poor whom she loved, behold her advancing to the highest perfection, courageously rising, under the direction of the greatest saint of her age, to heroism and sacrifice unsurpassed. Lastly, a religious and foundress of an order, she united to a life the most recollected, to a life wholly contemplative, the most solid and fruitful activity. She founded eighty houses of the Visitation, reformed a number of abbeys and monasteries, filled the world with her letters, her works, and the perfume of her virtues, without for one moment losing sight of her children."

This is a brief sketch of the life of St. Chantal and of the contents of these two volumes. It is a narrative as thrilling as any romance, a story replete with lessons for women in every stage of life. St. Chantal, as a model, may not suit the New Woman, but undoubtedly she is the personification of the Christian woman; and we think that nothing is better adapted to counteract the false notions about woman that are creeping into our modern society and are threatening to undo the work that Christianity has done for her than the reading of lives such as this. The author is one of the most elegant of the French writers of our day, and the translation into English by a Visitandine is well done.

T. O'G.

BOOKS RECEIVED.

Acknowledgment under this heading does not preclude further notice.

The Rise and Development of the Bicameral System in America, by Thomas Francis Moran, A. B. Johns Hopkins University Studies in Historical and Political Science. Series XIII, No. V. Baltimore, May, 1895.

White Servitude in the Colony of Virginia, by James Curtis Ballagh, A. B. Johns Hopkins University Studies in Historical and Political Science. Series XIII, Nos. VI-VII. Baltimore, June-July, 1895.

- Studies in Oriental Social Life and Gleams from the East on the Sacred Page.** by H. Clay Trumbull, Philadelphia, 1894.
- Sancti Gregorii Theologi Liber Carminum Iambicorum, Versio Syriaca Antiquissima e Cod. Vat. CV. Pars Prima.** Edidit P. J. Bollig, S. J. Beryti ex Typographia Catholica, 1895.
- Das Unterirdische Rom.** von Dr. Alebrt Ehrhard, Strasburg, 1892. B Herder, St. Louis, Mo., (brochure), 16 cents.
- A Scientific Solution of the Money Question,** by Arthur Kitson, Arena Library Series, 1894.
- Life After Death, or Reason and Revelation on the Immortality of the Soul,** a popular treatise by Rev. John S. Vaughan. London: R. Washburne; New York: Benziger Brothers, 1895.
- Life of Blessed Alphonsus Orozco, O. S. A.;** compiled from the Spanish of Rt. Rev. Thomas Cámara, D. D., O. S. A., bishop of Salamanca, by Rev. W. A. Jones, O. S. A. Philadelphia: H. A. Kilner & Co., 1895.
- On the Road to Rome, and How Two Brothers Got There,** by William Richards. New York: Benziger Brothers, 1895.
- A Royal and Christian Soul,** a sketch of the life and death of the Comte de Paris, by Mgr. d'Hulst, Rector of the Catholic Institute of Paris; translated by D. Oswald Hunter Blair, O. S. B. London: R. Washburne. New York: Benziger Brothers, 1895.
- Giulio Watts Russell, Pontifical Zouave;** translated from the Italian of Most Rev. Valerian Cardella, S. J., by Mgr. W. Tyler, M. A. London: Art and Book Company, 1895.
- Geschichte des Breviers, Versuch einer quellenmässigen Darstellung der Entwicklung des Altkirchlichen und des Römischen Officiums bis auf unsere Tage,** vom P. Suitbert Bäumer, Benediktiner der Beuroner Congregation. B. Herder, Freiburg im Breisgau, and St. Louis, Mo., 1895, pp. XX-636, \$2.85.
- Patrologie,** von Otto Bardenhewer, Doctor der Theologie und der Philosophie, Professor der Theologie an der Universität München. B. Herder, Freiburg im Breisgau and St. Louis, Mo., 1894, pp. X-635, \$3.00.
- Charity is the Greatest Gift of God to Man,** by the V. Rev. J. A. Maltus, O. P. London; Burns & Oates; New York: Benziger Brothers, 1895.
- The Road to Heaven; a Game,** R. Washbourne. London: 1895.
- Visions of St. Paul of the Cross.** Buffalo, N. Y.: Press of the *Catholic Union and Times*, 1895.
- Stenography, or Shorthand by the Typewriter,** by Rev. D. A. Quinn. Providence, 1895.
- Rituale Romanum, Editio IV, post typicam,** with latest appendix, Ratisbon. New York and Cincinnati: F. Pustet & Co., 1895.

NECROLOGIES.

JOHN BOLLIG, S. J., Orientalist, died at Rome, March 9. He was born at Kelz, Rhenish Prussia, in 1821; studied at Cologne, at the University of Bonn; became parish priest of Kilden, teacher at Wipperfurth, and entered the Society of Jesus in 1853. He was sent to Syria to perfect himself in the study of Syriac and Arabic. On his return he taught for twenty years at the Roman College the Arabic, Syriac, Chaldean and Armenian languages. He also taught Coptic at the Propaganda, and held for a while the Chair of Oriental Languages at the Roman Seminary, as well as at the Sapienza. Later he was named Scriptor of Oriental Languages at the Vatican Library, of which he was second *custode* when he died. Shortly after his death appeared from his pen a Syriac text of great antiquity: "Sancti Gregorii Theologi Liber Carminum Iambicorum: versio Syriaca antiquissima e Cod. Vat. CV., Pars prima." Editit P. J. Bollig, S. J. Beryti, 1895.

JULIUS LOTHAR MEYER, the eminent chemist, departed this life at Tübingen on April 11th, aged sixty-four years. His university studies were begun in Zurich and continued in Würzburg, where he obtained the degree of doctor of medicine. His earliest scientific work related to the chemistry of the blood, and it was he who first showed, from the experiments of Magnus, that the absorption of oxygen by the blood is a chemical process, and is independent of pressure. Meyer also showed that carbon monoxide absorbs an equal volume of oxygen from the blood, and consequently forms, with the coloring matter of the blood, a compound which affects its normal functions. Chemistry presented great attraction to the young physician, and he closed his medical course by going to Heidelberg to work in the laboratory of R. Bunsen, at that time the center of chemical activity. After some years of work in this and other universities, Meyer obtained the degree of Doctor of Philosophy in Breslau in 1858. In 1868 he was called to the chair of chemistry in the University of Carlsruhe, and two years later saw him installed as Fittig's successor in the University of Tübingen. Perhaps Meyer's greatest chemical work is his book "Die modernen Theorien der Chemie," the first edition of which appeared in 1864, and in which he examined the various chemical theories at that time in vogue, weeded out their errors, and brought them into harmony and a system. This book, at first little more than a pamphlet, attracted but little attention on its appearance, but as it was read and reread, it began to exercise an influence on chemical thought, and newer and larger editions were continually in demand, on the sixth of which the author was working at the time of his death. Up to the recent period of activity in physical chemistry, "Die modernen Theorien der Chemie" was the standard book on theoretical chemistry. To Meyer, together with Mendelejeff, belongs the credit of the discovery of the periodic law; both investigators, however, working independently of each other. For this he obtained the Davy Medal of the Royal Society of London. But Meyer's activity was not in theoretical

chemistry alone; there is no volume of the *Berichte der deutschen chemischen Gesellschaft*, or of Liebig's *Annalen*, of the last twenty-five years, which does not afford ample evidence of the spirit of research that dominated Lothar Meyer and his pupils.

JAMES DWIGHT DANA, geologist, died April 15. He was born at Utica, N. Y., February 12, 1813, and graduated at Yale in 1833. For some years he was attached to the service of the government, first as an instructor in mathematics to young midshipmen, and later as mineralogist and geologist to the United States Exploring Expedition sent by the government to the Southern and Pacific Ocean, under the command of Captain Wilkes. The results of his labors on this cruise were given to the world in his "Report on Zoophytes," 1846, in which he proposed a new classification and described 230 new species, "Report on Geology of the Pacific," 1849, and "Report on Crustacea," 1852. In 1853 he published "Coral Reefs and Islands," and in 1863 his "Manual of Geology," which enjoys a world-wide reputation and has gone through many editions, the last having been issued just before his death. His "System of Mineralogy" (1837, 1844, 1850, 1854, 1868, 1892) has also become the favorite text-book in that science. He was for many years the editor of the *American Journal of Science*, and contributed many shorter papers to its columns. Mr. Dana was a member of many foreign academies, and of nearly all the leading scientific societies at home and abroad. He was professor of natural history and geology at Yale from 1855 to 1892, when he resigned. He was a man of firm Christian faith, and sharply opposed to the vagaries and hasty conclusions of some contemporary scholars. In this regard his letter of March 3, 1889, to Rev. John G. Hall, of New York, is not without interest (*Literary Digest*, May 4, 1895). In it he says: "The views I have been led to hold on evolution are stated in my Geology, both the Manual and the Text-book, at the close of the section on historical geology. While admitting the derivation of man from an inferior species, I believe that there was a Divine creative act at the origin of man; that the event was as truly a creation as if it had been from earth or inorganic matter to man; I find nothing in the belief to impair or disturb my religious faith—that is, my faith in Christ as the source of all hope for time and for eternity. The new doctrines of science have a tendency to spread infidelity. But it is because the ideas are new and their true bearing is not understood. The wave is already on the decline, and it is beginning to be seen more clearly than ever that science can have nothing to say on moral or spiritual questions; that it fulfills its highest purpose in manifesting more and more the glory of God."

CARL VOGT, naturalist, died May 5, 1895. He was born at Giessen, July 5, 1817, began the study of medicine in his native town, and graduated at Berne in 1839. His first scientific work was carried on under the direction of Agassiz at Neuchatel. Later on, after a two years' stay in Paris, he was appointed in 1847 to a professorship in the University of Giessen. His activity in the revolutionary movement of 1848 made it necessary for him to quit Germany, and in 1852 he accepted a chair in the University of Geneva, where he continued his work in Natural History until his death. He was eminent both as a geologist and as a biologist. His views on evolution, though inspired by Darwin's work, were independently developed, and differed on many important points from those of the English savant.

AUGUSTE DE BROGLIE, apologist and theologian, murdered at Paris May 11, by the hand of an insane woman. The family of de Broglie, of Piedmontese origin, has produced within the last two centuries a great number of remarkable men—generals, diplomats, statesmen, churchmen, and writers. Auguste de Broglie was the brother of Duke Albert de Broglie, minister of the MacMahon government, eminent historian, and member of the French Academy. Their father was Duke Achille de Broglie, also a member of the French Academy, and once minister under Louis Philippe. Their grandmother was the famous Madame de Staël. Auguste was born in 1834, and showed studious inclinations for the natural sciences at a very early age. After a brilliant course at the École Polytechnique, he entered the navy, but in 1866, abandoned this career to become a priest. He pursued his theological studies at St. Sulpice, where he was ordained a priest in 1870. For some years he gave his time to works of charity, and to the religious instruction of the students of the normal school for the teachers of the Seine department. In 1879 he was named professor of Apologetics to the Catholic Institute (University) of Paris. His chief works are: "Le positivisme et la science expérimentale," 2 vols., 1880; "La réaction contre le positivisme," 1 vol., 1894; "Conférences sur la vie surnaturelle; la nature et la grace; l'homme avant et après la chute d'Adam; les sacraments," 3 vols.; "Dieu la conscience et le devoir," 1 vol.; "La morale sans Dieu," 1 vol.; "L'idée de Dieu dans l'ancien testament," 1 vol.; "Problèmes et conclusions de l'histoire des religions," 1 vol. (2 ed.) He also wrote many brochures on the same subjects, e. g., "L'apologétique chrétienne," "La transcendance du christianisme," "La définition de la religion," "La science et la religion," "Le progrès religieux," "Religion de Zoroastre et religion védique," "Le Bouddhisme," "Religion Néo Brahmanique de l'Inde," "L'histoire religieuse d'Israël." He was also the author of articles in the *Correspondant*, the *Annales de la Philosophie Chrétienne*, the *Revue des Questions Scientifiques*, and the *Revue des Religions*, and contributed to all three of the International Scientific Congresses of Catholics. In the *Bulletin of the Catholic University of Paris* for June, there is an excellent necrology of the Abbe de Broglie, from the pen of the rector. We tender to the University our sincere sorrow for the loss of a professor who added to the nobility of birth the higher nobility of scientific attainments, and left to his colleagues the example of a priestly life, spent in the investigation of the truth and the daily practice of the most extensive charity.

DANIEL CADY EATON, botanist, died at New Haven, June 29. He was born at Fort Gratiot, Mich., Sept. 12, 1834, and graduated at Yale College in 1855. He studied botany at Harvard until 1860 under Prof. Asa Gray. After the war, in which he served with distinction, he was appointed professor of botany at Yale in 1864, which post he held until shortly before his death. He was an authority on ferns; his best-known and greatest work being "Ferns of the United States and British North American Possessions."

THOMAS HENRY HUXLEY, biologist, died June 29, 1895. He was born at Ealing, Middlesex, May 4, 1825, entered the Charing Cross Medical School in 1842, and was graduated by the University of London in 1845. A four years' cruise as surgeon in the royal navy gave him an opportunity to pursue

his biological studies, the results of which were published in memoirs communicated to the Linnean and Royal Societies. He was elected a Fellow of the Royal Society in 1851, and three years later became Professor of Natural History in the Royal School of Mines, and Fullerian Professor of Physiology in the Royal Institution. In 1863 he was elected Professor of Comparative Anatomy to the Royal College of Surgeons; in 1869-'70, President of the Geological and Ethnological Societies; in 1870, President of the British Association; and in 1872, Lord Rector of Aberdeen University. He visited this country in 1876, and delivered addresses on the doctrine of evolution, which, together with Agnosticism, formed the basis of his scientific and philosophical views. It was his constant endeavor to bring the results of investigation within the reach of every mind, and this he continued to do even after ill health, in 1885, compelled him to retire from nearly all his public offices. At the time of his death he was a member of the leading scientific associations, both in England and elsewhere, and, among others, of the United States National Academy. That these honors were well deserved no one can deny. But the highest appreciation of Huxley's scientific attainments does not preclude regret for his anti-religious attitude. His polemics against Christianity could only strengthen the suspicions entertained by a large number of intelligent people in regard to the scientific movement. The right of a biologist to handle questions in theology may or may not be questioned. But it is hardly proper to use the evolutionist theory as a lever in overthrowing accepted views, and at the same time confess, as Huxley did in the Romanes Lecture for 1893, that cosmic evolution "is incompetent to furnish any better reason why what we call good is preferable to what we call evil than we had before," while "the practice of that which is ethically best—what we call goodness or virtue—involves a course of conduct which, in all respects, is opposed to that which leads to success in the cosmic struggle for existence."

ANALECTA.

PEDAGOGICAL.—The *Revue Néo-Scholastique* for April publishes the lecture of Dr. Thiery given as an introduction to his course of Experimental Psychology in the Philosophical Institute at Louvain. He surveys briefly but clearly the new field of investigation upon which the modern science of mind has entered, shows how it avoids the two extremes of Materialism and of Cartesian Dualism, and insists that while it does not pretend to experiment upon the soul, it also keeps clear of metaphysical assumptions. It studies the facts of consciousness—impressions, presentations, and the laws by which the synthesis of the one and the association of the other are governed. “Qu'on le veuille ou qu'on ne le veuille pas, à la base de la psychologie il n'y a pas seulement les éléments de conscience, il y a aussi tous les éléments d'observation et d'experimentation scientifique et vulgaire qui peuvent expliquer les conditions et les manières d'être de la conscience dans ses diverses manifestations.” In other words, introspection must be supplemented by experiment, and this is what M. Thiery proposes to do in the laboratory of which he is the director. His department will be an important addition to the work of the institute, which, as is well known, was established by the Holy Father for the purpose of teaching Thomistic philosophy and of bringing it into closer touch with the scientific thought of the day. By adopting modern methods in psychology, the Catholic University of Louvain teaches an important lesson, not only to its own students, but to all those as well who desire to know the real attitude of the Church towards scientific progress. Not to hold aloof from investigation or condemn it *a priori*, but to share in it and profit by its results—this is the only course left open to the sincere lover of truth.

The School of Political and Social Sciences, established some years ago at Louvain, is giving an excellent account of itself. The monographs lately published under its auspices are of great value for the history of modern education. The first, from the pen of M. Romain Mayersoon, is entitled “Du regime légal de l'enseignement primaire en Hollande,” and is divided into three books. The first treats of schools in general, of the training of teachers, and the inspection of their work. The second is devoted to the public schools, their teaching, instructors, support, etc. The third book treats of private schools, in general and in particular, subsidized and non-subsidized. The work closes with a table showing the receipts and expenses of the state and the communes for school purposes, remarks on the actual condition of primary teaching, and the law of 1894. There is, moreover, an excellent and useful bibliography. The other monograph “Du regime légal de l'enseignement primaire en Angleterre,” is by M. Alfred Nerenex. It is divided into four parts, in the first of which we read the history of school legislation in England during this century. The second part gives, in twelve chapters, the

principles of this legislation, and an account of the Department of Education, the School Board, School Attendance Committee, obligatory instruction, free schools, financial resources of the schools, parliamentary subsidies, inspection, the free grant, night schools, normal schools, teachers, etc. In the third part, besides statistics, there is a critique of the English school-legislation. The fourth presents various propositions of reform: the Anglican bill, the Spottiswoode bill, the Catholic bill. Both the monographs give evidence of serious study and a sure method. We hope that many similar ones will follow, and especially that the series on the legal status of the schools will be carried to completion.

SOCIOLOGICAL:—The exact meaning of the word Sociology remains as yet undecided. Some understand by it the complexus of the social sciences; others a special science. But the latter are not one as to the proper object of this science, and the reasons of its differentiation from other sciences. We have noticed in the last volume of the "Academy of Political and Social Science" (p. 705) an article by H. H. Powers. Something more complete is the study of Father Semeria in the *Revista Internazionale di scienze sociali discipline ausiliarie*, entitled: "Elementary Teaching Concerning Political Economy." He examines in turn the following subjects: the concept of the social sciences in general, their classification, special definition of social economy, analysis of the object, function, and aim of the social sciences, common attributes of the social sciences, specific attributes of the social sciences in particular, points of contact and interrelations of the social sciences with other sciences, points of contact of social economy with other sciences (February and April, 1894; March and June, 1895).

The division of Sociology into static and dynamic is well known and very commonly used. But what do we understand by these adjectives? Many writers who use them freely are not careful to explain their meaning. Mr. Lester P. Ward, author of two volumes on Dynamic Sociology, has just written on the subject in the *Political Science Quarterly* an article entitled: Static and Dynamic Sociology. In the latest work of De Greef, entitled *Transformisme Social* (p. 307), he suggests that in place of Static and Dynamic we employ the terms Structure and Life.

Few questions in social science are more discussed than that of method. At the last Scientific Congress of Catholics at Bruxelles, two memoirs were handed in on this subject, one by Fr. Auguste Castelein, S. J., entitled "Méthode des Sciences Sociales," and the other by MM. Lagasse de Loch and Armand Julin, engineers, on "La Méthode Scientifique en Économie politique." The first has been already reprinted; the second is running through the *Revue des Questions Scientifiques*. Both will be found in the *Comptes-Rendus* of the Congress. Quite on the same lines is the study of M. Alfred Wenzel, "Beiträge zur Logik der Social-Wirtschaftslehre" in the *Philosophische Studien* of Wundt. He aims at restoring the unity of economic science shattered in Germany by the struggle between the abstract and the historical schools. He would accord to the theories of English and French economists the value of working hypotheses indispensable for the co-ordination of historical and statistical researches. In France, M. Durkheim has

published in the *Revue Philosophique* of Ribot a series of noteworthy articles on the rules of sociological method. In the same review (March, 1895,) certain statements of M. Durkheim are criticised by M. Bernes in an article "Sur la Méthode de la Sociologie."

The growing popularity of the Social Sciences in higher institutions of learning raises the question of their proper place in the organism of a university. Must we attach them to the Faculty of Law, as it is usually done in France, or to the Faculty of Philosophy, as is the case in Germany? Ought they to constitute a faculty distinct from philosophy and law, comprising sociology, social ethics, political science, and economics? Or would it not be better if we were to coördain in one faculty all the social sciences, with law itself as one member of the family? It is only a matter of external order, interesting nevertheless and important. In 1894, a French writer, M. Georges Blondel, published in the *Revue de l'Enseignement International*, two articles on the teaching of political economy in the universities of Germany and France. This year he contributes to the same review valuable notes on the teaching of the social sciences in the universities of Germany. In 1894, he tells us, there were at Berlin 18 courses in the social sciences, 12 at Tübingen, and a similar proportion in the other universities. That the interest in the social sciences is growing may be seen from the strong affirmation of Mr. I. W. Howerth in the *Charities Review* for February, 1895: "It may surprise some who think of Germany as the leader in all branches of science to learn that in the University of Chicago alone more courses of sociology are offered than in all the German universities combined. American students need not go abroad to study sociology."

The special periodical literature of the social sciences grows at an amazing rate. There exists at Brussels an International Office of Sociological Bibliography. Among its collaborators I find Mr. Carroll D. Wright. One of the publications of this bureau is a quarterly "Methodical Summary" of the treatises, monographs, and reviews whose object is social science. Among the reviews of social science there are several excellent ones which treat these matters from a Christian point of view. In France, for example, there are the *Association Catholique* and the *Réforme Sociale*, in England the *Economic Review*, etc. I would like to call attention to an Italian review of the highest order, already mentioned in these pages, the *Revista Internazionale di scienze sociali e discipline ausiliari*, organ of the Italian Catholic Union for social studies. This review, now in its third year, publishes original papers of great value on social philosophy, institutional history, and actual social problems. Besides a very full bibliography, it prints in every issue a resume of all social questions treated in Italian, French, German, English, American, Slavonic and Greek reviews. It contains, moreover, frequent *compte-rendus* of the condition of social studies in Europe and elsewhere, and a well-edited Social Chronicle. We tender the directors of this able review our congratulations on the high rank they have attained from the outset.

HISTORICAL.—One of the "stock" chapters in the history of the middle ages is the supposed terror that fell upon men's minds about the year 1000 A. D. The social and literary renaissance of the eleventh century are supposed to date from the disappearance of the general horror at the near end of the world. The wealth of the mediæval Church, it is often maintained, dates largely from the donations made in this hour of abject fear. The crusades had their first germ in the numberless pilgrimages made to the Holy Land about this time, and superstition spread largely when men's minds were awaiting in daily agony the blare of the last trumpet. Sismondi and Michellet, as well as Cantù; historical writers, both Catholic and Protestant, in Germany, France, Italy and England, have accepted this general belief as founded on positive facts and evidences. To quote only a very late American writer, we find it in Dr. Richard Storr's "*Bernard of Clairvaux*," (1892, p. 58,) where it furnishes an elegant climax to his picture of the tenth century. As a matter of fact, however, the "terrors of the year A. D. 1000" are not historical, but a fabulous outgrowth, owing, in almost equal measure, to the Centuriators of Magdeburg and to Cardinal Baronius, who generalized too largely on one or two contemporary or quasi-contemporary statements. Within thirty years a number of monographs have appeared that demonstrate with scientific accuracy how weak a basis of evidence has served for the general acceptance of this popular error.¹

If this widespread terror were a fact, there should remain some trace of it in the chroniclers of the century from A. D. 950 to A. D. 1050. But neither in the *Monumenta Germaniæ*, nor in the great collections of Muratori and Bouquet, i. e. neither in Germany, Italy, or France, do we find the traces of this supposed general terror. The numerous collections of charters and privileges preserved to us since then, are also silent. So, too, are the Acts of the church councils. It is scarcely credible that in these very numerous documents in which every phase of human life is touched on, no reference should be made to a general immediate expectation of the Last Judgment, if such existed. The evidence for this belief, when closely examined, is reduced to two writers, Rudolf Glaber, a monk of Clugny, in his *Chronicle* written about 1044, and the author of the *Life of Abbo of Fleury* (d. 1004). Glaber nowhere says that in the year 1000 the end of the world was expected; only, in different parts of his chronicle he says that great wonders took place in the thousandth year after Christ's birth, (1003); that many churches began to be built at that time; and that similar wonders were expected in the thousandth year after Christ's death (1033). The chronicler states these things separately; others have inserted the nexus of cause and effect by referring all his state-

¹The best known of these studies are:—AUBER, *De l'an mille et de son influence sur l'architecture religieuse*, in the *Revue de l'art Chrétien* (1861), vol. V., p. 48; PLAINE, *Les prétendues terreurs de l'an mille*, in the *Revue des Questions historiques* (1873), vol. VII., p. 145; RAOUL ROSIÈRES, *La légende de l'an mille*, in the *Revue politique et littéraire* (1878), No. 39; VON EICKEN, *Die legende von der Erwartung des Weltunterganges und der Wiederkehr Christi im Jahre 1000*, in the *Forschungen zur deutschen Geschichte* (1883), vol. XXIII., p. 303; JULES ROY, *La formation de la légende de l'an mille*, Paris, 1885; ORSI, *L'anno mille*, Torino, 1887. The facts and arguments of these studies have been summarized in the article of Father Beissel, S. J., in the *Stimmen aus Maria Laach* (May 28, 1895), entitled: *Die Sage von der allgemeinen Furcht vor dem Untergange der Welt beim Ablauf des Jahres 1000 nach Christi Geburt*.

ments to the years 1000-1001. Moreover, he wrote in France, and his evidence, even if stronger, would hardly hold for other countries. The author of the Life of Abbo, says that in his early youth the Abbot Abbo had heard a priest proclaim in a popular sermon at Paris that "after the passage of a thousand years Antichrist would come, and then the Last Judgment." Abbo, we are told, refuted the priest by passages from the Apocalypse and the Book of Daniel. The same writer refers to a belief popular in Abbo's time that when the Annunciation and Good Friday fell on the same day, the end of the world was at hand. This happened four times in the tenth century, in 908, 970, 981, and 992, and not again until 1065. Hence, the popular fear described in Abbo could not be concerned with the year 1000, when no such conjunction was possible. The positive evidence in favor of a universal fear and discouragement at this time is very weak, and the other few indications brought forward are scarcely more than we can parallel in any age of the church. Ascetic and homiletic writers frequently refer to the near end of the world. Occasionally some fanatic writer is more pointed and picturesque than others. But such evidences do not suppose or prove any popular belief. St. Cyprian was sure, in the middle of the third century, that the end of the world was at hand, and St. Gregory the Great, according to the well-known homiletic extracts of the breviary, was sure that the end of the sixth century was the end of all things.

The tenth century felt, indeed, the burden of life to be a heavy one, and knew that its woes were great and its sorrows unspeakable. But it had not lost hope, maugre a few despairing cries. The lives of the saints and good bishops, as told in Mabillon, Muratori, and Bouquet, show them busy as ever, and not troubled by any concern for the near end of all things. We have the law processes, the leases, the public documents of the end of the tenth century, and they show no such expectation. One must not be misled by the formulas which appear at the beginning of charters, in which the end of the world, the instability of human affairs, etc., are asserted. These formulas are not peculiar to the tenth century, but can be paralleled from other centuries before and after. They express the general pious sense of the uncertainty of human affairs, and no more. The whole mechanism of life goes on at the end of the tenth century as it did before and after. In the general history of the time we detect no common despair, no general disinteresting of one's self from human affairs.

Pope Sylvester II. (Gerbert), elected A. D. 999, was a busy, learned, curious investigator, in whose literary remains no trace of this terror is found. The Emperor Otho III. was deeply pious, it is true, but also gravely bent on restoring the old *Respublica Romana*. There is no trace of despondency in the elections to abbeys, bishoprics, and other places of honor or emolument, nor in the general literature of the period, such as it is. Between 950 and 1000 some 112 monasteries were built or repaired in France, and in the latter third of that century fifty were built in England; that is, the great civilizing medium of the middle ages, ecclesiastical architecture, was not affected by this belief. Had it existed, its first effects would have been felt precisely by the builders of abbeys and churches. We may well hold with the archæologist and artist Otte, and the historian Giesebrecht, that the latter half of the tenth century was really free from any imaginary general terror that benumbed the feelings

and hopes of the Christian world, and almost arrested the operations of human society in Europe.

In his *History of Romanesque Architecture in Germany* (Leipsic, 1885 p. 148) Otte says: "It may be that a few Millenarians among the lower classes of the German people believed in these wild tales, but the heads of the nation were surely free from this folly; for the first germs of that passion for architectural enterprises which was later a general characteristic of Germany, were surely planted in the last quarter of the tenth century." La summing up the condition of Germany just previous to A. D. 1000, Giesebrecht says (*Geschichte der deutschen Kaiserzeit*, vol. I, p. 773): "It is easy to show in what senses this epoch was poor and needy. Not only our modern world, but several mediæval centuries have surpassed it in the richness of social developments, and in the strength and depth of their intellectual currents. Nevertheless, it was full of power and hope. Countless tiny fountains of life are everywhere bubbling up from its soil, and it is with regret that we turn our eyes away from them. The period does not resemble the autumn with its fruits, nor the spring with its leafy crown, nor the summer dressed in all its blooms. It is rather like those days when the seeds begin to sprout and the woods show to the distant traveler their yet bare branches, but to the near onlooker expose a thousand swelling buds that need but the warm glance of the sun to blossom out into form and color."

Within a brief space of time very remarkable discoveries have been made in Egypt. Prof. Flinders Petrie, already well known by previous labors as a foremost Egyptologist, has discovered evidences of a new race, whose existence seems never to have been suspected. In a district, about thirty miles north of Thebes, in an area opposite the Great Oasis, extending about one hundred miles, from Abydos to Gebelen, Mr. Petrie and his colleagues discovered some 2,000 graves of an extinct race, which appears to have had nothing in common with the Egyptians, and to have been for an indefinite time the conquerors of the latter. The excavation of these graves was carried on with great scientific precision; every object was noted as found, and everything was preserved and marked. Absolutely nothing Egyptian was found in these graves, neither scarab nor cartouche, neither hieroglyphs nor funeral furniture, nor beads, nor gods, nor amulets; not even any Egyptian pottery, otherwise very common in the neighborhood. The bodies were not mummified or stretched out at full length, but contracted, with the knees bent up to the arms, with the head to the south and the face to the west. There are many evidences of cannibalism, either as a ceremony or as a regular food supply, in the absence of hands, the severed heads, the scooped-out bones, the grouping of ribs, arm-bones, and vertebrae. This people seems to have been ignorant of the art of writing. Copper implements were known to them, and they could carve in wood, while stone work was well done in vases and beads. Their flint knives and their pottery surpassed those of the Egyptians, though they apparently did not know the potter's wheel. "The physiognomy of the race was fine and powerful, without traces of negro prognathism. Some were over six feet high, and the great development of their legs suggests that they were a hill race. The hair was brown and wavy, not crisp. The very prominent and aquiline nose and long pointed beard recall the Libyan and Amorite type, but there are also suggestions of origin in Malta or Italy."

For a detailed account of the other discovery we are indebted to the *New York Sun* of Sunday, June 2. M. de Morgan, the intelligent and indefatigable explorer, to whom we owe the precious finds of Egyptian jewelry made March 7 and 8, 1894, in the ancient royal necropolis of Dashur, on the border of the Libyan Desert, has been pursuing his labors on the same ground with still greater success. By a system of soundings and probings in the immediate neighborhood of the black pyramids of Dashur, he has come upon a number of "mastabas" or sepulchral chambers of high dignitaries, buried near the royal pyramids, and having each a "serdab" or long parallel chamber, connecting with the actual vault by a narrow passage. During the early dynasties these mastabas were entered from within, a corridor leading to the tomb from inside the pile of masonry erected over it. But at a later date the fear of robbery compelled an intricate system of approaches, and shafts were built from without, well guarded, sealed, and known only to the family of the deceased. On February 15th of this year M. de Morgan came upon two of these mastabas, built of huge blocks of Tourah limestone, in the immediate neighborhood of a new pyramid, whose base he had unearthed with great toil and skill. In the first mastaba was a sarcophagus containing a coffin with the mummy of Princess Ita according to the funerary inscription painted inside. She was adorned, as in life, with her necklaces and bracelets. Near her lay her dagger, with blade of bronze and golden handle inlaid with cornelian, lapis-lazuli, and Egyptian emerald. The next day the second sarcophagus was opened, and found to contain the mummy of a Princess Khnomit, "queen associated to the throne." A superb necklace of exquisite workmanship was found here, fastened to the shoulders by two golden hawks, head-shaped clasps inlaid with cornelian and lapis-lazuli.

"Here were found also gold bead network and other ornaments made of beads cut in Egyptian emerald, cornelian, lapis-lazuli; bracelets fastening with two golden clasps inlaid with the most exquisite art. But this was not all; crawling through a narrow entrance, the director penetrated into the serdab, and there found under the pieces of a perfume box and fragments of tissues two marvellous crowns, one of massive gold inlaid with flowerets, having a gold ornament in the shape of a plume, with hanging clusters of gems and precious stones; then a golden feather holder, destined to carry and keep in place the feathers in a fanlike shape. The other crown was made of a network of golden threads spangled with a garland of inlaid flowers resembling forget-me-nots and small lapis-lazuli beads. A scheme of ornamentation which will especially attract the attention of archaeologists, something very like Maltese crosses, divides into six sections this splendid work, which is a real revelation of Egyptian art. Exactly 5,767 objects are contained in this astonishing discovery, without counting beads of precious stones, and the weight of the gold found is about four English pounds. As was the case with the find of the preceding year, the name of the king who had rested in the 'white pyramid' was disclosed by the jewelry of Queen Khnomit 'associated to the empire' and by the inscriptions in the funerary chapel. It was Amenemhat II., of the twelfth dynasty. So this discovery besides its artistic has also its historical importance."

A few days later, February 26th, two other tombs were discovered intact, and opened in the presence of the Minister of France. After breaking

through the slabs of the top floor of the grave, M. de Morgan opened the first sarcophagus. It contained the mummy of Princess Ita-Urt, whose name was made out from the funerary inscriptions painted upon it. "On the remains of this princess were another necklace made of gold beads; pendants, with semi-circular attachments of the same material; bracelets of beads fashioned in gold, cornelian, Egyptian emerald, lapis-lazuli, and other ornaments of similar style. The mummy was wrapped in very fine tissues, delicately pleated, some dyed in purple. Near her were sceptres in a perfect state of preservation, a bow absolutely intact, and a club equally well preserved. In the serdab, near the sarcophagus, were very interesting funerary accessories, incense burners, presents of all kinds, vases full of cosmetics sealed up with the names inscribed on each, canopes of fine execution, etc. In the second tomb was encased a granite sarcophagus; the name given to the mummy by the inscriptions found with it was Princess Sit-Hat. She was adorned with gold necklaces and bracelets, and with other ornaments of lapis-lazuli, Egyptian emerald, and cornelian beads. In the serdab, among the usual objects, a unique discovery was made: a carved wooden swan, which had fortunately escaped the injury of time. All those splendid discoveries have been transferred to the Gizeh Museum, with the treasure trove of last year, so that now the jewelry collection of the Egyptian Museum surpasses any other in the world."

By these happy excavations our knowledge of Egyptian art is greatly enlarged, and the antiquity of filagree work, mosaic, enamel, etc., is found to be far greater than was ever supposed. M. de Morgan has already published a summary description of the discoveries of 1894, and we are promised by M. Legrain a series of colored plates, which will permit all to enjoy the sight of these splendid remnants of the world's oldest civilization.

Roman visitors will recall the Church of Saints John and Paul, beyond the Coliseum, and adjoining the Villa Celimontana. Some will also remember the inscription on the pavement indicating that the church is built on the very site of the house of the martyrs. Thanks to the zeal and the genius of one of the Passionist fathers of the monastery attached to the basilica, this house has been at last discovered, explored, and made known to the public. Padre Germano di San Stanislao was, until lately, an unknown member of his congregation. Ill health confined him to the monastery, and made him especially devout to the famous saints whose bodies repose in the church. Through their intercession he believed himself restored to health, and the discovery and excavation of their dwelling are his thanksgiving. The beautiful volume written by him, entitled, "*La Casa Celimontana dei SS. Martiri Giovanni e Paolo scoperta ed illustrata dal P. Germano di San Stanislao passionista*" (Rome, 1894), gives the results of several years' hard labor and study devoted to this object. The discovery of an ancient house is not so important after the results obtained at Pompeii. But the discovery of a Roman house of the first centuries is a great event. Only one was known hitherto, and that very incomplete, the house of Livia on the Palatine. But the discovery of a Christian home of the fourth century is unique, and without parallel. It was no uncommon thing for the early Roman Christians to turn their houses into churches, as they turned their family sepulchres into catacombs. SS. Praxedes, Cecilia, Pudentiana, and others made over their dwellings for

this purpose. Time and stupidity have effaced nearly all the traces of the original structures. It was long believed that the same had happened to the house of SS. John and Paul. But the excavations of the last ten years have revealed beneath the pavement of the present church the dwelling almost entire, with its public and private apartments, its courts, frescoes, decorations, baths, cellars, etc. The work of Padre Germano will have a great influence on the handworks of archæology, both pagan and Christian. There are many details which can be worked into Becker's Gallus, and many confirmations of results obtained in the catacombs, and not controllable by outside evidences. The Orante, the Eucharistic symbol of the two lambs on either side of a milk vessel, the cross-monogram, the symbolic fish, the A and Ω, the symbolic and historical paintings of the catacombs, recur all over this house, whose structure and decorations are undoubtedly of the third and fourth centuries. The substantial evidence of the authenticity of the acts of SS. John and Paul is another result of these excavations; their topographical indications are absolutely correct. Roman art and architecture, as well as our knowledge of the daily life of pagan and Christian Rome will also profit by these studies, no less than Christian piety. To those who cannot peruse the work of Padre Germano, we would recommend the anonymous, but skillful, analysis of it in the *Analecta Juris Pontificii* for April, 1895.

The Catholic University Bulletin.

Vol. I.

OCTOBER, 1895.

No. 4.

"Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church; a progress in intelligence, knowledge and wisdom, but always within their natural limits and without sacrifice of the identity of Catholic teaching, feeling and opinion."—ST. VINCENT OF LERINS, *Commonit*, c. 6.

PUBLISHED QUARTERLY BY
THE CATHOLIC UNIVERSITY OF AMERICA,
WASHINGTON, D. C.

PRESS OF
STORMONT & JACKSON,
WASHINGTON, D. C.

THE
Catholic University Bulletin

Vol. I.

OCTOBER, 1895.

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ON THE STUDY OF GREEK.

Greek studies, or the study of Greek, in the broadest sense of the term, includes much more than the mere language. It embraces the entire life of the Greek people,—their origin and history, their habits, religion, forms of government, education, social and business life, amusements, art, science, language, and literature. That the field is extremely broad is very easy to see. Still it cannot be narrowed down to any closer limits. Indeed in consequence of regarding Hellenic studies as co-extensive with the study of the world's civilization and progress for the last two thousand years, the over-enthusiastic Hellenist runs the risk of thinking that all pursuits of knowledge are within his cycle. Still, even though it be true that the two essential elements that make up modern civilization are Christianity and Hellenism, it is more wise to confine the study of the latter to classic Hellenism and to such channels of thought and action as can most easily be followed back to that original source.

Of course, since this so-called classic period of Greek culture did not instantaneously spring into existence nor also instantaneously decay, it is clear that it had no chronologically sharp beginning or end, and cannot be enclosed

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within mathematically fixed and immovable dates. One could, however, propose that it be placed as beginning with the expulsion of the Persians and ending with the defeat of the Greeks at Chaeroneia, since within this period are found the noblest of the classic arts and sciences steadily developed to the acme of perfection; but the student cannot by any means confine his thoughts within these unnatural limits. For when he wishes to discover the origins of these various perfected arts and sciences, he must extend his researches back to earlier ages than the classic ones, and often into foreign lands, while if on the other hand he wishes to observe the various causes and modes and stages of decline from this perfection, he must diligently search through many ages subsequent to the classic period. Nor is it permissible to forget that though the classic period is the most alluring one in the history of Hellenism, still much that is of supreme importance is to be sought for either exclusively before or only after the classic age. Epic poetry will serve as an example of this. Its great master, Homer, put his poems together so long before the classic period that his language was obsolete when Sophokles and Euripides were schoolboys. On the other hand, the art-historian could not bring himself to neglect the schools of Pergamos or of Rhodes, or even to disregard the sculptors that with almost mechanical tastelessness (I say this comparing them with their incomparable predecessors) multiplied copies of ancient masterpieces to fill the palaces and gardens of Roman emperors and Roman art-lovers. Although the spread of Hellenic culture through western Asia and into Egypt under Alexander and the Diadochoi is capable of being regarded as a post-classical fact, still the Hellenic historian cannot afford to neglect it. As for the student of the Greek language from the point of view of comparative philology, by adding to the classical period both the pre-classical and the post-classical periods, he will have an uninterrupted evolution of linguistic material extending over a period of nearly three thousand years,—a phenomenon

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offered by no other Indo-European language. Now, on account of these various facts, we conclude that our study of Greek should centre in the classic period, but at the same time should fearlessly go forward and backward from that time unrestrictedly, seeking in the one direction the causes that led up to this high state of culture, and in the other its spread, modification, decline, and triumphal regeneration.

Accepting then the classic age of Hellenism as the radiating point of all Greek classical studies, a second question immediately demands an answer. What phenomena of Greek life, especially of that classical period, should be taken as the object of our study? The answer is that everything that went to make up the life of the classic Greek people should be included, and that the earnest student should aim at reconstructing for himself a perfect picture of their life. He must not be satisfied with generalities, but should endeavor to know with utmost accuracy even the minutest details. One good effect of such study is this, that the intelligent man who thoroughly knows any one important and sufficiently comprehensive epoch in the history of civilized mankind will easily and accurately understand his own contemporary age or any other. It is unnecessary to say that such a study is so immense that no one can completely master the whole of it. Each individual will from his own special point of view create for himself a picture of this complex object; and what for one student might form the central point of interest in the whole view might for another be but a dim outline, a misty background, or a vague horizon. It may not be incorrect to say that in general the leading topics of study should be the intellectual, social and artistic life of the people, together with the chief media through which their life expressed itself and is knowable to us, namely, their language, literature, arts, sciences, and their political, social, religious and economic institutions.

Of these various media the language and literature

have, ever since the revival of letters in the West, been the main object of study. In recent times, however, while language and literature still hold the first place in Greek studies, the other branches have been developed to such a degree of perfection as to have become independent and adequate lines of study. So that now one may devote himself to Greek numismatics for instance, or to ceramics, or to history of architecture, without being deeply acquainted with the ancient literature, and even without knowing much more than the simplest rudiments of the language in which that literature was written. Nevertheless, the literature and its language still continue to be the special study most frequently pursued by Hellenists, and will be so with us in the Greek department of the Catholic University. Still, far from making philology our exclusive study, opportunity will be afforded to all to study the other branches, by supplying for all phases of Hellenic culture suitable instructors, libraries and apparatus. In a library of this kind is to be found every book whose use may happen to be required in any student's special line of investigation. Such a library will, of course, never be complete, since the new books that yearly appear treating of Greek matters are to be counted by the hundreds; while all the Greek books published since the Renaissance cannot be found collected together at any of the great centers of Hellenic culture,—not even in such libraries as those of the University of Berlin. Until endowments come to us from Philhellenists throughout the country our plan will be that which other educational institutions generally adopt, namely, each year to add to the nucleus of standard works already on hand such extra books as the special work of each year demands. In these libraries the students hear lectures, attend the meetings of their various academies, consult with the different professors, verify references and collect matter for special lines of work.

In the classes of art and archæology stereopticon pictures must supply the place of the European art col-

lections. The stereopticon is a friendly help to the Hellenist not only in art and archæology, where one may say without exaggeration that it is in this country a necessity, but also in many another branch of Greek studies. In Palæography, for example, it may be used with best results. Whole pages of manuscript may be pictured on the screen; the characteristic peculiarities of the successive styles of chirography in the different ages may be easily pointed out and described to a number of students at once.

In order to trace the Greek language and literature from its earliest beginnings down to its last forms, it is necessary to include in our studies even Modern Greek. This, however, through lack of assistance, we do not at present undertake. Still, although no courses will be given on this modern form of the language, points will often be explained where modern agrees with the classic Greek, or differs from it. Also sufficient information will be given to the students to enable them to read modern Greek publications; and when any student presents himself as desiring to become a specialist in modern Greek, facilities in the way of libraries and instruction will be afforded him to carry out his desire.

Now language, from its very nature, is intended to be spoken. And we ought not to think that we are masters of a language that we can not speak. That the Greek language is capable of being spoken ought to be recognized as an admitted fact. In order myself to have practice in speaking the divine Greek and in order to give my students an opportunity of hearing it, I shall not hesitate to lecture as well as I can, at stated times, in the very language itself. This, it must be said, does not mean that those to whom the Greek classes of our University have been entrusted lack knowledge of the fact that mathematically accurate reproduction of the language of a past age borders on the impossible. Still, from the sanction that numerous philologists give to the use of Latin by speaking in it to their students at the Seminar meetings,

and by frequently writing very lengthy treatises in it, one may justly conclude that philologists are not on principle opposed to such attempts. Again encouragement to speak Greek is also given by the fact that in its modern form it is still the vernacular language of several millions of people, whose educated men can write a language so like to the classic as to make it difficult for the best Greek scholar to know whether it be genuine classic Greek or not.

The determination to speak in Greek necessitated the making of a choice of one of the various methods of pronunciation now in vogue. Preference has been given to that used by the professors in the University of Athens, not on the unwarranted assumption that this so-called Reuchlinian pronunciation is almost identical with that of the classical period (for this is a debatable question, and the probability seems to be in favor of the modern modifications of the Erasmian method), but mainly on the grounds that it is an historic pronunciation that has been in use about two thousand years, that it is the living pronunciation of the now-existing Greek dialects, and that it is the official pronunciation of the scholars of Greece to-day.

Another means of trying to make the language familiar will be the publishing of a Quarterly Bulletin containing, in such Greek as professors and students can write, accounts about the work done in the Greek department, Hellenic news from different parts of the world, and occasional articles by Greek scholars and by scholars in our own country who favor the movement. Since we recognize Modern Greek as belonging to the sphere of Hellenic studies, we cannot and wish not to exclude it from our Bulletin. Still since, as we have said above, the classic form of the language is the best, the official language of the bulletin will be the Attic or the *κοινή*. But the modern language will also be always welcome. And not only the higher and more cultivated speech of the purists, but also on account of its eminent value in affording material for

linguistic studies, and on account of the choice morsels of song and story treasured up in it, the demotic language also will find a welcome in our pages. As our scientific knowledge of Greek increases, the articles in our quarterly will acquire more and more educational value; and what at the beginning is intended as a mere attempt to put fresh life into this delightful study, will gradually grow, we hope, to be a philological journal of high order.

The Greek work of the University will be carried on chiefly in two ways; namely, by lectures and through academy work. In the lectures all of the work is done by the professor, and as thoroughly and scientifically as possible. The student listens, notes down whatever he wishes, observes how the professor treats his matter, and then in private study rounds out the notes he has taken at the lecture, and thus adds to his stock of knowledge and acquires method for individual work of his own. As long as he merely hears lectures the department imposes upon him no obligation of attempting to do original work. It is only after having gained admittance to the Academy that he is expected to contribute, at least in some small measure, to the advancement of his science. Accordingly, while to gain admittance to the lectures is comparatively easy, to become an active member of the Academy is granted only to those who seem to have satisfactorily shown that they are imbued with the proper spirit necessary for becoming specialists.

DANIEL QUINN.

The Greek language is like a fountain of purest crystal whence many should drink, some deeply, others less abundantly. To underrate it, or to wish to move it from its high place among the formative influences of our educational system as a whole, argues a narrow and vulgar Philistinism, a false estimate of what is valuable for the higher life of the intellect, or an ignorance of the processes by which the human mind has been tided over so many shoals and maelstroms in its long journey through

the ages. The Greek language was for centuries the common medium of civilization from the Ganges to the Danube, the only tongue which could captivate the multitudinous peoples who owned the sway of Rome, the only polite tongue that ever cemented in cordial intercourse the hearts of a hundred races that were otherwise wider apart than the poles, and furnished to all a common margin on which they could meet for every purpose of human endeavor, from trade and barter to philosophy and religion. It is charged with the thought and the experience of the greatest thinkers, the boldest travelers, the most earnest investigators, the sweetest singers, the gravest statesmen, and the most successful captains of antiquity. In its old age it could still charm the sober and calculating children of Latium, and from its overflowing wardrobe hand out to the descendants of Sabine farmers and Campanian vintners those stately garments with which they have bedizened themselves, and paraded before posterity as philosophers, poets, and historians. The philologist, the ethnologist, the student of ancient history, politics, and institutions, of the origin of modern nations and tongues, of human speech in its innermost mysteries, of mythology, folk-lore, and the human literary relics and remnants that strew the pathway of mankind from the dawn of creation to that of the twentieth century, need to make a profound study of Greek, that Cloaca Maxima of antiquity, the broad and mighty current of speech which swallowed up in its capacious breast ten thousand lesser channels of human tradition, to heave at last this wonderful deposit at the feet of the modern scholar.

Whatever may be the attitude of a certain class of educators toward the Greek language, the Catholic clergy have special reasons to nourish its study, and to desire an earnest formation in its structure, history, and monuments, if not in its ordinary use as a spoken tongue. It was the language of the infant Church. The first outlines of Catholic theology were sketched in Greek. The

Christian religion was first explained as an all-embracing world-religion by Greek tongues, and Greek converts first lent this Oriental religion a strength and status that no Jew could impart to it. It remained the liturgical tongue, even at Rome, for a much longer period than is usually suspected. The sorrows of the martyrs, the horrors of the stake, the axe, the rack, and the dungeon, are sculptured on undying pages of Greek, with an eloquence and pathos new and strange in their simplicity and directness. The history of the ecclesiastical development is intimately bound up with the use of the Greek tongue, and the unhappy causes of heresy and schism, the first thin wedges of divergence in doctrine and discipline, can never be satisfactorily appreciated, save by those who transplant themselves in mind to the peculiar Greek atmosphere and circumstances of that period. Without at least a speaking acquaintance with Greek no one can study at first hand the origins of the Mass, of scientific theology, of canon law, of the relations of Church and State, of church discipline. New authorities and documents of first-rate rank are constantly turning up, relics of an early Christian culture of Greek type, which were thought hopelessly lost, or perhaps never known. Both manuscript and inscriptional materials are being daily added to the stock of authorities for theology, church history, church law, church institutions, art and manners. Much that was misunderstood or neglected, though well known, is finding skilled critics who lend it meaning and a value.

Something of the same relations, as to priority of sources and genius, which exist between the profane writers in Greek and Latin, exists also between the Christian writers in these tongues. The Greek Christian is to the Latin Christian the well-spring of literary inspiration, and the finest masterpieces of Christian thought and expression are still to be found in the writings of Origen, St. Basil, St. Chrysostom and St. Gregory Nazianzen. For one brief moment the age of Pericles came back for Greek letters,

when a little band of Cappadocian youths wrote and spake and sang in Greek so pure, so fluent and melodious, so finely tuned and evenly balanced, that all the groves of Arcady resounded with the music of it. It seemed as if all human perfections, natural and supernatural, had taken refuge in this nest of warblers, and the world saw what it has since seen only in the days of Bossuet and Newman,—the marriage of the highest gifts of speech to the sublimest deeds of faith.

I would not decry the supreme importance in a university curriculum of the natural sciences, of independent research, of the slow accretion to our knowledge by personal toil and the exact tabulations of the results of observation and experience along all the lines of that great network of arts and sciences whose literal creation is a crowning glory of the nineteenth century man. But I maintain that no great school can long neglect the care of the literary and esthetic sense in its students without degenerating perforce and naturally into a technical institute or an observation-station, and thereby parting with its charter as a universal and paramount influence in the real life of the nation.

A broad, liberal and philosophic culture will always remain to most thinkers a chief, perhaps the chief, purpose of a university. The past history of such schools, and the surpassing practical utility of such a culture for the highest needs of Church and State, are, perhaps, grave reasons for clinging yet awhile to the ancient and received view until a different or opposite one shall have demonstrated higher reasons for its adoption. Now the Greek language, for many reasons, is the chief element of a liberal culture, whether we consider the number, variety and celebrity of its writers, the elegance of their literary form, the wide range and the curious subtlety of their studies, the courteous philosophical tolerance of their language, the admixture of choice bits of human wisdom and experience from every age and class and civilization, above all, that fine equableness and moderation, that

adorable *ἐπιχρῖα*, which is usually so characteristic of Greek thought and is so especially notable in that greatest of the Graian race, the divine Socrates, and in that most admirable of Christian philosophers, Saint Clement of Rome. Through all human literatures we drift back, from shore to shore, following the original habitat of their best elements and forces, until our prows grate upon the white sands of Greece, and its arching blue skies loom out above the clear-cut sharp ridges of its marble hills, and we hear the sublime threnody of a Prometheus, the battle-songs of the demigods, the pipings of Pan by sedgy pools, the wooings of the gracious little deities of field and fell and flood,—ten thousand original sweet sounds fresh-dripping from the lips of Nature,—and we recognize that we have reached the last attainable source of much that charms and moves and elevates us in all later literature.

It is not here the place to speak of the general influence of literature, more than to say that there is no greater artificial force, and that its subtle influences are more vigorous and durable than war, or law, or institutions themselves.

One man, with a dream at pleasure,
Shall go forth and conquer a crown;
And three with a new song's measure
Can trample a kingdom down.

In Greek literature, more than in any other, are resident certain great forces, for destruction or for edification, powerful solvents and still more powerful restoratives. It cannot be neglected by those who would seriously affect the world about them, were it only to develop the external charms of excellency in style, philosophic aptness and accuracy in the use of language, and perspicuity and consistency in thought.

In Greece itself the great artists found in their domestic literature the sharpest spurs to perfection, the deepest sources of inspiration. Is it not certain that Pheidias and Praxiteles, Apelles and Parrhasius caught their highest ideals from the poets and philosophers of their little land,

if not, indeed, from the intellectual fencing, the choice discourse, and the rarely beautiful thoughts of their fellow-citizens in the agora or the ἐκκλησία?

Within the last twenty years we have seen a vigorous renaissance of interest in the study of the tongue of Homer and Plato. Though its vital importance is not yet sufficiently recognized, it counts daily more and better votaries, and the percentage of cultured persons is growing who devote much time and attention to the language, literature and antiquities of the old Greek world. The sentiments of the Committee of Twelve are those of a multitude of teachers and scholars, and may be taken to fairly represent that large class of men and women who find a profound satisfaction, as well as a high and serious utility, in the study of the most perfect and vigorous of ancient literatures.

THOMAS J. SHAHAN.

THE UNIVERSITY OF PARIS.—II.

In the July number of the BULLETIN we described the beginnings of the University of Paris, its organization and its development during the thirteenth century. We have now to study more closely the spirit which animated it during the same period, and which was the source of its intellectual, moral and religious life, its economic and social status, its political activity, and its influence upon the outer world. In the present article we shall confine ourselves to the study of the intellectual life of the great corporation.

As we have already observed, mediæval teachers enjoyed a large liberty in the examination and discussion of every question. Their orthodoxy harmonized with an independence which to-day might appear excessive, but which aroused little or no apprehension at a time when the learned world was a unit in regard to essential principles. In those days revelation was not doubted nor reason mistrusted. Both were appealed to without much preliminary discussion concerning their relations, and without any *ex professo* attempt to fix the boundaries of either. There was, so to speak, a spaciousness in the scholastic mind which enabled it to receive the light of faith and the light of reason without danger of interference. And this disposition was favored by the method of teaching which prevailed, especially in the faculty of theology. Accustomed to weigh the pros and cons of each question, obliged to provide answers for the objections which his thesis might encounter, and ingenious in finding out new difficulties against his own position, the mediæval doctor developed not only a spirit of compassion and reflection, but a spirit also of breadth and freedom and sturdy self-reliance. Such qualities, indeed, were important where disputation was a daily

test of ability ; but they were indispensable in the close competition that sprang up among numerous professors engaged in teaching the same branch ; and this rivalry in turn could but foster the love of independence while it widened out the field of research. Friction was often the result ; but it was the friction of great minds dealing with great issues, and seeking the truth fearlessly wherever it was to be found. The vicissitudes through which the University passed in consequence of these vigorous habits of thought, form the most instructive chapters in its history ; and the details furnished by the Chartularium are none the less interesting, now that six centuries divide us from the golden age of Scholasticism.

I.

That age, as is well known, was for the most part a revival, in which the noblest speculations of the Greek intellect were pressed into the service of Christian truth. Aristotle at Paris was even greater than Aristotle in Athens. Yet the restoration of his philosophy was by no means a suddenly complete success ; we should say rather that its final triumph was largely due to the fact that it overcame strenuous opposition. "*De varia Aristotelis in Academia Parisiensi fortuna*," is the very suggestive title of a work published in the seventeenth century by Launoy. How far the "variation" went when it took the form of hostility need not be discussed here. Suffice it to say that in spite of energetic protests, such as those of St. Bernard, several works of Aristotle, besides his *Logic*, were made use of in the twelfth century, as is shown by citations from the *Metaphysics*, the *Physics*, the treatise "*De Anima*," and others. At the beginning of the thirteenth century, so Robert d'Auxerre informs us, the books entitled "*De Naturali Philosophia*" were introduced at the University. But in 1210 this movement was checked by the Council of Paris, which prescribed that "neither the works of Aristotle on natural philosophy nor commentaries thereon shall be read at

Paris in public or in private."¹ Five years later, Robert de Courçon confirmed this ruling and made it more precise: "Non legantur libri Aristotelis de metaphysica et de naturali philosophia nec summae de eisdem."²

Severe as this may seem, it was only a disciplinary measure which was not looked upon as binding outside of Paris. The doctors of Toulouse, for instance, in their endeavor to secure professors from other universities, allege among numerous reasons a larger freedom than was permitted at Paris. Their letter of invitation declares that "the books on natural philosophy which were forbidden at Paris are open (at Toulouse) to all who would thoroughly penetrate the secrets of nature."³ At any rate, it was not long before a great-minded Pope took steps towards modifying and practically abrogating the decisions of the Council and of the legate De Courçon. In April, 1231, Gregory IX., probably at the suggestion of Guillaume d'Auxerre, wrote to the masters and students of Paris: "Those works on natural philosophy which, for certain reasons, were forbidden by the provincial council, are not to be used until they shall have been examined and freed from all suspicion of error."⁴ A few days afterwards he ordered three doctors to make the necessary corrections, charging them "to examine the books closely and prudently, and to expurgate whatever was found to be erroneous or likely to mislead the reader, in order that after this removal of suspected portions, the rest might be safely and immediately studied."⁵ Nor in so doing did Gregory depart from the traditional usage of the Holy See. His predecessor, Honorius III., had encouraged and rewarded Michael Scotus for translating the works of Aristotle from Arabic into Latin, and had eulogized him as a scholar who "a puero inardescens amore scientiae literalis, postpositis omnibus illam studio continuato quae-sivit, et in fundamento artium gloriosas superedificans

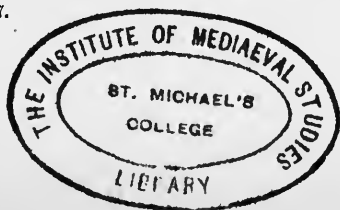
¹*Chartularium*, ed. Denifle, II. Documents numbered up to 530 inclusively are contained in Vol. I.; documents 531-1183 in Vol. II.

²20

³72.

⁴79.

⁵87.



facultates decora se structura munivit, nec contentus litera tantum erudiri latina, hebraice ac arabice insudavit laudabiliter, et profecit, et sic doctus in singulis grata diversorum varietate nitescit."⁶

Is it then surprising to learn from a document of 1255 that nearly all the works of Aristotle were accessible to students?⁷ At that time Albertus Magnus had already written his Commentaries. In 1263 Manfred, King of Sicily, presented the students with a translation of Aristotle, executed under his order "by men skilled in the use of both languages and faithful to the original text."⁸ It was just then, too, that the Flemish Guillaume de Moerbeke got out his translations for St. Thomas, and that the latter began his commentaries on Aristotle.

Thus, in less than fifty years a radical change had been effected. What at first seemed a danger was become a source of strength. A philosophy that had been used as a weapon against Christian belief was turned to its advantage. The innovation, dreaded and denounced, was but the beginning of the brightest era in the intellectual life of the Church. Truly, it was a long way from the decree of 1215 to the state of things in 1260. Only the wisdom of broad-minded pontiffs like Gregory IX. and the insight of the great Scholastics could have brought about a revolution which issued in the most perfect union of human speculation and divine revelation that the world has ever seen. Facts of this sort have more than a historical value; they convey a lesson that cannot be too thoroughly learned in these days of scientific progress.

It is not, however, to be supposed that this transformation precluded the possibility of imprudent excess or the necessity of watchfulness on the part of the Church. In such periods of rapid intellectual growth certain minds are apt to become extreme. And so it happened that at the beginning of the thirteenth century two famous doctors, Amaury de Bènes and David de Dinant, fell into the errors of pantheism. The teaching of the former was

⁶48, 54.⁷246.⁸349.

condemned as heretical and his body removed from the cemetery to be cast into unconsecrated ground; while the writings of the latter were prohibited and suppressed.⁹ Those who are curious to know more of the doctrine held by these two men may consult the Commentary of St. Thomas on the Sentences, l. 2, dist. 17, q. 1; or the Summa of Albertus Magnus, p. 2, tr. 1, q. 4, m. 3.

In 1225, Honorius III. ordered the treatise *Perifisis*, by Scotus Erigena, to be burned. This work, brought to light shortly before the papal edict, was circulated in some of the monasteries as well as among the secular clergy, the result being that "certain monks and ecclesiastics, with an overweening love of novelty, devoted themselves rather ardently to the study of said book, reputing it a fine thing to be the exponents of unknown opinions."¹⁰ In 1247, the legate, Odon, was obliged to deal somewhat severely with a master who "dogmatized errors in logic," and to check the presumption of those who, "mixing up theology and logic, understand neither what they say nor the things whereof they speak."¹¹

More serious, however, than these sporadic cases, was the epidemic of Averroism. For this, if we are to believe Gilles de Lessines in his letter to Albertus Magnus, had infected a considerable number even of the more prominent masters. Many of the propositions condemned by Etienne Tempier in 1270 and 1277 originated in this school, which counted among its adherents such men as Boetius, Bernerus de Nivella, and especially Sigerus de Brabant, against whom St. Thomas is said to have written his opusculum, *De unitate intellectus*. And yet it is this Sigerus whose soul appears among the twelve whom St. Thomas, in Canto X. of the *Paradiso*, presents to Dante:

Questi onde a me ritorna il tuo riguardo,
È il lume d'uno spirto, che, in pensieri
Gravi, a morir gli parve d'esser tardo.
Essa è la luce eterna di Sigleri,
Che, leggendo nel vico degli strami,
Sillogettò invidiosi verî.

⁹11, 20, 22.¹⁰50.¹¹176

II.

Among the theological works written in the twelfth century under the title of "Sententiae," that of Peter Lombard, Abelard's most famous pupil, held the first place. Its author, in fact, was known as the "magister sententiarum."

L'altro che appresso adorna il nostro coro
 Quel Pietro fu che con la poverella
 Offerse a Santa Chiesa il suo tesoro.

But the high repute which he enjoyed did not shield him from attack. His doctrine concerning the Trinity was assailed by Joachim de Flore, and came up for examination before the fourth Lateran Council. The result was favorable to Peter Lombard, his doctrine being sustained, while that of his opponent was condemned. With his teaching on the Incarnation, the Master fared otherwise. Denounced in the sharpest terms by John of Cornwall and others who gained the ear of Alexander III., it was censured by the Pope, both in his *visa voce* declarations and in his letters to Guillaume, Archbishop of Sens and afterwards of Rheims. This prelate was instructed to use all his energies "ad abrogationem pravae doctrinae Petri quondam Parisiensis Episcopi qua dicitur, quod Christus secundum quod est homonon est aliquid." He was further to see to it that masters and students alike should hold "Christum sicut perfectum Deum, sic et perfectum ac verum hominem ex anima et corpore secundum quod homo consistentem." Without entering into the merits of this question concerning Peter Lombard's position, we may note that he did not champion the heretical view according to which Christ's body was a mere appearance, but rather committed an oversight in stating an erroneous opinion without condemning it explicitly. Moreover, the precise meaning of the proposition passed upon by the Pope, as well as the Master's teaching, received various determinations from leading theologians, such as Albertus Magnus, St. Thomas, St. Bonaventure, Denis the Carthusian, Cajetan, Vasquez and Lugo.

At any rate the "*Liber Sententiarum*" soon found its way into all the schools, and for three centuries was used by the bachelors as the text for their courses. This does not imply that its supremacy was unquestioned. More than once it encountered vigorous protests from thinkers of high rank. In his "*Opus Minus*," written about 1267 and dedicated to Clement IV., Roger Bacon, enumerating the seven "sins" of theology as taught in his day, places fourth on the list the use of the "*Liber Sententiarum*," that "pride of theologians," and expresses great surprise that it should be "extolled to such a degree, when the '*Liber Historiarum*' of Pierre Comestor is much more of a theological work."¹² Nor does it follow that every opinion of the Master was blindly accepted. As early as the middle of the thirteenth century we find a series of eight propositions "concerning which the views of Peter Lombard were not commonly held by the Parisian doctors;"¹³ and the list was gradually lengthened until it numbered twenty-eight propositions.

Such departures from the Master's way of thinking were quite natural in men who had caught his spirit of independence from the very text to parts of which they took exception. They were only developing what he had initiated. But on a larger scale and of a more radical nature was the opposition which the development itself called forth. To understand this, we must remember that the combination of the two elements which go to make up theology, the positive and the rational, has always been a task of great delicacy and great difficulty. And this difficulty, it need scarcely be said, is owing in a large measure to the fact that the elements in question rarely attract the same mind in the same degree, or engage its sympathies equally: one or the other dominates, giving thought its color and feeling its warmth.

It is not then surprising to find in the beginnings of Scholasticism two opposite tendencies: one of a rather positive character, clinging to tradition and leaning towards

¹²419.¹³194.

mysticism, and another more speculative, progressive and philosophical. The first was represented chiefly by the school of St. Victor, while the second was inspired and guided by Abélard, Peter Lombard, Simon of Tournai, Guillaume d'Auxerre and their successors. Some idea of the amenities growing out of this divergence may be gotten from the work published by Gauthier de S. Victor, "*contra manifestas et damnatas etiam in conciliis haereses quas sophistae Abaelardus et Lombardus, Petrus Pictavinus et Gislebertus Porrectanus libris sententiarum suarum acunt, limant, roborant.*" The prologue of this animated work declares: "whoever shall read this book will in no wise doubt that of old many a heresy was belched forth, and that even now manifold errors do ooze out from those four labyrinths of France, to wit, Abélard and Lombard, Peter of Poitiers and Gilbert of La Porrée, while, inspired by one and the same Aristotelian spirit, they treat with scholastic levity the ineffable mysteries of the Trinity and Incarnation." And again, in the fourth book: "The dialecticians, with Aristotle at their head, are wont to spread out the nets of their argumentation and stretch the loose lines of their rhetoric and train up the thorn-hedge of their syllogisms. Wherefore, they spend whole days and nights in questioning and answering, in formulating propositions, in admitting, affirming and concluding. If one is to believe them, there is no telling whether there be a God or not, whether Christ be or be not man, whether He be something or nothing, whether there be any Christ at all." Of the same tenor is the letter written by Etienne de Tournai to the Pope, between 1192 and 1203, wherein he complains of the disorder into which theological studies had fallen, the students being eager only for novelty and the professors more anxious about their reputation than about their teaching. As a consequence: "*Disputatur publice contra sacras constitutiones de incomprehensibili Trinitate; de Incarnatione Verbi verbosa caro et sanguis litigat; individua Trinitas et in triviis secatur et discerpitur, ut tot jam sint errores quot*

doctores, tot scandala quot auditoria, tot blasphemiae quot plateae."¹⁴

Such energetic utterances were not, of course, harbingers of success ; yet the tendency which strove by methods of this sort did not completely disappear. Towards the end of the thirteenth century it cropped out again under a somewhat different form in the tactics employed by certain Franciscans against the Dominicans. There is, for instance, a striking resemblance between the charges made by John Peckam and those which Gauthier had headed. Writing to the Chancellor of Oxford, December 7, 1284, Peckam declares : " We understand that certain Preaching Friars have publicly boasted that their order, more than any of its contemporaries, had been the guardian of sound doctrine. Convinced that the opposite view is taken by greater and wiser leaders in the Church militant, we brand said boasting as false, and might easily show it to be such, were it not that comparisons are odious." January 1, 1285, he wrote to the Pope, asking that the Holy Roman Church take cognizance of the fact that "whereas the two Orders are almost diametrically opposed in their teachings on controverted matters ; and whereas the doctrines of one of these Orders, setting aside and in part contemning the opinions of the Saints, doth rely almost exclusively upon philosophical notions ; it has come to pass that the house of God is filled with idols, and with that sickness about questions and strifes of words which the Apostle foretold." In his letter to the Bishop of Lincoln, June 1, 1285, he says that he is not averse to the study of philosophy so far as it may be of service to theology ; but that he condemns the "profane novelties of words" which for twenty years past have replaced the teaching of the Saints. "Which, therefore, is the safer and sounder doctrine : that of the sons of blessed Francis, of Alexander, Bonaventure and their kith, who, refraining from all malice, put their trust in the Saints and philosophers,

or that new-fangled teaching which, on the contrary, weakens and, so far as possible, overturns whatever Augustin taught about the eternal laws, thereby filling the world with a wordy strife? Videant antiqui in quibus est sapientia, videat et corrigat Deus coeli."¹⁵ These passages may suffice as samples of the style adopted by one set of adversaries in the latter part of the thirteenth century, and as indications of the fervid state of mind which controversy developed. The violent method, however, does not seem to have become more efficacious as time wore on. The tendency which originated with Peter Lombard had prevailed over that of his opponents; similarly, the movement represented chiefly by St. Thomas was destined to persist in spite of the counter-agitation.

The attitude of the Holy See during this period of controversy was singularly prudent. While the Popes in general favored the progressive school of thought, they were on the alert against excess in any direction. Gregory IX., writing to the professors of theology at Paris, July 7, 1228, reprehends certain abuses, and expressly declares that theology must be taught in its purity without the leaven of worldly wisdom, and that the word of God must not be adulterated with the imaginings of philosophers.¹⁶ This monition was repeated in 1247 by the legate, Odon.

That it was not superfluous is evident from the action of the University authorities. In 1241, Guillaume d'Auvergne, Bishop of Paris, in concert with the whole teaching corps, had condemned ten propositions regarding the Trinity, the Angels, Creation, and the beatific vision. These had been sustained by the Dominican Etienne d'Auxerre, and the order had taken the utmost pains to have them erased from the note-books of the students.¹⁷ In 1254, a Franciscan published three works of Joachim, under the title "*Evangelium Aeternum*," with an introduction from his own pen. Thirty-one propositions taken from the "*Evangelium*" and from the introduction were censured by the Parisian doctors, and

518, 523.

¹⁵59.

¹⁷128, 130, 278, 285.

the book itself was suppressed by Alexander IV.¹⁸ A few years later (1267), Maurinus, Archbishop of Narbonne, was denounced to Clement IV. as having declared that the body of Christ is not essentially present on the altar, but only as somewhat symbolized under its symbol, and that this was the celebrated opinion in vogue at Paris. The Archbishop, however, found no difficulty in clearing himself of the charge and exposing his slanderers.¹⁹ January 18, 1277, John XXI. wrote to the Bishop of Paris that certain errors prejudicial to faith were said to have broken out afresh;²⁰ and that he should therefore inquire where and by whom said errors were being spread. Etienne had already condemned thirteen propositions in 1270, and it is not unlikely that the papal warning decided him to deal in the same way with 219 propositions under date of March 7, 1277.²¹ Be that as it may, it would seem that Etienne Tempier did not need much urging when there was a chance to condemn anything. Before being made bishop, he had held the double position of chancellor and professor in the University. As chancellor, he had shown a domineering disposition, which was intolerable both to the University and to the Holy See. Naturally, then, as Bishop of Paris, he was not inclined to mince matters nor to treat his quondam colleagues with an excessive consideration. His censure was certainly exaggerated, and, on many points, unjust. If it was confirmed by Honorius IV. so far as it regarded Gilles de Rome, who was obliged to make a public retraction in 1285,²² its strictures against St. Thomas were subsequently reversed. The Angelic Doctor had been taken to task especially for his teaching in regard to the "principle of individuation" and to the "unity of form in man." On these matters he was antagonized not only by the Bishop of Paris, but also by the University professors and even by his brother religious. Such, at least, is the story told by John Pečkam, who likewise gives us to understand that he alone championed the cause of St. Thomas.²³

¹⁸243, 257, 277.¹⁹417, 418.²⁰471.²¹432, 473.²²522.²³411, 618, 623.

The outcome of these attacks was that in 1278 the superiors of the Dominican Order reprimanded those among their subjects who had been wanting in respect to St. Thomas; and that in 1286 the general chapter directed all members of the Order to do everything in their power for the spread and defense of the doctrine taught by Aquinas.²⁴ Nor was Gilles de Rome less fortunate. In spite of the retractation published in 1285, his Augustinian brethren, in 1287, expressed their emphatic approbation of his doctrine. "*Quia venerabilis magistri nostri Egidii doctrina mundum universum illustrat, diffinimus et mandamus inviolabiliter observari ut opiniones positiones et sententias scriptas et scribendas praedicti magistri nostri omnes nostri ordinis lectores et studentes recipiant, eisdem praebentes assensum, et ejus doctrinae omni qua poterunt sollicitudine, ut et ipsi illuminati alios illuminare possint seduli sint defensores.*"²⁵

III.

While the scholastic system was thus taking shape and setting theology upon a rational basis, the biblical sciences were by no means neglected. We have already referred to the fact that the Bible was used as a text as well by the bachelors as by the masters: it was the alpha and the omega of the work done in the schools; and when Roger Bacon asserts that in his day the "*Sententiae*" had taken the place of the Scriptures, he certainly exaggerates.²⁶

The speculative tendency did not prevent the scholastics from realizing that the first requisite for biblical studies is an accurate text. Hence the critical research begun at an early date, especially by the Dominicans.²⁷ Roger Bacon himself is an unwilling witness to this fact when he declares in a letter to Clement IV. that "every lector among the Friars Minor corrects (the sacred text) as he pleases, and the same is done by the Preachers and by the seculars, each one changing what he fails to understand,—a freedom that could not

²⁴481, 536.

²⁵127, 542, 567.

²⁶419.

²⁷278.

be taken with the works of the poets. But the Preachers in particular have busied themselves with this work of correction, and over twenty years ago got out their revision and set it down in writing. Then they made another, throwing the former aside, and now they are wavering more than anyone else, not knowing for certain where they are." He might also have stated that, in addition to this textual criticism, the biblical scholars of the time produced a goodly number of commentaries on the Scripture, quite as many in fact as were called forth by the "*Liber Sententiarum*."

The importance of the Oriental languages was also recognized. The Popes sent to Paris young students who were already familiar with those languages; the study was encouraged by the Dominican order on account of the missions,²⁸ and not a few among the scholastic doctors had received instruction in Hebrew from the Rabbis and had become proficient: such were Michael the Scot, Hugues de S. Cher, Theobald, and Guillaume de Mara, the leader of the anti-thomists. It must, however, be admitted that linguistic studies were not what they should have been, especially as regards grammar and philology. Nevertheless, Roger Bacon, though caustic, is not just when, in his "*Compendium Studii*," he treats the theologians of his time as children who are not acquainted with such necessary languages as Hebrew, Greek, and Arabic. Elsewhere, it is true, in his "*Opus Minus*," he acknowledges the merit of Albertus Magnus; remarking, however, that "since he is ignorant of the languages, it is not possible for him to know very much." In the same work, he says: "There are not four among the Latins who are versed in the Hebrew, Greek or Arabic grammar. I know them well, for I have had inquiries made about them across the sea and elsewhere, and have been to much pains in so doing. There are quite a number indeed who can speak Greek, Arabic and Hebrew, but very few who have mastered the grammar or know how to

²⁸180, 324, 527, 528.

teach it. I have tried a good many of them; they are like laymen who speak the languages they pick up, but have no grammatical knowledge whatever."

In this connection a certain interest attaches to the famous question of the Talmud, which we can but briefly mention here. The issue was first raised in 1238 by a converted Jew, Nicholas de la Rochelle, who reported to the ecclesiastical authorities thirty-five propositions extracted from the Talmud. By order of the Pope, a commission of bishops and theologians was appointed to examine into the matter. Their decision, announced in 1240, was, that all copies of the Talmud should be burned.²⁹ In 1244, Innocent IV. insisted that this decision should be put into execution; but as the Jews protested that they had need of the Talmud for the understanding of Scripture, the Pope commanded his legate to have a second examination made, in order to see what might be tolerated.³⁰ The result was the same as before. The verdict was signed by forty-one persons, among the rest by Guillaume de Melitona, Albertus Magnus and the Dominican Etienne d'Auxerre, whose ten propositions had been condemned in 1241.

IV.

The differences and disputes to which the growth of theology gave occasion were paralleled to some extent by controversies of a more practical nature. In the course of its development canon law had to struggle against prejudices and misconceptions not less deep-rooted than those which hampered for a time the work of the earlier schoolmen. That such was the case in the twelfth century, is evidenced by the language of Etienne de Tourani in his letter to the Pope, which has been cited above. "When canonical proceedings," he says, "are begun, under either your delegated jurisdiction or that of the ordinary judges, there issues from the book-shops a jungle of decretals

²⁹173.

³⁰133, 172.

attributed forsooth to Pope Alexander of blessed memory, while the ancient canons are set aside and cast away. For conducting trials or bringing them to an end, the salutary enactments of the Council are of no avail as against the epistles which advocates, mayhap for a consideration, in the name of the Roman Pontiffs, compose and write out in their offices or chambers. A new volume made up of such documents is solemnly read in the schools and put on sale in the market, to the great delight of the corporation of the notaries, who thus see their labor diminished and their fees increased."³¹ Nevertheless, this opposition yielded in its turn; at least we no longer hear any echo of it in the *Chartularium*. Gregory IX. sends his *Decretals* to the University, and it receives likewise the *Constitutions* of Innocent IV., Gregory X., and Nicholas III."³²

Among particular controversies, we meet with the famous question of the plurality of benefices, discussed and settled under Guillaume d'Auvergne.³³ But more important than any other problem was the question of the Mendicant Orders. We do not pretend here even to outline this delicate and difficult controversy, (*lubrica et difficilis*, says Denifle). It will be enough if we indicate the three points of view from which it may be approached, the ascetic, the canonical, and the academic. Those who desire to study more profoundly this interesting chapter of Church history will find in the *Chartularium* more than eighty documents relative thereto, a much larger number than can be found elsewhere.*

The ascetic side of the controversy had for its object the true notion of the nature and dignity of the religious life, as well as the practice of evangelical poverty. Error was rife on both points. Brother Gerard had published his "*Evangelium Æternum*" and his "*Introductorius*" about 1254. In 1255 Guillaume de St. Amour had issued

³¹Pars. *Introd.* 48.

³²104, 152, 449, 500.

³³108.

*When we have placed before our readers the original documents contained in these two volumes, it is our intention to draw up a bibliography of the University of Paris, and the principal questions that its history gives rise to.

his book, "De periculis novissimorum temporum." Both authors were condemned by Alexander IV.³⁴

The canonical element had both a doctrinal and an administrative character. From the first point of view it was question of the perpetuity of the Church and of the hierarchical authority,³⁵ while on the other hand the rights of the Holy See were at stake, when men questioned its authority to grant jurisdiction independently of the local clergy.³⁶ From the administrative point of view it was question of the participation of the regulars in the sacerdotal ministry. The privileges granted to the regulars by Gregory IX., whereby they were allowed to hear confessions and preach, had aroused a multitude of protests on the part of chapters and parish priests,—complaints that Innocent IV., "canonistarum dominus," had given ear to,³⁷ as a preliminary step to the Bull of November 21, 1254, by which he revoked such faculties from the regulars.³⁸ Innocent IV. died in a short while, and scarcely a month had elapsed after his demise when his successor, Alexander IV., abrogated the Bull of Innocent.³⁹ The Holy See continued to labor for the restoration of harmony, and though it maintained the enjoyment of the aforesaid faculties by the regulars, it counselled prudence and discretion in the use of them. Indeed the following year the general of the Dominicans, in relating the principal grievances of the parochial clergy, warned his brethren to give no cause for a repetition of the same complaints.⁴⁰ For a time peace reigned, but in 1281 the controversy broke out afresh, on the occasion of certain concessions made by Martin IV.⁴¹ The theologians held consultations;⁴² the masters wrote upon the question, notably Henri de Gand, in 1287, in his *Quodlibeta*; conferences were held; sermons were preached,⁴³ and it was only in 1298 and 1300 that Boniface VIII. put an end to the matter by a decision favorable to the parochial or diocesan clergy.

From the academical standpoint the right and the liberty to teach were the theoretical points at issue. In prac-

³⁴243, 257, 277; and 288, 291, 296, 308.
³⁵240. ³⁶244. ³⁷250.

³⁸243.
³⁹508.

⁴⁰288, 290, 293, etc.
⁴¹510.

⁴²236.
⁴³539, 543.

tice, it was question of the position of the regulars in the corps of University professors. We have already seen that the Dominicans had two public chairs in the University, while the Franciscans and other orders had each one. In 1252 the faculty decided that for the future no religious order should have more than one chair, and that the licentiate should be granted to those only who had for some previous time commented the "Sententie" under the direction of a Master in theology. The first provision of this decree was aimed at the Dominicans.⁴⁴ A grave assault committed in 1253 by the city police on four students of the University was the immediate cause of trouble between the latter and the Holy See. As the crime remained unpunished the masters agreed, as a body, that they would cease their teaching until justice was granted. The two Dominicans and the Franciscan refused to join the other teachers in this action. As a result of their conduct the University decided that henceforth all the members of the corporation must swear to observe the decrees and the privileges of the corporation, to keep its secrets, to execute its decisions, and that henceforth they would not permit or assist at the *principium* of any bachelor who had not taken the same oath. In addition the three recalcitrant religious were excluded from the *consortium magistrorum*.⁴⁵ The religious appealed to the Pope. In the meantime the civil authorities granted the desired satisfaction to the University, and Innocent IV. proceeded to put an amicable end to the difficulties which had arisen in consequence of this delay of justice. He appealed to the good will of the University, ordered the readmission of the three religious, and charged the Bishops of Senlis and Evreux with the execution of the order.⁴⁶ It was no easy commission, for on August 26, 1253, Innocent convoked both sides to Rome for the Feast of the Assumption in the following year⁴⁷ (1254), and permitted the agents of the University to raise money for the expenses of the process.⁴⁸ In the meantime the University wrote "Ad praelatos Ecclesiae et scholares universos," a letter in which are to be found the

⁴⁴200.⁴⁵219.⁴⁶222, 223.⁴⁷223, 226.

grievances which it nourished against the regulars.⁴⁹ Innocent IV. died at this stage of the process, and his successor, Alexander IV., rendered a decision April 14, 1255, by the Bull "Quasi Lignum Vitae."⁵⁰ On the main issues the judgment was an equitable one, in which the interests of both sides were consulted, as well as the higher interests of the Church. *Ex plenitudine potestatis*, he restored the Dominican professors "ad magistrorum consortium, ad universitatis collegium," and on the same day committed the execution of his decision to the Bishops of Orleans and Auxerre and to the Masters of the University.⁵¹ The University refused to obey the orders of Alexander IV. In his decision the Masters saw two things very detrimental, in their minds, to the welfare of the University. The first was the disposition by which a two-thirds vote was required in order that any faculty might cease its teaching. With so large a body of religious teachers the Masters looked on this as equivalent to the annulment of the right to cease their teaching when their interests demanded it. As a result they would be left open to every injury and usurpation. In the second place, they had a profound repugnance to the readmission of the regulars. Rather than yield on this point they preferred to dissolve their corporation and transport elsewhere their teaching.⁵²

In spite of this refusal, Alexander IV. held his ground. He forbade the chancellors of Notre Dame and Sainte Geneviève to confer degrees on any one who would not accept the Bull "Quasi Lignum Vitae."⁵³ He commissioned the bishops of Orleans, Auxerre, and Paris to excommunicate personally all who opposed the Bull.⁵⁴ He forbade the collection of moneys to keep open the dispute.⁵⁵ He took grave measures against the leaders of the University, Odon de Douai, Chrétien de Beauvais, Nicolas de Bar-sur-Aube, from whom he exacted a retractation.⁵⁶

⁴⁹230.⁵⁰247.⁵¹248, 249.⁵²256.⁵³259, 260, 298, 303, 304, 337.⁵⁴261, 262, 269.⁵⁵263, 264, 267, 301.⁵⁶280, 293, 317, 320.

Above all, he pursued with great severity Guillaume de St. Amour, the head and front of the University's resistance. He withdrew his benefices and his right to teach, had him exiled from France, condemned again and again his book.⁵⁷ The Masters were forbidden to dissolve their corporation or to transfer elsewhere their teaching, and their appeals were rejected as frivolous.⁵⁸ The members of the University were exhorted to detach themselves from the fate of Guillaume de St. Amour, and to be reconciled with the Mendicants. He forbade the spread of defamatory libels against the regulars,⁵⁹ sounded their praises, and recommended them to the bishops.⁶⁰ Last of all, he implored the intervention of the royal authority.⁶¹

The bishops of France were less ardent than Alexander IV. In March, 1256, the archbishops of Bourges, Reims, Sens, and Rouen proposed a compromise, which both sides accepted,⁶² but which was annulled by the Pope, who blamed the regulars for having entered into it.⁶³ Later on, July 31st of the same year, the bishops of the provinces of Sens and Reims proposed the celebration of a council to put an end to the unhappy quarrel. Guillaume de St. Amour was willing, but his adversaries refused to take part in the assembly, and the project was abandoned.⁶⁴ Thereupon, the chapters of the province of Reims interceded in favor of Guillaume de St. Amour, and so, too, did the corporation of the Masters of the University. All in vain, for Alexander rejected their petitions as unworthy, seeing that Guillaume had given no sign of repentance.⁶⁵

The Pope certainly displayed remarkable energy in this matter, and we cannot but approve the course he had taken when we reflect that he was defending certain essential prerogatives of the Holy See, the apostolic labors of two orders yet full of youth and zeal, the exist-

⁵⁷314, 316, 318, 321, 344.⁵⁸281, 296, 309.⁵⁹271, 331, 342, 343, 354.⁶⁰294, 306, 307, 310.⁶¹282, 289, 290, 313.⁶²268.⁶³280, 284.⁶⁴287.⁶⁵295, 353.

ence and prosperity of the University itself, and the liberty of teaching against the monopoly of a close corporation. Nor is it pleasant to recall the fact that the men whose readmission to the University was the core of the quarrel at this stage were St. Thomas and St. Bonaventure! It needed the papal intervention in order that the Angelic Doctor might obtain his licentiate.⁶⁶ Violence was used to prevent the public from assisting at his "principium."⁶⁷ We learn, too, that while he was preaching, one Palm Sunday, a beadle distributed among the auditors a libellous attack upon the great teacher.⁶⁸

The Papal energy restored and preserved peace for a time, so much so that when St. Thomas died (1274) the University wrote a letter of condolence to the General of the Dominicans, and requested that his latest writings be sent to them at Paris. Alas! in spite of the authoritative conduct of the Pope, in spite of the writings of St. Thomas and St. Bonaventure, who had so fully and with such moderation explained the principles of Catholicism, we shall see that the question of the regulars, under all three aspects, was only adjourned, to break out again at subsequent intervals.

THOMAS BOUQUILLON.

⁶⁶270.⁶⁷280.⁶⁸342.

ON THE TEACHING OF ENGLISH.

The teaching of the English language and literature is at present largely experimental. So composite is the language and so varied the literature, that men differ widely even as to the manner of approaching them for the purpose of serious study. It is only of late—and mostly here in the United States—that the literature, apart from the language, has come to be looked on as worthy of earnest consideration.

In Italy, even foolish men would have cried shame had Dante been left by the schools and universities to the mercy of the first reader who should take up the *Divine Comedy*. To have ignored the greatest of all poets in the scheme of education would have seemed monstrous. To have reduced the most spiritual of all poems, except *Isaias* and *Job* and the *Apocalypse*, to a mere exercise in philology would have caused the driest-minded of the Italians to laugh. Similarly, the Germans, when they regard our methods of instruction at all, wonder why we seem to look on a vital principle in our national life with such little interest. The literature of a country is its song of battle and its hymn of immortality. It sends the blood to the heart and out again; it is a part of life. It is not an accomplishment; in a certain sense, it is the science of life,—for as Professor Moulton, of the University of Chicago, has recently pointed out,—the poet and the novelist, like the modern physicist, choose the qualities of life and set them in motion before us. Dante, for instance, concretes the supernatural, and we see the spiritual life of man humanized, brought to us, as the physicist brings the very essence of the frost and the heat and the impalpable forces of the air within the knowledge of the growing child. Dante did for philosophy what Plato

had attempted in his "Symposium," and for theology what nobody had the genius to do until he, with sublime self-confidence, began to write. The Divine Comedy of Dante is to *scientia* what modern laboratory work is to modern science. The Germans understand this better than we do, and, in the earliest schools for their children, they assume that literature,—which is, at the same time, universal and personal,—ought to be correlated with the other studies that go to make the man and the citizen. The growth of the literary feeling is gradual; it is a part of life—of every-day life. A man or woman of education in Germany does not suddenly awaken to the fact of the existence of literature and clutch at it as a part of culture. There is among the Germans no frantic efforts to grasp the "Heliand," or the "Song of Roland," or Marlowe's versification, or Sordello as a thing exotic,—apart and special from its fecundating stream of literature. The German specialists, like Herr Delius, do not disregard the spirit of literature, however wedded to the letter they may be. It is certain, at least, that whatever attitude they may take towards the literature of other peoples, they are heart to heart with their own. They do not look on the lightest lyric of Goethe as altogether trivial; nor do they mentally rush at his Alpine heights without having acquired that surety of balance which comes of having laboriously ascended the rocks below. This can not be said of English-speaking people,—and it may be said less of Americans even than of the English themselves. The road to university work in English literature is, consequently, neither wide nor unimpeded.

There are two sides from which learners approach the study of English—from the philological side and from the philosophical side—we may almost say, with Matthew Arnold, from the ethical side. The philologist seems at times to underrate the necessity of interpretation or exposition; he believes in "words, words, words," without that accent of scorn which Hamlet used in speaking to Polonius. He is unduly reverent to the least motion

of evolution in the word and somewhat contemptuous of the changes of the thought. Words are only attempts to speak what is unspeakable until genius wrenches them to its purpose. Yet words are history. The Elgin marbles are no more important to the archæologist than the verbal form "are" is to the philologist; and the Pelasgic survivals in Greek are as epoch-making to him as the discoveries at Troy. Words, after all, are only symbols of the volatile essence of life; the thoughts, the emotions, the moods, which caught forever in the right phrase, are literature. The inordinate preponderance of mere philology in the university study of English has really as a basis the fear that literature, apart from its garb of words, cannot give a concrete form for examinations for honors.

The rigid pedagogue shrinks from things of taste; they are subtle and undefined; they are gaseous, more than gaseous, or less. You cannot catch them in a glass globe or tabulate them. What the rhetoricians have said of the classics he may accept, but no literature, in his estimation, has vitality until it is dead. He genuflects to Homer and bows to Virgil; he is respectful to Anacreon and Horace; they can be made subjects for examinations. Even the historical value of words is held by him to be less than their worth as parts of the letter. Consequently, it is often the case that one finds a learned man, sympathetic only for words, who condescends to smile at all talk about the spiritual value of literature in the higher education, who scorns its scientific treatment, who longs for a heaven in which he might give the same attention to the vocative case which, in this life, he had already given to the dative!

Shakespeare is not actually great to every man who calls himself educated and cultivated; nor is Dante. There are men who yawn over Job and rave about that sublime introduction to "Faust," which Goethe has appropriated from Job. These men need to be illuminated: for they accept things blindly; they have eyes, but they have not been taught to see. It is the vocation of the teacher of

English literature to show them how to see. If Shakespeare is great, there must be reasons for his greatness—reasons which only the thoughtless will tell us can be left to intuition. The scientific method, if it be worth anything, ought to be capable of application to the works of a man who is held by the human race to be one of its glories.

Dante is nothing to many men of special training in colleges and universities, because he has never been interpreted to them. We Catholics, who accept the Sacred Books only as the Church gives them to us, ought certainly to see that the word of genius is as “caviare to the general” until reverently and lucidly exposed.

There is a feeling among us Americans that every man who votes is able to understand anything symbolized by English words. To read, with us, means to understand. To admit that anything in English letters is beyond our capacity is un-American and un-English. If the careless tyro, fed on newspapers, finds Newman or Tennyson or Browning incomprehensible, it is the writer who is obscure! In China they are more civilized than this.

It is almost heresy to say that there is a lapse in a man's educational training if he cannot understand Tennyson's “Two Voices” or Patmore's “Ode to the Body.” The beauty and meaning of these poems are hidden to ten thousand men out of every ten thousand and one, because their minds and hearts have not been educated to discover them. In our depths we have a tradition that, while reading and writing do not come by nature, the power of perceiving the beauty of works which God takes thousands of years to formulate is a faculty which requires neither systematic education nor cultivation;—and that literature is valuable as a kind of decoration to more solid things.

The French long ago set the example by taking their literature as seriously as the Greeks. A Frenchman may differ from another Frenchman on almost every subject, but when it is a matter of literary judgment of the classics of his own country you will find harmony.

He may hate Voltaire's object, which was to scorn and degrade, but he will admire those qualities of style which made Voltaire so dangerous. And just as we find the old and the new *régimes* meeting at Paris in the museum of national relics in the house of Madame de Sévigny, we observe that literature, the approved literature of France, is common ground. After all, the French are the most artistic of people; they are the modern Greeks; love of art with them is virtue followed by a black shadow of vice; there are those among them who have no love for St. Genevieve, except when their first woman patriot is portrayed by Puvis de Chavannes. So fine is their art in literature that they have almost persuaded the world of the greatness of their modern poets. There is no question that their prose is the most exquisite prose written in our time. There are pages of Bossuet and Pascal, of Fénelon and Voltaire, of Chateaubriand and Gautier which seem to have exhausted all the capabilities of the written phrase. These pages are not the result of racial temperament. They are the outcome of serious study of the art of personal expression, subjected to certain canons discovered through intense devotion to the production of style. No cultivated Frenchman affects to hold the great authors of his nation lightly, or as unworthy of strenuous attention and careful study. In the earlier schools his memory has been filled with beautiful passages from them. The French teachers are not afraid of memory tasks in literature, because they know how to make them lead to something better. Nearly every French schoolboy knows by heart splendid things from the great authors, and, out of ten schoolboys, I found not long ago that eight knew by heart the whole of Malherbe's "Consolation à M. Perrier," the other two substituting for this minor poem some verses from Coppée and the "Connais tu le pays," translated from Goethe. I found that they had been taught to believe that the study of their own literature was as important as that of Latin and Euclid.

With us it has been different. We have only recently

begun to look on the study of English,—excepting, of course, the rudimentary grammar and philology,—as of any real importance. We are still afraid of the “cram” in our preparatory schools; it is to be hoped that the words Professor Dowden says in favor of the earlier “cram,” in his “*New Studies in Literature*,” may turn the advocates of everything inductive to that system of memory-work which has had so much to do with the unexampled success of the Jesuits in the teaching of Latin. Miss Austin, in the beginning of this century, complains of the Philistine point of view of the English towards the novel, and with gentle sarcasm alludes to the “elegant extracts,” which, arranged by some dullard, were accepted by teachers as the commencement and the end of English literature. When the English interpreted the phrase “*belles-lettres*” into “polite learning,” they did literature a bad turn, for it has taken them a good many years to discover that anything “polite” can be worth serious attention. Addison might have passed under this title, but how Swift could ever have been signalized by it is beyond comprehension;—and it is lucky it went out of fashion before Carlyle made his mark. At last one of the greatest universities in the world, Oxford, has begun a school of English,—only begun it! And there are some among her dons and disciples who fear that the term “polite learning” or “*belles-lettres*,” may be thrown at them and detract from the dignity of a faculty that every year condescends to offer a prize for a poem in English.

The action,—or reaction,—against the ultra-conservative view of English literature is almost too violent. It has taken the form of a protest against philology and memory work,—in forgetfulness of the truth that the spirit of the text lies hidden until the letter is mastered. There is something humorous in the flight of an American teacher of English from mere philology in his own country to Oxford and Cambridge, and from thence, in despair, to Leipsic or Freiburg. If he should import Fritz Reuter’s books

to study the modern development of the Anglo-Saxon, or dig into Platt-Deutsch, as some men study modern Greek after Homer and Theocritus, there would be more reason in his mission. But, although in the teaching of English neither the Anglo-Saxon nor the root languages of the Anglo-Saxon, nor the composite tongues that make up our language can be neglected, the means of showing the student how to gain perspective and sympathy and insight in our literature are to be found at home. The perspective must be historical,—a vista of epochs; the sympathy genuine and made concurrent with the steps of taste by the study of a few great works, and the insight secured by research into the forces that produce these great works. Goethe had his effect on Sir Walter Scott, and Rousseau affected Goethe;—but, beyond this, there was something in the air that colored the spirit of Sir Walter, romantic and unseen influences that perpetuated the sentimental feeling of Prévost's "*Manon Lescaut*" and "*The New Héloïse*" in Sterne, in "*The Sorrows of Werther*," and in "*Paul and Virginia*." To trace this influence, to analyze it, to make it clear through its development in the letters, the memoirs, the novels, the essays of the time, is one of the first duties of the teacher of literature. Whether literature be the experimental science of life or not,—whether poetry offer a standard of living or not,—this thing is true: that literature is as much the reflector of life in all times as architecture was of certain phases of life.

To speak more clearly on this matter of comparing literature, great artists, not artists of equal greatness, have, in three pictures, shown with terrible force the depths to which unbridled sensuousness may lead men. These artists are Rubens, in the brutal "*Kermesse*," Van Steen, in his "*Feast in the Flemish Inn*," and Couture, in his picture of the orgy among the Romans in their decadence. Their pictures are good when studied alone, but more useful, spiritually and artistically, when studied together. Rubens' manner did

not influence Couture, but Couture must have seen the "Kermesse" and "The Feast," and the same spirit dominates all three. Prévost without his time, Sterne without Rousseau, Shakespeare without Marlowe, Racine without Seneca, Pope without Boileau, Tennyson without Theocritus and Byron, are only half understood. The reaction in favor of the grave consideration of English literature in university courses has naturally alarmed men who want visible signs in the shape of examination results as the evidence for honors. And the declaration of other men who belong strictly to the school of interpretative literature, that examinations are useless, adds to this alarm. Professor Moulton, one of the pioneers in the study of English literature from the interpretative side, does not go so far. If he were technical, it would be no more than one would expect from a Cambridge man; but he, like Professor Dowden, gives the examination its just place, and holds that scholarship in English letters may be adequately shown without an exaggerated emphasis on mere philology. At Cambridge the English tripos is almost entirely a philological test. At Oxford, the beginning of the school of English is a sign that Oxford will, henceforth, treat our language as it has hitherto treated Greek,—for the beauty beneath the visible words. And it deserves such treatment. An eminent authority at Harvard was quoted some time ago as having said that a man might be graduated to-day from a university without the knowledge of any language but his own. A knowledge of English and the power of using it requires a sufficient acquaintance with the tongues that make our language. In the years that precede the university course, the natural sciences ought to form part of the preparation. They are as necessary as the power to analyze good prose. If the study of the physics merely give the man of letters breadth and correctness in his metaphors, it will have served its purpose. In truth, no culture can be too high or too deep for the man who wants to bring his best and to get the best from the superb

literature which we call English, but which contains the finest thought of all nations; for art, like nature

" Gives us what we bring ;
Not more, nor any less."

The interpretative school holds that the real ancestors of Tennyson and Newman, Aubrey de Vere and Walter Savage Landor, Irving and Hawthorne, were the Greeks and the Latins, the French and the Italians, and that if Beowulf and Caedmon's poems are valuable historically, they have been without permanent effect either on the spirit or the letter of English. Professor Moulton claims that the poet and the novelist are the scientists of our life. Like the physicist, they draw from the air and the clouds and the earth such elements as they need to show men truth about themselves and their race.

"The poet and the novelist," he says, "can go far beyond this"—the survey of what has actually happened—"they can reach the very heart of things by contriving human experiments; setting up, however artificially, the exact conditions and surroundings that will give a vital clearness to their truth. Physical science stood still for ages while its method was limited to actual observation of nature; it commenced its rapid advance when modern times invented the idea of experiment."

M. Zola bolsters up a bad practice by a bolder theory than this, in his apologia, "The Experimental Novel." Professor Moulton has no bad practice to excuse; he is right, and it is a pity that in few courses of university English is the novel as a factor in life so seriously taken into the scheme of education, as at Yale by Prof. Wm. Lyon Phelps. We Catholics ought to advance towards this, for we are always quick to see the dangers of a false philosophy taught alluringly.

When from the primary school literature is made a part of life and correlated with other studies, the college-student will have been prepared to look at it reverently, and accept the high claims of a language which, a lute in Chaucer's hands, became an organ in Milton's, to which

fifty later writers have each added a new note. The German child learns many lessons from Schiller's "Bell"; he connects the making of the bell with his early course of familiar science. Our little boys read a chapter out of "Callista" or a lay of Macaulay's as if it had no connection at all with any other study. When the pupil shall have been adequately prepared,—and our reasons for this preparation are entirely practical,—the work of the teacher in the higher departments will be much more easily formulated. He will be able, then, to begin to widen the perspective already given, to lead his students to study one great work from every point of view, and all the other great works that have influenced it. And thus the one great work will be a nucleus for the highest culture, and when the student has mastered it, he will hold in his breast the germ of all great things. Any system of education that does not help the student to know the truth about himself is inadequate. "To have lived to be famous and to die not knowing oneself is to have failed," Seneca says.

As things are, the teacher of English literature must be prepared to make a comparative course in English. Our language is capable of expressing the sublimity and beauty of the masterpieces. The form of the lyric is untranslatable. But the spirit of Homer is in Chapman's English and in Lord Derby's English, and Dante lives through Cary and Longfellow. To read "The Comedy of Errors" without Plautus, or "Two Gentlemen of Verona" without Lope de Vega and Molière, is to be half informed. And the comparisons must be made in English to be effective; otherwise, they become a mere juggling with names. If the student is prepared to go to the Greek of the *Œdipus* after he has read "King Lear" or to the Spanish of Calderon when he has finished the "Paradise Lost," or to the "Orlando" of Ariosto when the last fairy echo of Spenser has died away, so much the better. But if he cannot, he will find solace in the English translations. "And," says Professor Dowden

"if English literature be connected in our college and university courses with either Greek or Latin or French or German literature, the thoughtful student can hardly fail to be aroused by his comparative studies to consider questions which demand an answer in philosophy." And where can these be better answered than in a Catholic university?

Brunetière, in his "New Essays on Literature,"¹ expresses a truth which ought to make the mere philologist, who sees in English study only a subject for the traditional examination, pause. The French language, Brunetière says, will live because of the creations of Corneille and Racine, and the thoughts of Bossuet and Montesquieu. "L'unique danger que je redouterais, ce serait donc que notre langue, mal informée de sa propre fortune, en vint à méconnaître un jour les vraies raisons de son universalité."

It is not the Scandinavian strength of our language, or the Saxon directness, or the Norman copiousness, or the power and plasticity it has borrowed from everywhere that makes it so splendid, but the spirit inarticulate without it, and the marks of the masters who have forced it to speak with the Italian music of "Lycidas" and the Greek fineness of "The Idea of a University."

MAURICE FRANCIS EGAN.

¹Nouveaux Essais sur la Littérature Contemporaine: 1895.

THE PROGRESS IN GAELIC.

In order to show in some measure the beginning and development of modern Gaelic scholarship, it will be necessary to make a short retrospective survey of Irish literary culture in the last century.

The active use of Irish as a literary medium ceased within the first half of the seventeenth century. The contemporary labors of the Four Masters in Donegal, of Duaid Mac Fírbisig in Galway, and of Dr. Geoffrey Keatynge in Tipperary bring Irish literature to a close. Their work largely comprised matter compiled from older sources, redacted and ordered for reading, if not by the people in common, at least by the few litterateurs of the native traditional school who remained at their day. As no notable work has appeared since, their labors may be regarded as final issues, the appendixes and indexes to that goodly roll of volumes which native writers lovingly called "The Fair Hosts of the Books of Erin." A debased poetic literature flourished for some time after, but practically the use of Irish letters was buried with those, the last professional exponents of the old learning.

After a dead lull of more than a century the era of critical inquiry began to dawn. A Welsh antiquary named Lhuyd compiled a short Irish glossary and directed some attention to the language. About the time of the last Irish Parliament Gen. Vallancy, with a small coterie of followers, sought to establish a foregone assumption of their own, viz., that the Keltic and Semitic groups of languages were all but identical. Their wild theories were defended with much ingenuity; and the circle of contention spread from false philological deductions to include questions of primeval race wanderings and prehistoric worship. Opposing factions in polite society were much ex-

exercised in futile guessing concerning the origin and uses of the Round Towers and similar problems. This discussion nevertheless awakened such an interest in Irish studies that the establishment in 1808 of the Dublin Gaelic Society may be regarded as its outcome. During all this time nobody consulted the store of manuscripts in Dublin and elsewhere; indeed so little was the language cultivated that it is doubtful if any party to the many disputes then in vogue could read and interpret the decisions of those, the only natural sources of arbitration. Other Dublin associations succeeded, the Ossianic Society, the Archæological Society, the Society for the Preservation and Cultivation of the Irish Language, the Gaelic Union and the Gaelic League. Each of those did good service either in the publication of texts or by endeavoring, with but feeble help from a grudging press, to inspire the country people with a sense of their duty to their own race-language.

O'Flanigan and Haliday were the scholars of the 1808 movement. The latter, a self-taught student, displayed linguistic ability of a very high order. His grammar and an edition of Keatynge's History gave a fair promise for the quality of his maturer work, whereof the accomplishment was prevented by his early death. Then followed the two great native scholars of the revival, Prof. Eugene O'Curry and Dr. O'Donovan. Both of these came from Irish-speaking districts; O'Donovan from South Kilkenny, and O'Curry from Clare. Having an intimate acquaintance with the vernacular language, in some respects an indispensable condition to a knowledge of Irish, they applied themselves, from an early period, to a study of the literature. O'Curry enjoyed the advantage of a technical training at home, for his father had a fair collection of manuscripts and was, besides, in possession of such remnants of the old scholarship as then formed the burden of a fast-waning tradition. To his native studies O'Donovan added the accomplishments of a liberal education. The results of their labors are at present of the highest value, for they worked with an equipment of

peculiar knowledge no longer attainable. Wherefore their opinions may be quoted as authoritative in all points not counter to the accepted decisions of later specialized research. The "Annals of the Four Masters," translated, annotated, and edited by O'Donovan, must ever remain the great store-house of Irish historical and topographical facts. Having been attached to the Antiquarian Department of the Trigonometrical Survey of 1832, he enjoyed the unique advantage afforded by a personal visit to every townland in Ireland, thus acquiring a fund of knowledge which he afterwards turned to good use in identifying the thousands of tribal and place-names occurring in the texts of the Annals. His other labors comprise a grammar and a fine set of tracts edited for the different societies. Those are treated like his edition of the Annals, with translations and illustrated with his valuable notes.

O'Curry read largely in ancient texts of the most obscure and recondite type, and was a diligent scribe. He embodied the results of this reading in some published texts, in his lecture series, "On the Manners and Customs of the Ancient Irish," and "The Manuscript Materials of Irish History," and in a glossary to the archaic and highly technical language of the Brehon Law tracts. A collaborator of theirs may be mentioned, George Petrie, a Dublin artist, collector of the materials for Miss Margaret Stokes' "Christian Inscriptions in the Irish Language," and author of the celebrated Essay on the Round Towers published in the transactions of the Royal Irish Academy.

In an old number of the *Ulster Journal of Archæology* it is curious to find O'Donovan, veteran Irish scholar as he was, express profound surprise at the appearance of a new book coming from an unexpected source, and dealing with the science of which he was the recognized master. It was the "*Grammatica Celtica*" of Johann Kaspar Zeuss. As that remarkable book initiated the scientific study of the language, it will be necessary to explain in

some detail its sources and origin. We distinguish by convention three phases of Irish: Old Irish of the seventh, eighth, ninth, and tenth centuries; Middle Irish, from the tenth to the sixteenth, and Modern Irish, from the sixteenth to the present day. The modern language is still spoken in parts of Ireland, the Isle of Man, and the Highlands of Scotland, and has an abundant literature. The Middle Irish literature comprises the untold store of manuscript wealth in Irish and foreign libraries of date prior to the sixteenth century. Many of its principal monuments have been edited in *fac-simile* by the Royal Irish Academy, such as the "Book of Leinster," the "Leabar na h-uidhri," the "Leabar Breac," the "Book of Ballymote," and the "Book of Lecain." The available sources of Old Irish are very meagre. They comprise, besides a few inscriptions, a number of interlinear and marginal glosses occurring in Latin MSS. found in certain libraries of Germany, Italy, and Switzerland. Soon after the publication of the discoveries of Grimm and the elder German philologists, the languages of Europe were tested by the new standards, in order to arrive at a complete classification of the Indo-Germanic group. Obscure dialects were studied, long-neglected tongues were brought into sudden prominence, and the scant records of some dead languages came to be regarded as treasures. Zeuss, a Bavarian of Kronach, consecrated his life and his abilities to the Keltic quest. He journeyed from place to place copying with his own hand all the manuscript glosses then to be found on the Continent, secured a collection of all the printed matter put at his disposal by the native press, and after having spent thirteen years in the task of arranging and digesting, produced his incomparable work. It was modelled on the plan of the great German comparative grammar, and includes discussion of the whole Keltic group: Welsh, Cornish and Armorican in the Cymric branch; Irish, Scotch and Manx in the Gadelic. Of these, Irish receives by far the greatest amount of attention, both by reason of its wealth of forms, with sundry re-

markable peculiarities of structure, and for the amount and character of its literature. This book is the only road to a true and ordered knowledge of Irish. It is not so much a mere grammar as a mine of materials from which grammars and many treatises dealing with the science of language may be drawn. For though some discoveries have been added to the fund of knowledge since Zeuss wrote (notably the influence of accent in producing double forms of compound verbs, a principle simultaneously enunciated by Thürneysen and Zimmer), still his "*Grammatica Celtica*" for its matter and method will always stand the firm basis of Keltic philology.

His labors having made the scientific study of Irish possible, many hastened to apply themselves to the task. Some German scholars, like Ebel, pupils of the great master, took the lead. Others gradually followed, so that in a short time the influence diffused began to be felt in Great Britain and Ireland. Finally scholars of other nationalities were attracted to the study in such measure that to-day it is of the commonplaces of those things to find Italians, Swedes and Russians, grave, learned professors, rate each other soundly on details of Irish philology, or bicker with a hearty good will on questions, it might be, about Conn and Cuchulainn. A love for the literature leads many to the study; others are impelled by motives of scientific interest. Of late years much has been done by competent editors to put the contents of the principal manuscript tracts within the reach of students. All fresh matter thus purveyed is immediately subjected to analysis by those engaged in the various studies, and the results of their gleanings are added to the store of knowledge on textual criticism, on philology, on ethnology, on folk-lore, often, perhaps, on hagiology and liturgy. Monographs are written by specialists on new aspects of their various interests, discussed by other scholars devoted to those several pursuits, until, finally, being sifted of unsound admixture, the residuum of common acceptance becomes incorporated in the next recension of the whole

knowledge fund belonging to the particular science. A great deal has been done in textual criticism, but the results have not yet been collected, and so are not available for use.

As an example it may be stated that the Irish language possesses a very copious vocabulary. Now, with so many vocables to deal with, and considering the serious break in the literary continuity of the language, it is not surprising that there should be words in plenty that nowadays refuse to yield up their meaning. Hence, in the work of the very best editors, we are accustomed to meet with blanks and notes of doubt in translation. With the hope of providing material for the solution of such doubts, editors make it a rule to append to all new texts a glossary of strange words, new forms, and new applications. Were all the matter thus accumulated added to the dictionaries of the old scholars, O'Reilly's, O'Clery's, O'Brien's, etc., and the whole reduced to order, we should have at hand a means of filling up the lacunæ of past translations and an assurance of future success in dealing with texts still unknown. As an additional source to such an end the spoken dialects and minute place-names as pronounced by Irish speakers are by no means to be passed over. The only key to many a puzzle in the older literature is still held by spoken Irish. It is to be deplored that the aims and splendid work of the English Dialect Society do not inspire a spirit of emulation in Irishmen. Regrettable too, is the circumstance that even those who have done a little dialect work in reporting folk songs and tales wrest their matter into forced agreement with the short-sighted rules of late native grammarians. In the process of being thus raised to the level of an arbitrary literary standard, valuable local peculiarities, many of them survivals from the far past, are not reported, and so are lost. Father O'Growney, of Maynooth College, has, by his own industry and the help of correspondents in all parts of Ireland, secured a valuable collection of modern Irish words which he would

gladly publish if encouragement were given. Dr. Robert Atkinson, of Trinity College, Dublin, has for some years been engaged upon a new dictionary intended chiefly as a glossary to the laws. For this purpose the Academy has generously apportioned £200 of its yearly grant. For a long time Prof. Ascoli, of Milan, has been at work compiling a dictionary of the language of the glosses,—his “*Glossarium palæo-hibernicum*,” of which about one-third is now in the hands of scholars. Dr. Whitley Stokes, of Oxford, has contributed a Keltic Dictionary, a purely scientific treatise, to the Indo-European series edited by Fich, and has done good work besides as a lexicographer in editing many old fragmentary glossaries. Prof. Windisch’s “*Wörterbuch*” supplies a good many words in use in the Middle Irish period. There is also the “*Alt-Celtischer Sprachschatz*” of Holder-Egger. Were Middle Irish sources somewhat better explored, there would be sufficient material to compile a “*Glossarium Totius Gadelitatis*.” But the completion, or even inception, of such an undertaking is a consummation still long to be hoped for. Meanwhile, for purposes of study and criticism, everybody does as best he can, supplementing the dictionaries in common use by lists of words gained by private readings.

In the science of grammar many points still remain for discussion. The verb-system holds mysteries as yet unpenetrated; the knowledge of syntax is defective; other matters await elucidation and definition. As a contribution to grammar, Prof. Strachan, of the Owens College, Manchester, a scholar who combines the literary with the scientific interest in Irish, lately read an invaluable paper on the Old-Irish Deponent before the English Philological Society. He is at present engaged upon the syntax of the “*Saltair-na-Rann*.” Prof. Windisch’s grammar embodies late discoveries and is a good introduction to Zeuss. Father Hogan, S. J., of Dublin, as Todd Professor at Trinity College, lately read a valuable lecture on the neuter noun. Dr. Atkinson has written some considerations on

the subjunctives, and established many points of Middle Irish grammar in the glossary of his edition of the *Pas-sions and Homilies* from the "*Lebar Breac*." Dr. B. McCarthy, of Youghal, editor of the *Annals of Ulster*, etc., is bringing out a new edition of O'Donovan's *Grammar*. Besides, many papers appear every day on grammatical questions in the scientific journals and in the transactions of societies. Altogether, grammatical science is advanced to a satisfactory stage, considering the lateness of interest in Irish; matters of detail still unsettled must soon yield before the newest accessions and the wonderful development of discovery, before the zeal and penetrating force of the world's best critical acumen.

Such studies, analytical and exegetical, have an absolute value and are pursued by some for no other reason. Still, for the many they are enhanced by their relative functions as a key to the appreciation of the literature. It were vain to attempt a description of the literature itself, for its complexity of matters and its nature are too ingrained with traits distinct and peculiar. It comprises the surviving written monuments of a race endowed beyond others with incisive subtlety of mind, with exuberant richness of imagination, with refinement of fancy, with instinctive taste for literary form. Venerating the past and most tenacious of tradition, their literature naturally takes an old-world cast that begets a mellowness in the toning nowhere else to be found. This long memory of theirs affects the literary matter also. It is no doubt responsible for inclusion in the earlier records of entries that were once chronicles of pre-historic events, but in their present condition are rendered shapeless by accretion of folk-material and wrested from the natural chronological perspective. Hence arise problems for those who distinguish and classify myth-cycles or study the development and interaction of sagas. An insulated geographical position, by debarring foreign influence, was a main factor in conserving for the literature its characteristic of racy individuality, a quality that invests it with

its sweetest charm. Many now read and know this spell and never tire of reading. Indeed some of them aver that a revival of Keltic wisdom and Keltic truth, now hidden in those time-worn old books, will be the last chance for a despairing world to raise itself again from the far-extending slough of latter-day decadence.

Old Irish literature, it has been said, is meagre, Middle Irish and Modern of a generous abundance. The Old Irish glosses have been edited and translated by various scholars; Stokes, Zimmer, Ascoli, and others. Read by the aid of Zeuss's "*Grammatica Celtica*," they show the language in its purest phase and in the plenitude of its forms. Being accompanied by the Latin, and thus glossed for us by what they were once written to gloss, they furnish definite results which are of the highest value in elucidating the difficulties of the later language. The copious Middle-Irish literature is but in process of publication. Much has been done, much must await editors and opportunities. It were tedious to give a detailed list of the works now accessible through the labors of devoted scholars; it must suffice merely to mention only a few of those latter. For English-speaking countries there is the veteran philologist and grammarian, Stokes. Many and important are his labors, equipped with notes, indexes, and analytical appendixes, and enriched with translations in English pure as sparkling water. Dr. Kuno Meyer, of Liverpool, has done several important tracts in a like style. Hennessy, of Dublin, lately dead, was a continuator of O'Donovan's work. Dr. McCarthy and Father Hogan, S. J., have done their share. The monograph of the former on the Stowe Missal is a masterpiece of critical study. Standish H. O'Grady, of London, produced lately his *Sylva Gadelica*, a fine collection of hitherto unpublished matter with a translation, for which all students are grateful. No common service has been rendered to the study of all-Irish by Dr. Atkinson's superb edition of Dr. Keatynge's ascetical work, "*The Three Shafts of Death*." It is a pity that Keatynge's remaining works, "*The Fund*

of Lore on Ireland" and his "Defense of the Mass," have not fallen to the hands of so congenial an editor, for a similar treatment of those would be the completion of a triad of texts in easy Irish of supreme worth as an introduction to the older language, and of a masterly style for imitation in the event of a practical revival of the use of Irish letters. On the Continent Windisch's "Wörterbuch" series gives most material. His long meditated edition of the celebrated "Cattle Raid of Cooley," Ireland's greatest epic, is now anxiously expected. Thürneysen, Zimmer, Ascoli, Nigra, and other Keltologists, over and above the honors due them as scientists and critics, claim regard as industrious editors. The scientific and philological reviews furnish much new material, as does the *Revue Celtique*, of Paris, conducted by MM. Gaidoz, Jubainville, and Loth, and even now the first number of Dr. Stern's "Zeitschrift für Celtische Philologie" is gone to press in Berlin. With so many willing workers the old fear of a dearth has become a puzzle about selection.

Modern Irish is spoken, or just ceasing to be spoken, in Ireland along the fringe of coast remotest from British influence, in parts of the Scotch Highlands, and by some fishermen in the Isle of Man. The causes of its rapid decay in Ireland of late years are chiefly the apathy of the clergy, the baleful influence of a press devoid of all national spirit, and the bitterly adverse tone of the primary system of education in "National" and even convent schools. Other influences there are, some of fundamental reach and some inherited, but those mentioned are the nearer causes, obviously and deplorably the voluntary instruments of national annihilation. Having regard to the deterrent forces, penal laws, and the like, the modern literature is very full. In its scope it includes all writings within the period extending from the "Annals of the Kingdom of Ireland" (1630) to the present day. Besides history or historical material, it is chiefly religious or poetical in character, and for many reasons is no less deserving of study than the forms of language in use in the

Old and Middle Irish periods. Its greatest friend, Rev. Euseby Cleaver, an Anglican clergyman in Wales, died only a few months ago. Its principal living exponents are John Fleming, of Rathcormac, Father O'Growney of Maynooth College, John McNeil, editor of the Gaelic Journal, the organ of the Society for the Revival of Irish, Father Hickey of Waterford, Father O'Leary of Castlelyons, County Cork. The latter is at present engaged in making Modern Irish Classics. Father O'Growney's "Easy Lessons" are instructing many a far-away exile in the tongue of his fathers. The Munster poetry of the last century comprises a new literary cycle of intense interest. A sample of its highest development, the truly remarkable "Midnight Court," smacking so of home, so mirthful, so searching in thought, so felicitous in phrase, so resonant in rhythmic scheme, is the last true and authentic reflection of the genuine unaffected Irish spirit of a by-gone age. Whosoever ponders it and marks its fidelity knows how far those have got hold of the wrong documents who in the novels of Lever and Lover, the guide-books, and so many other such documents, seek an insight into the Irish temperament.

RICHARD HENEBRY.

INAUGURATION OF McMAHON HALL.

SCHOOL OF PHILOSOPHY.

SCHOOL OF THE SOCIAL SCIENCES.

Tuesday, October 1st, 1895, marked the beginning of a new epoch in the life of the Catholic University of America. On that day, in the presence of the Apostolic Delegate who represented His Holiness, Leo XIII., of the Trustees and Directors of the University, and of a large assemblage truly representative of the Episcopate, the clergy, the educators and the people of the country, His Eminence, James Cardinal Gibbons, Chancellor of the University, solemnly dedicated the McMahon Hall of Philosophy, and presided at the inauguration of the Faculty of Philosophy and the Faculty of the Social Sciences, whose schools are lodged in that splendid structure. By this act, the portals of the institution, which had hitherto admitted only ecclesiastical students, were flung open to the laity of the land, and a practical answer was given to the question that had been so often asked: "When are you going to admit lay students to the benefits of the University?"

Toward this consummation the course of the University had been steadily directed since its very inception. The Fathers of the Third Plenary Council, in decreeing the establishment of a "Seminarium Principale," or institution of postgraduate divinity studies, clearly expressed their hope and intention that it should be "a nucleus or germ whence, in God's good time, a perfect university should grow forth."¹

¹"Ita ut, seminario tali semel incepto, haberetur nucleus vel germen quoddam unde, favente Dei gratia, perfecta suo tempore effloresceret studiorum universitas." N. 182.

This purpose has never for a moment been lost sight of. Ground was purchased with a view of accommodating all the faculties and schools of a complete university. The Divinity Hall was located with an eye to the group of university structures that would soon follow it. These were planned in general outline from the very beginning, their sites fixed by a skillful topographical engineer, and the map of the University as it is to be, with the homes of all the sciences grouping harmoniously with the home of sacred learning, has been before the eyes of all as an incentive to the fulfillment of the hope and the promise.

Our Holy Father, Leo XIII., who takes a paternal pride in being the founder of this chief university of the New World, has never ceased to express his desire that it should be to America what the University of Louvain is to Belgium, the *Alma Mater* not only of a learned clergy, but also of an equally learned laity, the bulwark and hope of religion in the future. He knows that Satan's most powerful instrumentality for evil in the world to-day is learning without God, and that, therefore, the most potent agency for the world's good must be learning with God and Christ in it. The "learned world," the intellectual guide of the world at large, means more than the clergy and their learning; nay, it has grown accustomed to consider the clergy and their learning as altogether outside and beneath its sphere, as the representatives of a worn-out tradition. We know better; we have always asserted the contrary, and many a priest has stood in the front rank of the scientists of the world, a practical refutation of the unjust and misleading notion. But more than this is needed. The learned world outside the ranks of the clergy must be illumined with the truth of God and Christ; and this can be done only by the influence of an ever-growing body of thinkers, writers, professional men, scientific men, men of the world in all the departments of life, as profoundly and thoroughly learned as any of them, and, at the same time, profoundly and thoroughly Christian too, mingling with them, working with them, dis-

cussing with them when necessary, showing themselves in every line of human thought and activity none the less able and energetic and successful because sincerely and heartily men of Christian faith. This is what the world needs, and this is what the Church of Christ, as "the light of the world," feels it her duty to bring about, by sending forth from homes of highest Christian education not only a learned clergy, but equally, and perhaps still more, a learned laity also.

And nowhere is this so true and of so momentous importance as in the United States. The influence of the individual man counts more for good or for evil in our country than in any other country in the world. Powerful minds must lead ; and that they should be fit to lead is of tremendous importance to them and to all. Carlyle has admirably demonstrated that a powerful mind, when under the domination of scepticism, is an engine of destruction for the age it lives in. The welfare of our country imperatively demands that leading minds should walk in light and not in darkness. For this, scientific knowledge alone, as ordinarily understood, does not suffice. The chief thinkers of our day have proclaimed clear and loud the verdict that groping in the mazes of nature alone is not walking in the light ; that science needs to be illumined by philosophy and philosophy by religion, or the way of humanity is darksome and insecure. And among all the universities of the land this is the characteristic of the Catholic University of America, that she aims at giving the very broadest and deepest knowledge of the sciences, illumined by the central light of a definite and clear-toned philosophy, and the whole irradiated, motivated, inspired, directed by the radiance of Him who has said : "I am the light of the world ; he that followeth me walketh not in darkness, but shall have the light of life." Her facilities for doing all this, for bringing all these departments of highest learning into the harmonious unity which the welfare of our country and of the world demands, are, she ventures to believe,

superior to those of any other institution in the land. This is her reason for being; this is the great aim toward which all her energies shall ever be directed.

To-day, in her three schools,—the School of Divinity, the School of Philosophy, comprising also the mathematical, physical and biological sciences, and the School of the Social Sciences, including law, with their three faculties of learned and devoted professors, and their bodies of eager students,—she approaches very close to the perfect fulfilment of the ideal which gave her birth. The School of Medicine has yet to be added; the faculties already established must be enlarged in special directions as needs arise and means come in; the number of students in her halls will grow from their present figure, 120, to the many hundreds whom the ever-increasing appetite for higher and higher education will be sure to attract ere many years have passed. All this will come about as a matter of course; but the germ of it all is there now. The organism stands forth in complete organic life; it has only to grow, under the guidance of Him who “giveth the increase.”

The McMahon Hall of Philosophy was completed a few weeks before the date of the dedication. No description of it is necessary here, as it was given in full in the January number of the CATHOLIC UNIVERSITY BULLETIN. Suffice it to say that the thousands of visitors are unanimous in declaring it one of the handsomest and most majestic university structures in this or any other country, while educators agree that it is admirably suited for the purposes to which it is consecrated. Its laboratories are being equipped, under the superintendence of skilled specialists, with all appliances demanded by the latest advances in scientific research and educational methods. Its museums are being stocked with nothing for show, but everything needed for the fullest teaching. Each department has already a good nucleus of its special library, and already the students are there, not only all through the day, but far into the hours of night, carrying on their

studies and academy or seminary work. Its lecture-rooms are models of cheerful lightsomeness and comfort. Its entire make-up is an admirable combination of the useful with the beautiful. It is a superb monument to the venerable priest whose name it bears.

The corps of professors have been carefully chosen. They are all distinctively specialists, and yet all have received that breadth of education which secures against the one-sided narrowness to which specialists are so greatly exposed. They have been numbered among the most distinguished professors of other celebrated institutions of learning, or among their most brilliant graduates. All but two are devoted Catholics, and these two honor and love the old Mother Church, and will be just as loyal as the rest in their respect for all that is due to her in scientific teaching. They have all gone to work with a will. They recognize the logical harmony and unity of the University's plan, and they are resolved to work shoulder to shoulder and hand in hand for its full realization. They appreciate the responsibility devolving on them not only to develop to the full the intellectual abilities of their students, but also to use every possible influence for moulding their characters to true Christian manliness and religiousness. During the early years, while the number of students is comparatively small, the individual relationships thus insured between the professors and the students will be simply invaluable in every way to the latter. We will leave the future to provide for its own conditions and its own needs; but these early days will surely be the ideal days in the life of the University and its alumni. May they establish a tradition, a tone, a spirit of studiousness, manliness, religiousness that will be an honor to the University, a blessing to its students, and a guarantee of excellence for the future.

Among the students presenting themselves, three were colored men. They were simply tested as to their previous education, and this being found satisfactory, no notice whatsoever was taken of their color. They stand

on exactly the same footing as other students of equal intellectual calibre and acquirements. Nor are candidates for admission questioned as to their religion. They know well that it is to a distinctively Catholic institution that they are coming, and the Church is happy to bestow on them every blessing in her power, for she is "debtor unto all men"; but they know also that no sacrifice of conscience is asked of anyone. Many women have applied for admission, and the University would be glad if it were in her power to grant them the educational advantages which they desire. But the question of co-education is too important to be settled hurriedly; it has not yet been considered by the Board of Directors, and nothing will be done except as they decide; so that for the present scholastic year at least women cannot be admitted to the courses. They will, of course, be welcome, as during the past six years, to the public lectures given weekly as a sort of "university extension."

The work of planning and preparation being at last happily accomplished, the McMahon Hall of Philosophy was, on the afternoon of October 1st, solemnly dedicated to the glory of God and the service of Christian education. The ceremony was performed, according to form of the Roman Ritual, by His Eminence, the Cardinal-Chancellor, assisted by the Divinity students serving as a choir, and a large assemblage of invited guests reverently assisting.

The inaugural exercises were then held in the Assembly Room of McMahon Hall. On the stage, together with His Eminence, the Most Reverend Apostolic Delegate, the Trustees and Directors of the University, and the Professors of its three Faculties, many Prelates from every part of the country, the Presidents of Georgetown University, the Johns Hopkins University, and the Columbian University, and, at the right of the Cardinal and the Apostolic Delegate, the generous donor of the magnificent structure, Rt. Rev. Monsignor James McMahon. The auditorium and the adjacent corridors were crowded

with many hundreds of the friends of the University, its principal benefactors, heads of educational institutions, and large numbers of clergymen, who had assembled not only for this interesting occasion, but also to take part in the first Eucharistic Congress which was to open its sessions in the same hall the following day.

JOHN J. KEANE.

The exercises were opened by the Right Reverend Rector, who, after some introductory remarks and words of welcome, read the following Brief of His Holiness, Pope Leo XIII., in reference to the event of the day :

Dilecto Filio Nostro Iacobo, Tit. S. Mariae Transtiberinae, S. R. E. Presbytero Cardinali Gibbons, Archiepiscopo Baltimorensi. LEO PP. XIII.

Dilecte Fili Noster, salutem et Apostolicam Benedictionem : Benevolentiae testandae curaeque Nostrae erga Universitatem istam studiorum catholicam, rursus oblata est causa, nuncio abs te gratissimo accepto. Eam scilicet, quam Nosmetipsi auctoritate apostolica constituendam curavimus legitimoque auximus iure, magnopere laetamur, non modo ubertate bonorum fructuum sese Nobis per sexennium probasse, verum etiam ad ampliora coepta pleno gradu procedere. Huiusmodi Nos incrementa sperare significavimus non ita pridem, quum te ceterosque tecum Episcopos allocuti per epistolam sumus. Jamque ex alacritate vestra et piorum liberalitate fieri compertum est, ut octobri proximo nova doctrinarum magisteria in eodem Lyceo dedicerentur ; quae adolescentibus clericis utilitates maiores pariant et laicis quoque non mediocriter proficiant ad studia cultiora. Haec ipsa studia recte consulistis ut Facultate contineantur philosophiae ; eaque tamen instructa et ornata variis adiutricibus disciplinis, quae fusius traditae atque eruditius, vel lumen veritati praebeant explorandae decusque exploratae addant, vel eam in opinione hominum faciant usuque fructuosiore. Nobili autem proposito consentaneum exitum pollicentur nomina magistrorum egregia qui ad id muneris sunt electi ; eo praesertim quod deliberatum omnino habeant Thomae sancti Aquinatis certissimam philosophandi rationem, secundum praescripta Nostra, religiose persequi ducem.

Quarum rerum perspecta excellentia, non poterat sane eisdem coeptis comprobatio deesse atque auspicia huiusce Apostolicae Sedis, quae honestissima quaeque studia pro merito laudare omnique ope provehere perpetuo consuevit. Votis igitur Nostris, Lyceum istud magnum eo amplius ex facta accessione praestet, vigeat, floreat, in religionis pariter civitatisque praesidium et ornamentum. Ad ipsum catholica inventutis collegia alumnos mittere studeant acrioris ingenii et spei laetioris : in eo autem sanctae unitatis vincula inter catholicos obstringantur, perutili exemplo ; ex eoque, tamquam ex communi fonte, eiusdem doctrinae et actionis electa vis late dimanet influatque in animos saluberrima.

Interea tibi, Dilecte Fili Noster, unaque Archiepiscopis et Episcopis, quorum in tutela Universitas ipsa est, item iis, quorum beneficentia munificatur et augetur, Doctoribus atque alumnis nova curricula inituris, ceterisque omnibus, Apostolicam benedictionem peramanter impertimus.

Datum Romae apud S. Petrum die XXIX iunni anno MDCCCVC, Pontificatus Nostri decimo octavo. LEO PP. XIII.

[TRANSLATION.]

To our beloved son, James Cardinal Gibbons, of the title of St. Mary's beyond the Tiber, Archbishop of Baltimore. LEO XIII, Pope.

Beloved Son, Health and Apostolic Benediction : Another opportunity for manifesting our affection and our watchful care towards your Catholic University is afforded us by the most pleasing news concerning it which we have received from you. Seeing that we have ourselves by apostolic authority established it and invested it with the rights and privileges by law provided, we greatly rejoice not only that it has approved itself to us by the fruitfulness of its good results during the past six years, but also that it is on the point of undertaking still wider work. That we hoped for this development of its growth we declared in the letter recently addressed by us to yourself and the other Bishops of the United States. And now we learn that through your ready response and through the liberality of the faithful new departments of learning are to be inaugurated in the University next October, which shall offer fresh advantages to ecclesiastical students, and shall at the same time provide the laity with superior facilities for higher education. You have wisely determined that these studies should be comprised under a faculty of philosophy, but a philosophy equipped and adorned with these various auxiliary studies which, when fully and learnedly pursued, on the one hand, lend light for the discovery of truth and add glory to truth discovered, and, on the other hand, enhance the truth in public esteem and thus render it more practically fruitful. Of such results we find good promise in the names of the distinguished professors already chosen, especially because of their resolve faithfully to follow, as we have prescribed, that surest method of philosophic study pointed out by St. Thomas Aquinas.

So excellent an undertaking could not but receive the approval and the best wishes of this Apostolic See, whose custom it has ever been to promote and in every way to foster all learned studies. We wish, therefore, that the University may, through this new development, more and more advance, wax strong, and flourish, for the advantage and the honor both of religion and of the Republic. To it let the Catholic colleges be earnest to send up their most talented and promising students ; in it let the bonds of holy unity among Catholics be knit close and strong, an example of surpassing utility ; and from it, as from a fountain open to all, may a great power of both learning and practical influence pour far and wide for the best welfare of all.

Meantime to yourself, beloved son, to all the Archbishops and Bishops, protectors of the University, to those through whose generous munificence it is supported and developed, to the professors and students of the new departments, and to all connected with the institution, we most lovingly grant the Apostolic Benediction.

Given at St. Peter's, in Rome, the 29th day of June, 1895, in the eighteenth year of our pontificate. LEO XIII, Pope.

Discourse of Mgr. Satolli.

The Most Reverend Apostolic Delegate was then introduced, and for an hour held the audience spell-bound by the logical clearness and splendid eloquence of a Latin oration, "*Philosophia et Facultas Philosophica*," of which the following synopsis gives but an imperfect idea :

Hujus aedificii noviter erecti amplitudo, rei gravitas, et omnium vestrum praesentia me ut imparem silere jussissent, nisi Philosophiae amor (in qua fateor mediocriter et diu me esse versatum) ad loquendum duceret, cum augeretur disciplinarum universa facultas, quae Philosophiae nomine nuncupatur.

Cujus si libeat memoriam repetere ultimam usque ad nostram aetatem, facile suadebitur quam variam fortunam subiverit. Scilicet a primis temporibus usque ad saeculum XVI^m paucissimi Philosophiam coluere, qui tamen maxima aestimatione habiti sunt : deinceps factum est ut permulti se philosophos esse et haberi vellent, dum Philosophia vulgaris effecta, et suam dignitatem amisisse visa est. Res eo devenere hac die ut permulti negent esse Philosophiam, et esse philosophum quasi despicitur, aut saltem nullimode Philosophia discernitur ab iis scientiis quae physicae sunt. Quis enim ignorat, modo experimentales tantum disciplinas vocari scientias, non vero Philosophiam ex se ipsa scientiam esse ? Quapropter nihil opportunius arbitror in praesentiarum esse quam vindicare Philosophiam, et demonstrare, 1° ipsam esse scientiam a caeteris natura sua discretam ; 2° juvat innuere quasnam relationes ea conferat ad alias quascumque scientias sive quae naturales seu rationales, sive quae theologicae sunt ; 3° nec inutile erit historiam Philosophiae texere quot discrimina secundum diversas systematum species subiverit, temporum decursu et philosophorum placitis.

1° Jamvera admittendam esse specie sua a coeteris distinctam scientiam quae Philosophia appellatur, confirmari poterit quinque rationibus 1° desumitur ab ipsa scientiarum multitudine ; nam certe viget ordo inter eas, et mens nostra potest illas comparare, et determinare qualiter inter se convenient aut discrepent. At nec ordo viget nec comparatio potest fieri nisi in quantum praesupponitur una scientia a coeteris scientiis distincta et coeteris principalior.

2° Ratio sumitur ex scientiarum objectis ; sunt enim totidem differentia intelligibilia humani intellectus, nullum autem ex iis est totale, adaequatum. Igitur sicut debet admitti objectum omnino adaequatum, proprium et immediatum humani intellectus, sic oportet admittere scientiam quae versatur circa hoc humanae mentis adaequatum, immediatum, proprium objectum. Haec est Philosophia proprie dicta, quam idcirco possumus definire esse scientiam humani intelligibilis propria, adaequata, scilicet immediata ratione.

3° Omnis disciplina et doctrina considerat aliquem ordinem in iis quae ejus considerationi subduntur. Atqui ratio nostra potest considerare *ordinem* multipliciter : nempe subjective et objective ; subjective circa actus ipsius rationis, ac circa actus liberae voluntatis, hinc est scientia rationalis sive logica et moralis ; objective autem mens nostra considerat ordinem in rebus externis. Hunc ordinem in rebus ratio vel considerat et facit quantum ad accidentia, quod pertinet ad artes sive utiles sive honestas ; vel considerat or-

dinem in rebus natura ipsa statutum, quem ratio considerat sed non facit et id est munus speculativum scientiarum naturalium. Igitur unaquaeque scientia naturalis tota versatur in considerando ordine rerum naturalium quae aliquo genere continentur. Sed prae caeteris, sicut viget ordo universalis rerum ad quodcumque genus pertineant, sic debet agnosci illa scientia quae tota sit in consideratione ordinis universalis, quo contineatur quidquid existit vel esse potest, et haec est proprii nominis Philosophia quae ideo potest definiri scientia ordinis universalis quem ratio explorat in rebus et toto universo statutum.

4°. Omnis ordo est habitudo inter effectum et causam, et ideo ordinum multorum varietas pendet a causarum diversitate. Atqui dantur causae particulares, et praeter eas usque adeo universaliares et usque ad maxime universalem et summam. Itaque scientia prae caeteris cunctis esse debet ad quam pertineat proprie adinvenire et in perfectae cognitionis lucem ducere causas maxime universales, ut puta primum efficiens, supremumve finem ordinis universi, et id peragit Philosophia, quae ob hanc potissimum rationem post Aristotelem dicitur *Metaphysica*. 5°. Hucusque ostendimus Philosophiam existere quia id exigit scientiarum pluralitas et objectorum. Sed oportet perspicere quod scientia est propria perfectio intellectus, cujus natura est universales cognitiones peragere: universalitas est propria nota cognitionis intellectualis, et pro differenti gradu universalitatis oportet esse alium et alium gradum intellectualitatis et scientiae. Sed universalitas nequit haberi nisi *abstractione*, scilicet apprehensione intelligibilium quae particularia et sensibilia existunt, sed apprehenduntur in eo quod communia pluribus est, utputa Socratem in eo quod est homo. Tres sunt potissimi abstractionum gradus. Nam particularia sunt materialia, sensibilia in quibus sunt et sensibiles qualitates, et extensio. Si itaque mens nostra versatur circa sensibilia, attendens communi ratione qualitates sensibiles (utputa calorem aut lucem), adest primus abstrahendi gradus quo physicae disciplinae utuntur. Mathematicae vero scientiae praescindunt a qualitatibus sensibilibus objectorum et in sola quantitate (seu discreta seu continua) morantur. Cum igitur mens nostra possit etiam praescindere a rerum sensibilibus quantitate, et solum speculari esse entia, finitum et infinitum et plura hujusmodi; hic gradus summae abstractionis est metaphysicus. Unde apparet quod unius ejusdemque scientiae est considerare ordinem universalem et ordinis universalis causas immediatas, ex quibus nempe aliae quaecumque causae pendent, summa abstractione et universalitate.

Quae cum ita sint, jure merito concluditur quod humana mens gravissimum detrimentum acceperit, labefactata vel neglecta Philosophia, ea nempe quam Metaphysicam dicimus. Hinc etiam concluditur, ignorata Metaphysica, omnes alias scientiae deficere et quodammodo propriam scientiale dignitatem amittere. Deinde compertum est quanta sit dignitas et simul quanta utilitas exspectanda ab hac Facultate, quae philosophica jam vocatur, et promittit se maxime acturam, ut Philosophia omni studio et opere excolatur. Longissime a veritate Auguste Comte discrevit Metaphysicam a scientia, quasi ipsa non sit scientia quam maxime et quasi sine illa caetera quaecumque possint consistere. *Positivismus* adducit omnium scientiarum interitum et humanae rationi detrahit propriam summamque perfectionem. Sola factorum particularium observatione scientia non construitur; oportet ex particularibus ad universalia progredi, idcirco et scrutari rerum causas, et sic constituere

alique methodo ordinem rationalium cognitionum. Constat quod Positivistae etiam clarioris notae sibi ipsis contradicunt quia impossibile erat peragere rationales cognitiones quia fiat causarum investigatio, quin principia generalia et conclusiones adstruantur. Quapropter Positivismus est systema ex se prorsus negativum in quantum denegat omnia quae ad veri nominis scientiam pertinent; sed est omnino positivum falsis continuis placitis quae substituere praesumit principiis et conclusionibus verae Philosophiae.

2° Longa non opus erit oratione ut ostendatur quam intima sit consociatio Philosophiae caeteris scientiis. Nam summa principia, et generaliora criteria quibus mens ducitur ad investigandam veritatem in quocumque scibilibus genere, in Metaphysica statuuntur ob eas plerasque rationes quas supra ostendimus.

Majus negotium est ostendere quanam sit habitudo Philosophiae ad Theologiam. Nam superius asseruimus quod Philosophia considerat ordinem universalem rerum, ex quo quicumque alius pendet: hic ordo temperatur et viget universalibus causis. Atqui supra hunc ordinem statutum in rebus juxta rerum naturas ipsa humana ratio agnoscit possibilem ordinem altiore et nobiliorem qui constituatur nova et perfectiori communicatione illarum perfectionum quae in summa rerum causa absolute reperiuntur. Si enim causa excedit effectum summa omnium causarum excedit infinite, et idcirco supra ordinem statutum rerum et causarum aliarum potest altiorum efficere ordinem. Sic res se habet quod juxta sinceram Metaphysicam universa natura se confert similitudinem sui Auctoris scilicet. Dei impressione quadam reali aeternarum idearum quae sunt in divino intellectu quatenus Deus ipse intuetur possibiles modos et gradus quibus imitabilis est. At Deus, auctor maximus, potest, si velit, immediatus communicare se ipsum, addita quodammodo vividore impressione perfectionum suarum, maxime suae veritatis et bonitatis supra creaturas rationales, si iisdem addat virtutem proportionem congruam ad Deum ipsum immediate intuendum et Deo ipso immediate fruendum. Profecto summa bonitas et summa veritas, id ipsum et summum ens, est objectum ad quod tandem aliquando omne aliud ens tendit, praecipue intellectualis natura tanquam ad ultimum finem. Sed tum veritas tum divina bonitas considerari potest atque communicari, vel quatenus similitudo ejus in effectibus reperitur, vel prout est in se ipsa et objective absque ullo mediante. Hinc fit ut dicatur naturalis ordo et subjectus speculationibus humani intellectus qui adest in existentibus rebus juxta singularum naturas et vires. Supernaturalis autem ordo habetur, et constituitur immediata communicatione divinae veritatis et bonitatis. Revera consideramus divinae veritatis et bonitatis communicationem intimam atque consubstantialem, unitate scilicet naturae distinctis et subsistentibus in ea ipsa natura. Alia communicatio est solius efficientiae gradu quodam similitudinis effectuum ad causam, adeo ut effectus referant causam non tam in eo quod ipsa est, sed praecise quadam definita ratione qua imitabilis est sicut artificata referunt artificem juxta artis rationes. Inter istas duas praefatas communicationes attenditur non solum communicatio immediata quidem sed externa, prout est communicatio ipsius divinae subsistentiae in Christo, quae fieri posset absoluta possibilitate ad totam universi naturam; sed etiam quae viget communicatio divinae substantiae et subsistentiae objectiva, respectu humani generis, per *gratiae* domum: in qua communicatione praecise consistit elevatio humanae naturae et totius universi ad ordinem super

naturalem: haec est *Theosis* media et quasi horizon inter supremam *Theosim* divinarum Personarum et infimam, conditione rerum naturalium elongata, comparatione effectuum qui similitudine impressa quodammodo prae se ferunt causam iis communicatam. Hinc etiam apparet quo sensu agnoscitur aliquid divinum in rebus, hinc quoque deducitur summa ratio humani et infiniti progressus scilicet elevatione ab ordine naturali in supernaturalem: hinc denique compertum est quod ordines naturales possunt in infinitum variari sed nunquam attingere dignitatem ordinis supernaturalis.

Plena jam luce apparet discrimen Philosophiae et Theologiae, utpote haec tota versatur in considerando ordinem supernaturalem; quae idcirco considerat creaturas in quantum in eis resultat quaedam Dei similitudo, in quantum evehuntur ad ordinem supernaturalem, et in quantum error circa creaturarum considerationem ducit in divinatorum errorem. Philosophia vera considerat omnia secundum diversa rerum genera, et in iis quae secundum naturam propriam conveniunt, argumenta sumens ex propriis rerum causis. Philosophia via attingit Dei cognitionem supra considerationem causarum et principiorum; sed Theologia primum tota est in consideratione Dei et postmodum ad creaturas progreditur.

Quaesitum est undenam oriuntur contra theologicas doctrinas unus vel alter error, an ex ignorantia theologicarum doctrinarum vel ex ignorantia Philosophiae. S. Thomas (lib. II, c. 3, *Contra-Gentes*,) affirmat cunctas haereses ortas fuisse et admodum quoscumque errores provenire ex ignorantia Philosophiae, scilicet ab aliquo errore contra rationem; tam falsum et absurdum est, quidpiam est verum juxta rationem, quod tamen fides Christiana abnuat et pro errore existimet; tam falsum et injuriosum, est tum fidei tum rationi asserere quod objecta propria sacrarum doctrinarum contineant aliquid rationi humana absurdum. Quatuor capitibus error in Philosophia parit haeresim sive errorem in sacra doctrina. 1° Quidem ex hoc quod creaturarum naturam ignorantes, affirmant primam causam et Deum esse id quod impossibile foret nisi ab alio existeret. Materialistae ii sunt qui Deum negantes divinas perfectiones materiae tribuunt cujus tota natura est ut ab alio undique pendeat. 2° Ex errore circa creaturas contingit ut quod Dei solius est creaturis adscribatur, quo errore Pantheistae efficiuntur. 3° Divinae virtuti in creaturas operanti detrahatur, ignorata creaturarum natura; sicut qui dicunt praestitisse duo rerum summa principia, aut res non prodiisse ex libera Dei voluntate, aut divinae Providentiae non omnia et singula substat. 4° Demum qui ignoret rerum naturas, et per consequens gradum universi ordinis qui ad singulas pertineat; consequenter denegat vel sui dignitatem non, se caeteris rebus nobiliorem existimans, vel arbitratur se non posse in altiore finem et perfectionem supernaturalem adduci. Consideranti apparet post atheos, Materialistas et Pantheistas, succedere eas qui Fatalistae, Evolutionistae, et Rationalistae generatim dicuntur. Oportebat vel errare circa *unitatem* primi Entis, vel circa *pluralitatem* aliorum, circa relationem inter multa et unum, quae relatio duplex est, una quidem processus et dependentiae, altera vera regressus et finalitatis. En quam sapienter S. Thomas complexus est summa genera omnium errorum, et comprobavit nullum accidere errorem contra fidei Christianae doctrinam qui non oriatur ex aliquo errore circa unam aliquamve rationalem disciplinam! En quo etiam concluditur quod Ecclesia Catholica summo studio semper et ubique adlaboraverit ut sincera Philosophia cole-

retur! Hinc denique sumitur quod *Universitas* theologicarum disciplinarum jure sociari debet cum Facultate rationalium scientiarum, ubi profundior et amplior consideratio rerum naturalium habeatur. Quotquot in Philosophiae studio profectaque exstiterint, il profecta atrium theologiae sapientiae securiori animo ingrediuntur. Sors unius Facultatis feret necessario sortem alterius.

III. Superest conspiciere qualiter Philosophia se habuerit historico processu in tam longo temporum decursu et tanta systematum vicissitudine.

Oportet distinguere Philosophiam absolute inspectam, et varias quasi species diversorum systematum quae exstiterint. Nam Philosophia absolute inspecta primam obtinuit aetatem apud Graeco praeeparans humanum ingenium ad excipiendos fidei christianae splendores, secundo tempore Philosophia nacta est consociationem Theologiae, quae consociatio mansura est quoadusque humano generi ratio et fides lucem praestent.

Deinceps Philosophia quae dissideat a fidei christianae documentis, vel abnuere videatur foedus pactum inter rationem et fidem, nequit esse sincera Philosophia de quae loquimur, sed falsi nominis uno aliove systemate.

Quod si libeat petere quot summa genera systematum in Philosophia inveniri poterint; censeo dicendum quod obiectum Philosophiae est intelligibile a sensibilibus abstractum. Igitur falsa evadit Philosophia vel ex eo quod attenditur tantummodo sensibili, vel tantum intelligibili seu idealei. Hinc habentur Sensismus et Idealismus. Sed quoniam impossibile est mentem acquiescere in uno vel altero extremo systemate, quoadusque non regrediatur ad veram et permanentem Philosophiam, dubitationibus circumdandi et dubitandi universalem methodum sibi adsciscit, Scepticismi specie. Atqui dubitatio non minus humanae menti repugnat quam error; ideoque intellectus humanus natura ipsa ducitur ad restituendam certitudinem illarum veritatum, quas error obduxerat et scepticismus negaverat; quod fit Mysticismo, cum nempe recurritur pro restituenda certitudine ad *instinctum* et aliquid divinum instum humanae rationi. Quocirca Cousin confecit generalem historiam Philosophiae ductus praefata quatuor systematum differentia et successione. Falsus tamen est in quantum existimavit veram et integram philosophiam non esse discretam ab illis sed quasi ex quatuor systematibus conflata *Eclectismo*. Quod ex Sensismo et Idealismo Scepticismus prodit testabitur nostri temporis historia: nam Agnosticismus originem et opportunitatem sumpsit ex Sensismo lockiano et kantiano Idealismo. Quid ergo esse dicenda est Philosophia illa quam dicunt *Scholasticam* vel mere christianam? Haec est unice vera Philosophia, quae complectitur omnes doctrinas principiorum et conclusionum, quas summa ingenia adinvenere; haec est quae non abnegat quacumque progressum observatione et speculatione rerum naturalium; haec est inquam quae prae se fert exactam et fecundissimam consociationem Philosophiae cum caeteris quibuscumque disciplinis; haec denique est quae in hac Philosophica Facultate Universitatis Catholicae, numquam vetus et nunquam nova, semper eadem ac semper vivax et fecundae suum habitura est domicilium. Et id maximum exspectabitur commodum ab hac Institutione, quid non modo philosophicae scientiae efflorescant solidioribus doctrinis quas veterum sapientum monumenta tradiderint, sed et quacumque noviter adiuvata observatione et speculatione existimentur continuis studiorum nexibus in plenam veritatis notitiam producantur. Itaque nihil ab ista Facultate ab-

jicietur quod rationi consonum; nemo veritatis amore ductus non hospes admittetur. Romanus Pontifex, qui nostra aetate summus fidei et rationis vindex et fautor est, suis Encyclicis litteris circumduxit confinia Philosophiae et Theologiae, utrique suam legitimam pro veritate provinciam definiens. Ipse asseruit quamcumque scientiam sua vigentem methodo favere simul progressui humanitatis et religioni; ipse innuit tria scientiarum momenta, ut scilicet, primum profundiori studio agnoscantur doctrinarum principia, secundo ut legitimae deducantur conclusiones, tertio ut cum observatione et experimentis conferantur doctrinae, quas ratio generaliori speculatione extruxerit.

Huic ergo Institutioni faveant quique amore ducuntur erga religionem et patriam, huc prompto animo veniant quicumque rationis et fidei cupiunt veritatem agnoscere. Hic enim in aevum manebit monumentum insigne quod scientiae philosophicae maxime faventur ubi consociata adest Theologia; atque ibi theologiae disciplinae incrementa suscipiunt ubi nulla rationalium disciplinarum negligitur.

Discourse of Dr. Pace.

Rev. Professor Edward A. Pace, Ph. D., D. D., Dean of the Faculty of Philosophy, next discoursed as follows on the scope of the School of Philosophy that day inaugurated:

The importance of philosophical studies has been amply shown by His Excellency the Apostolic Delegate. He has also set forth with an eloquence born of sympathy the ideals which have inspired the University in opening these new departments and the splendid opportunity no less than the imperative duty of the philosophical faculty to labor in behalf of the truth. The ideals are high, the duty all-absorbing, jealous, exclusive. Yet there is no reason why, with steady determination, the one should not be realized and the other fulfilled. There is no reason why the same Catholic spirit that gave life and vigor to the first schools of philosophy in the first universities of Europe should fail of its efficacy in this age of eager inquiry, in this country where freedom is wedded to knowledge. And it is my purpose briefly to show by what means the Catholic University proposes to attain so noble an end, and how these means are embodied in the School of Philosophy.

You have doubtless remarked that the word "philosophy," as here employed, implies a great deal more than it does in its ordinary strict acceptation. With those branches which constitute the department of "philosophy proper"—logic, psychology, metaphysics and ethics—are associated others in this School which deal rather with observation, experiment and critical erudition than with abstract speculation. Such are the physical and mathematical sciences, biology and the various branches of philology. That each of these has a field of its own and methods of its own, that each consequently is in a measure autonomous, you are also aware. Nor is it our purpose in bringing them together to diminish in the least this autonomy, or to retard the development of any one by friction with the rest. On the contrary, it is understood that the chief aim of each department and of each professor in every

department is the furtherance of knowledge along the line of his special work. It is intended that each student, according to his tastes and abilities, should be not merely a passive subject in the hands of his teachers, but an active worker under their direction; not merely an absorber of the knowledge which others have stored up for him, but a producer, thinking for himself, investigating for himself, daring to expose error where he finds it, and ambitious to advance, if only a step, over ground that is yet untrodden, but that belongs none the less to the domain of science. Scientific research being thus the object for which students enter this School, their success depends mainly upon their own efforts and upon their previous formation. No university can infuse talent where it does not already exist, nor will the best training avail for minds that are poorly prepared. But when instruction at college has been thorough, when the student has laid broadly and deeply the foundation of general culture and comes fully equipped with the essentials for research, it is but reasonable to hope that he will succeed.

One of the first lessons he has to learn at the University is the necessity of specialization, that is to say, of confining his studies to one subject in order to make them more profound; of concentrating his efforts that they may be more effective, of sacrificing surface for the sake of greater depth. But he will also find that complete isolation is impossible, and that the autonomy of the sciences cannot be absolute. He will see, for example, how important is the bearing of mathematics upon physics, of physics upon chemistry, of physics and chemistry upon physiology, of biology at large upon the science of mind and the problems of sociology. And the very existence of such relations suggests the advisability of comprising these various branches in one and the same school.

There are, however, other considerations that sanction this arrangement—considerations drawn from the very development which has brought each science to relative independence. For this process goes on in obedience to a law which in biology is known as the “division of labor.” In the lowest forms of life, consisting of a homogeneous mass, such elementary functions as take place are carried on by the whole organism. Somewhat higher in the scale we find a greater variety of function requiring difference of structure, and yet so loosely compacted that each segment is capable of living by itself. In the most perfect types there is a progressive differentiation along with an increasing dependence of part upon part, and of all parts upon the whole—a community of interests, so to speak, which tends not to a revival of the earliest homogeneous condition, but rather to the co-ordination of various organic activities under that of one or a few central structures.

The growth of knowledge is somewhat similar. At first its divisions, if any there be, are few, and each embraces a great number of subjects whose complexity is hardly suspected. Later on, as each of these is developed, new sciences spring up, and with the progress of investigation become more and more independent. But again this progress towards perfection necessitates co-ordination. New truths are brought to light, new theories advanced, new laws formulated; and all these are merged into a few far-reaching principles, which, while they express the net result of scientific investigation, carry thought to the border-line between empirical research and speculation. To pass this boundary a guide is needed. To translate these ultimate findings of

science into those highest concepts of being, becoming and purpose of which the mind cannot divest itself, an interpreter is required. This guidance and this interpretation is the work of philosophy.

Here, then, we reach an answer to the question—why these sciences, so different in aim and method, should be united in the School of Philosophy. It is because over and above the special work of each science, beside the co-operation of the sciences within their empirical limits, there is needed a co-ordination of their results that shall adjust all the elements of knowledge into a consistent unity.

I do not mean, of course, that each lecture on physics or chemistry must volatilize into metaphysics. Nor would I imply that a student, in order to become skillful at investigation, should follow the courses of philosophy. There are individual minds that find their satisfaction in the study of phenomena without worrying much about the noumenon, just as there are people who enjoy nature without any concern for physical law. But that which is above individual minds—the human mind as such—cannot waive aside without answer those higher problems to which the established laws of science inevitably lead. And it is this human mind, with all its capacities for inquiry, that university organization must keep in view.

The bent for philosophical inquiry is not, however, a mere abstraction. Despite the unfortunate divorce of philosophy and science, despite the attractions of an exaggerated positivism, thoughtful men are pretty well agreed on two things—first, that science needs philosophy, and, second, that philosophy needs science. And this in the concrete means that the philosopher shall avoid the extreme of purely *a priori* estimates of scientific results, and that the scientist shall avoid the extreme of excluding from reality whatever escapes his observation or experiment. We are seeking, in other words, a *via media* such as that along which Aristotle and the greater scholastics walked, evenly balancing the empirical data which they possessed with the loftiest abstractions of philosophy. In our age, owing to the multiplication of facts, it may be difficult to acquire that completeness which marked the masters of thought in the past. But it is possible to imitate their mental dispositions and to unite largeness of view with a due regard for detail. Hence, the student who enters this School for the purpose of studying philosophy proper will be brought as far as possible into contact with the empirical sciences, while those who devote themselves to the study of some particular branch of science will have an opportunity to widen out their mental perspective by attending certain courses of philosophy. The one will be brought into closer contact with that nature whose ultimate causes he is seeking; the other, without swerving from his special line of research, will get at least a clear notion of those larger problems which are of supreme importance to every thinking man.

Thus far we have dealt with the inner workings of the School of Philosophy—with what might be called its “internal relations.” But its function in the University cannot be fully appreciated unless we glance for a moment at its external relations, that is to say, at its bearings upon other schools which are either already established or are yet to be established in the natural order of things. With the School of Divinity these connections are manifold. For though theology derives its light from a higher source than human reason, it

cannot but welcome the support that reason offers to faith. If it follow the example of St. Thomas, it must elucidate its dogmas with principles drawn from philosophy, must bring its exposition of the Divine law into touch with the axioms of ethics, and for its interpretation of God's word make use of all those means which are placed at its disposal by the science of language. In like manner it is clear that a rational study of the social sciences presupposes an acquaintance with anthropology; that the fundamental notions underlying jurisprudence are treated in moral philosophy, and that a proper understanding of economic problems necessitates a close observation of scientific progress. These relations do not imply that the departments of philosophy in question are to serve as mere gateways to professional careers, nor is there any risk of a similar implication when we say of the natural sciences that they are the necessary preparation for those whose ulterior aim is the study of medicine. For it is universally acknowledged that the jurist and the physician are more capable of discharging their important duties in proportion as they are drilled in the principles of pure science which they are called to apply, and not merely content with a technical skill that suffices perhaps to carry them over the difficulties of practice.

Without boasting, therefore, we may say that the School of Philosophy is the centre of the entire University, and that while it is busy in getting at the facts and laws of nature, it is supplying precious material for the use of those who have to deal with more intricate problems. This influence it exerts directly by the energy, so to speak, of its position; but we must not overlook an indirect influence whereby its action in the very matter of teaching is felt beyond the precincts of the University. The sciences which it handles on the higher plane of research are precisely those which, in a limited degree, fill up the college curriculum. They are at once the instrument of education and the sources of knowledge, quickening the powers of observation, sowing the seeds of culture, and imparting that amount of instruction which every intelligent man requires. Whether they actually attain this purpose depends chiefly on the qualifications of the college professor—not on his zeal alone, but also on his familiarity with the actual state of science. Since a decade often suffices for remodelling our scientific concepts, and since the college-course must be a faithful though compendious account of those concepts, it is evident that constant readjustment is necessary. And it is further evident that the man best fitted for this task is he who has devoted himself especially to some line of work in the University being an eye-witness, as it were, of the progress that is made in method and the changes which hypothesis undergoes. He is best fitted, I say, to give collegiate studies their proper standard and at the same time to bring his scholars to the level that is required of them for the pursuit of advanced courses at the University. The interaction which is thus established is the healthiest sort of co-operation between institutions of different grade, and brings out in strong relief both the dignity and the responsibility of the college teacher. And, I may add, it is in the highest sense of the word university extension, inasmuch as it places the net results of investigation within the reach of those who stand upon the threshold of knowledge.

And so, by a gradually widening survey, we have seen the various functions of the School of Philosophy—the work of research in its several de-

partments, the co-ordination of the results thus obtained, the relations which make this School the centre of the University, the influence which it is called upon to wield in preparatory institutions. Can we go further? Is there a wider horizon still spread out to our view? A word will suffice for our answer.

The School of Philosophy comprises those branches of knowledge which have had their greatest development within a century and which seem to have no limit of fruitfulness. It is here chiefly that nature gives up her secrets to man, that man penetrates the mystery of his own being, and from this deeper knowledge of the inner world and this closer scrutiny of the world without, can rise to that Being who is the author of both. It is here, more perhaps than in any other field of research, that men coming from opposite extremes of thought can labor side by side with a common object in view. It is here that we realize how keen is that competition whereof the Sovereign Pontiff speaks and how widespread the praiseworthy passion for knowledge. Here, too, above all, we feel how urgent is the need that Catholics should be foremost—*Anteire, non subsequi, decet*. It is a behest that comes to us from the highest authority in the Catholic Church—a behest to whose fulfillment McMahon Hall shall henceforth be sacred.

Discourse of Professor Robinson.

The Dean of the Faculty of the Social Sciences, Prof. William C. Robinson, LL. D., then treated of the scope and guiding principles of the School of the Social Sciences, as follows :

The organization of an enterprise like this is an occasion of peculiar interest. Men gather sometimes to celebrate the achievements of the past, to survey the fields on which their battles have been fought and won, and to congratulate one another on their prowess and success. On such occasions all thoughts turn backwards to days and years that have been numbered. The mind rests in the certain knowledge of accomplished facts, and the heart rejoices in the assured possession of honors or advantages already gained.

But when men gather, as we to-day, to lay foundations, their thoughts and feelings run in channels altogether different. Their eyes are turned toward the rising sun. They realize that all that is not behind them is before them, and are convinced that it is better to have a future than a past. They contemplate the exhaustless flood of years rolling in upon them out of the abysses of eternity. They see far off or nigh the end which they endeavor to accomplish. They estimate the means at their command for its attainment; and then, with mingled hope and fear, launch out into the deep.

Foundation-building is thus always an act of faith; if not directly of faith in God as the sovereign ruler of events, at least of faith in the unvarying course of nature, in the immutable relations of causes and effects, and in the rightful dominion of man's intellect and will over the earth and all that it contains. In such an act man rises to his highest levels and manifests his noblest powers. With an unflinching confidence in his own destiny he exchanges the present, which is his, for the uncertain future. Wisdom and courage and devotion supplement his faith and merit for him, as the result so often shows, though after many struggles, the reward of victory.

This act of faith, noble and generous as it is in every enterprise, however small, becomes proportionately more sublime as the magnitude of the undertaking and the difficulties attending its accomplishment increase. It never has been given to man to found a church, and only once has God employed the voluntary instrumentality of man for such a purpose. But what event in the world's history can challenge for itself any comparison with that first meeting of the apostles in Jerusalem, when they perfected the organization of the church according to the pattern and instructions of their Master, and sent it forth to guide the nations to the end of time.

Seldom has it been given to man to consciously and of set purpose found a state. But where, in all the ages of the past, does any human act approach in dignity or importance those few occasions on which a group of wise and patriotic citizens have organized political societies and established civil government? Two hundred and seventy-five years ago this next November, in the cabin of the *Mayflower* as she lay rocking in the billows off Cape Cod, a band of sturdy Puritans, of lofty faith and high endeavor, framed the compact which constituted them a commonwealth and pledged them to enact just and equal laws. The *Mayflower* was a little ship. Her cabin was a dark and dingy council hall. The actors were but few in number, homeless and desolate, with an untrodden wilderness before them and a tumultuous ocean stretching out a thousand leagues between them and their native land. Yet in that act of faith and courage this vast nation, the pioneer of the world's great republics, had its origin. That compact was the first draft of the Declaration of Independence, which one hundred and fifty-six years later severed these thirteen colonies from their mother country. It now finds its complete expression in the Constitution of the United States, and in the social and political order under which we live. To that event and similar ones, which have been and are yet to be, the eyes of all men turn as the great crises in the history of the human race, the hours of travail when men, rising almost to the level of the gods in wisdom, energy, and purpose, gave birth to systems and civilizations which have regenerated and transformed mankind.

Next to the church and state, the university, which is the nursery of both,—the abode of wisdom, at once the reservoir and fountain of all knowledge, human and divine, the training ground of statesmen, of jurists, of philosophers, of theologians. What institution can rank with this in influence upon the welfare of the citizen, whose guides in personal, commercial, social and political affairs have been its pupils and by it have been qualified to teach and rule? If England dominates the commerce of the world, if her literature directs its current thought, if her diplomacy holds the key of all international combinations, if her flag waves supreme on every sea, and her morning drum-beat follows the sun in his course around the globe, is it not due in a large measure to those ancient universities in which were bred and disciplined the men by whom these deeds were wrought? To found a university is an act only less sublime, only less momentous than to found a state; an act oftentimes of equal faith and courage and self-sacrifice.

The significance which on account of these considerations is attached to this occasion is in no small degree enhanced by the fact that the work we here inaugurate is the work of a Catholic university. For in the educational institutions of the Catholic Church more constantly and completely than in any

others is kept in view the truth which is the fundamental ground and principle of human knowledge,—that all things depend from God; that He is like the origin and consummation of the universe, both as a whole and as to every one of its innumerable parts; that to know Him aright is intellectual and spiritual life, and not to know Him is to know nothing. Hence in these institutions sciences are taught not as distinct and unrelated fields of knowledge, but as different aspects of that eternal verity which in all the diversity of its manifestations through created nature remains forever absolutely one. Hence, too, in the investigation of individual sciences conclusions are not reached merely by induction from observed phenomena,—a process by which final results are manifestly unattainable,—but the primary truths of every science, known in their relations to one another and the ultimate truth, are made the basis of deductions by which the phenomena of the science are interpreted and its laws discerned. Thus in a Catholic University, above all others, may be expected the most thorough philosophical and scientific training, the most complete and reliable knowledge of the facts and laws of the various sciences, and the clearest perception of the causes of things and their relation to the final cause which is the sum and archetype of all.

It may at first sight appear strange to some that in speaking for that department of the University which has been temporarily committed to my charge, I should lay particular stress upon this feature of Catholic education. That physical and mental sciences, which deal with facts and laws directly created and established by God himself and over which man has no control, should claim a divine basis does not seem unwarrantable; but when sociology and economics and politics and law assert for themselves the same origin, it far more readily provokes dissent. The social sciences are so thoroughly human sciences, their phenomena are so dependent upon human volition, their methods vary to such an extent in different localities and with every change in human opinions, their aims and ends are so completely limited to individual and social prosperity in this life that any attempt to bind them in the same golden chain with psychology, biology, mathematics and theology, as manifestations of the same divine will and wisdom, challenges at once in many minds scepticism if not denial.

But no one who believes in God at all, with any adequate conception of the object of his belief, can upon due consideration finally deny that the seat of this grand galaxy of science is after all in God. It is a common, though for the most part an unconscious, error that God, having completed his creative act, left his creatures to work out their destiny according to the measure of their capabilities, and further in the case of rational creatures to choose their destiny and devise as well as they were able methods of attaining it. This error springs from an imperfect notion as to the nature of the creative acts and of the necessary relations which exist between the Creator and his creature. For if God is the First Cause—self-existent, absolute, eternal—then in Him must all creatures forever live and move and have their being. From Him they must derive not merely their existence, their attributes and tendencies, their capabilities and dispositions, but also the ends to which their actions are directed and the methods by which they attain their ends. In His supreme reason must have dwelt from all eternity the archetypes of all things as well in their relations and conditions as in their essential natures. And

when His supreme will determined to express these ideas in an external universe it was impossible that He should represent them otherwise than as they truly were in essence, in relations, in methods and results.

Thus, for example, when He made the human eye He made it not merely as a marvellous combination of fluids and tissues, but as a seeing eye. He made the visible objects which it perceives and clothed them with the beauty in which it delights. He made the light by which the beauty of the object is transmitted to the eye. He established those relations between objects, light and organ which make vision possible. And therefore every visual act in its entirety, though prompted by the human will, has its origin in God, is the fulfillment of a divine purpose, and is a natural, if not a necessary, part of that succession of actions and events which constitutes the order of the universe itself. In like manner when He created man He did not make him an isolated human being without associations or environment, but placed him in a world exactly fitted for his bodily and spiritual development, surrounded him with other beings like himself, towards whom he is impelled by universal instincts of affection and dependence, gave him speech and language as a means of intercourse with them, and endowed him with right reason and sufficient knowledge to guide him in the conduct of his individual and social life.

The career of man in all its phases.—physical, mental, moral, social, except in those few instances in which, through ignorance or passion, he departs from the course of nature,—is thus an embodiment of divine ideas, the fulfillment of divine laws, the realization of divine purposes and ends. When governed by the instinct of self-preservation he expends his bodily and mental energies in rendering the productions of the earth available for his subsistence, he at once observes the dictate of reason and obeys a divine law. When under the guidance of other instincts he enters into those relations which result in the multiplication and perpetuation of his race, he accomplishes other designs of his Creator and fulfils another portion of his appointed destiny. When impelled by still different instincts he associates with his fellowmen in enterprises calculated to promote their common welfare he follows the universal law of nature, that common interests are best served by combination of endeavor. When actuated by the same instincts, operating in wider fields, he unites with other men in the formation of political societies for mutual advancement, protection and defense, and for the conservation of the state and the maintenance of social order enacts and obeys reasonable and useful laws, he completes the circuit of his earthly destiny, his natural endowments find their highest exercise, and the divine purpose of his creation, so far as this life is concerned, is realized.

Man cannot then be said to be in any true, any final, sense the author of social and political institutions any more than he can be said to have originated his own nature and attributes and the temporal conditions by which he finds himself surrounded. Given the nature and attributes on one side and the temporal conditions on the other, and it was inevitable that human life as a whole should flow on in certain channels, whatever deviations might occur in individual instances through perversity or folly. The movement of the race in its course through the ages has been uniform. Everywhere men have struggled to subdue the earth. Everywhere families and states have sprung into existence.

Everywhere social institutions, governments and laws have been established. And everywhere man as man has mirrored in his life the divine idea which God conceived of him from all eternity and which in his creation He intended him to realize in nature and in act.

The part that human will has played in this divine evolution of our race has necessarily been subordinate. God did not make man free in order that he might contravene the course of nature and hinder the realization of divine purposes, but that he might voluntarily co-operate in their fulfillment, and thus merit that universal and permanent beatitude in which they result. Hence, while the sphere of action for the human will is very narrow in reference to those matters which affect the progress and welfare of the race at large, the action of the will itself is governed by that right reason which is another universal gift of God to man. For human reason is the image and reflection of that supreme reason in which all things in their true natures and relations eternally subsist. It is a participation of divine knowledge and wisdom; and as the shadow cannot vary from the substance, however faintly and obscurely it may represent it, so finite reason cannot depart from and contradict the infinite. Thus human reason, acting in its sphere and undisturbed by prejudice or interest, becomes to man an infallible guide, the ultimate standard for him of the right, the good, the true, leading him always toward conduct consistent with the laws of nature and the designs of God.

And now what other factor of the social sciences remains to be considered? The nature and attributes of man, his instincts and proclivities, the environment, animate and inanimate, by which he is surrounded, his reason and his will. What further element enters into those numberless combinations which constitute the phenomena of social life? What other laws of social life can be imagined or devised than those which are inherent in these elements or govern their action and counter-action upon one another? Yet are these elements, as we have seen, wholly of and from God—not only their existence but their attributes, their relations and their laws—and thus the social sciences, however remote in their practical applications they may seem to be from their divine original, are traced back to the primal source from which they flow—the infinite wisdom and beneficence of God.

The relation of the social sciences to the physical and mental sciences on one hand, and to ethics and theology upon the other, is demonstrated by the same analysis. All are of God. The facts with which they deal proceed from Him, either directly or through the operation of second causes, which He has also made. The laws which they investigate are the dictates of His supreme reason, manifested either in the properties and actions of irrational creatures or in the rules prescribed by Him through intuitions or express commands to beings whom He has endowed with reason and free-will. All are of God, and all are one. That knowledge of the truth which, flowing out of Him to us, separates into fragments as it is transmitted through the phenomena of nature and becomes many sciences, like a ray of sunlight passing through a prism, is in Him but one science which embraces all phenomena and every law. How physical and mental sciences thus blend with the social sciences, with those elemental facts and laws with which they are concerned it is easy to perceive. That ethics and theology, one aiming to illuminate his intellect, the other to direct his will toward the highest virtue, must permeate all

forms of social institutions through their influence upon his individual life is scarcely less apparent. The greater wisdom, the more exalted virtues, any man possesses, the better is he furnished for his struggle with the difficulties of his personal career, the better member of the family, the better citizen, does he become. And on the contrary, folly and immorality plunge him at once out of the social order, and render him obnoxious to the state, the family, and to all other men except the boon companions of his vices,—a block in the wheels of human progress, a hindrance to the purpose of God. Eliminate from any commonwealth its religious teachings and observances, remove its moral precepts and restraints, and every institution founded upon principles of justice or charity immediately disappears, no higher motive prompts to action than self-interest, no standard of legal right and wrong is recognized except that of utility for present and material ends. No such human society as this would be, ever has existed or ever could exist. The repulsive forces which lie dormant in every association and are held in check only by moral and religious influences would speedily disrupt the body politic as the physical organism vanishes when deserted by the soul.

The social sciences are thus inseparable, except for purposes of human classification and research, from ethical and religious sciences, as they are also from the physical and mental sciences. The problems they present, the difficulties arising in their practical application, cannot be solved or overcome without a knowledge of the facts and laws of all these tributary sciences. Sociology, which is the science of man as a social being; Economics, which is the science of man's relations to the earth in which he lives; Politics, which is the science of organized society; and Law, which is its invariable consequence and corollary; a knowledge of these presupposes a knowledge of the earth and man and of the rational and moral rules by which his acts are governed. When in the operation of some ponderous machine, composed of many parts, disorder manifests itself, its cause is sought and found either in some defective member of the combination or in the arrangement of the members with reference to one another. Social disorders of every species in the same manner have their origin in the elements of which the social organism is formed;—in the nature and attributes of man, in the circumstances of his environment, in the imperfect arrangement of the members of the social group, or in the departure of individuals or associations from the universal principles of reason and morality. The remedy for these disorders, therefore, lies in the discovery of the source from which they spring, the correction of the elemental evil, the rearrangement of the social fabric, or the return to proper principles of action. What question in economics, for example, ever has arisen or is able to arise which could not be answered, if all the factors of the problem were fully understood, by an application of these principles of justice and reason as they exist alike in God and men? What have been those wise counsels uttered by the Sovereign Pontiff in reference to the controversies that vex our age, and ratified by the approval of all thoughtful men, but the assertion of facts as they really are and their interpretation in the light of ethics and theology?

The intimate relationship of politics and law to ethics and religion is of ancient recognition. The universal common sense of man has affirmed it from the beginning. That "the powers that be are ordained of God," that

"by Him kings reign and princes decree justice," are truths expressed, indeed, in words of revelation, but antedating in their general acceptance all written languages, and dominating the thoughts and lives of men in races to whom, so far as we know, no divine revelation ever has been made. With few exceptions, and those of little influence, statesmen and jurists always have maintained and still maintain that political society has its origin in God, and is the inevitable product of the reason and instincts by Him implanted in the breast of man; that valid human laws are not of man's invention but are affirmations of the law of nature, couched in human language and applied to the conditions in which man has been placed by God, and consequently that the state and all its institutions are a part of the divine order of the universe and essential to its fulfillment of God's ultimate designs.

Thus Cicero, in his famous books upon the laws, declares that the entire universe is regulated by the power of God, and constitutes one vast commonwealth of gods and men; that reason is the common attribute of God and man, and establishes that essential justice which cements society; that law is neither a thing contrived by the genius of man nor founded upon any decree of the people, but a certain eternal principle which governs all things wisely, commanding what is right and forbidding what is wrong.

Lord Coke, in his First Institute, asserts that reason is a ray of divine light shining in the heart of man; that law is the highest reason and is identical with justice; that it follows the order of nature, and that it is impossible for that which contradicts nature to be law.

Blackstone enlarges on the same idea, and in his opening chapters says: "Man considered as a creature must necessarily be subject to the laws of his Creator, for he is entirely a dependent being, . . . and consequently as man depends absolutely upon his Maker for everything, it is necessary that he should in all points conform to his Maker's will. This will of his Maker is called the law of nature." The precepts of the law of nature "are founded in those rules of justice that existed in the nature of things antecedent to any positive precept. These are the eternal, immutable laws of good and evil, to which the Creator himself in all His dispensations conforms, and which He has enabled human reason to discover so far as they are necessary for the conduct of human actions." "This law of nature, being coeval with mankind and dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe, in all countries and at all times; no human laws are of any validity if contrary to this, and such of them as are valid derive all their force and all their authority mediately or immediately from this original."

Since law and politics, which are the fruit and culmination of all other social sciences, have thus always sought their origin in God, it would have seemed inevitable that sociology and economics, which lie so much nearer to the personal life and conscience of man, would also assert for themselves the same divine paternity. That they do not, appears to me at least, to be a temporary and accidental phenomenon, resulting from the social and philosophical conditions prevailing at the time when they first became subjects of general interest and assumed the order and dignity of sciences.

Sociology has been developed almost entirely by the present generation, and even yet has scarcely justified its claim to be a science and to be known

by a distinctive name. Economics has emerged within the past two centuries out of the mass of facts and theories which had been subjects of discussion for many ages. And both have become matters of serious scholarly investigation and especially of university education only within the past thirty years.

In an epoch so impregnated with scepticism, materialism and agnosticism as ours has been, it is not strange that the students and writers who have espoused these sciences, at least among the English-speaking races, should have been tainted with the same irrational ideas; and that having relegated God and all divine acts and relations to the region of the unknowable, they should have sought in man alone the ultimate origin of social laws and made utility, as demonstrated by experience, the final postulate of all the social sciences. According to their theory, man, in the struggle for physical existence, discovered by experience that certain lines of action, certain relations and certain institutions were advantageous to him and, therefore, voluntarily adopted or perpetuated them. Hence, in the perception of ends and the selection of means for attaining them, he is guided only by his own present interests as discerned by his own fallible judgment; and his acts and institutions have no other test of right and wrong than as they advance or retard his temporal prosperity.

In such a system there is no place for abstract universal principles of justice, for the eternal distinctions of right and wrong, or for any moral virtue which looks to spiritual gain as compensation and reward for earthly loss. The entire life of man is robbed of all that makes it hopeful and contented, and all social forces are degraded to the level of material interests and relations. Labor is no longer a discipline by which body and mind are permanently elevated into higher conditions of energy and action, but it is a mere drudgery to obtain the means of physical support and sensual gratification. The family relation is regarded as a voluntary compact for mutual security and comfort, useful so long as these are its results, and dissoluble at the pleasure of the parties when these results become impossible. Even the propagation of the race, which under the eternal law is the crown and complement of all other purposes of physical existence, is treated as entirely within the discretion of the family or the state, and the limiting of the population by preventing or destroying surplus human beings, is recognized as a legitimate function of society. Under the same theory the state has no other right to exist than by human consent, having its origin in mutual compact and finding no higher sanction for its laws than the physical ability to enforce them,—a doctrine consistent with all the claims of anarchy and socialism, and under which rights can have no other basis than the utterances of the law, and the law itself no more secure foundation than the will of fluctuating majorities.

The practical evils to which these theories would lead are beyond the scope of present conjecture. They would involve the destruction of society itself, the abrogation of the rights of property, the dissolution of the family relation, and the degradation of the human race into that condition of unorganized barbarianism from which the same theorists imagine that it once emerged.

But happily these evils are not likely to be realized. The theory from which they might arise has in it a fallacy which is certain soon or late to be perceived even by its advocates, and most of them are probably honest enough

to abandon it. For while it is true that man does by experience find out acts and relations useful to himself, and does adopt and perpetuate them, what is the cause of these necessities of man and the adaptability of actions and relations to supply them unless it be the law of nature, the eternal law and supreme reason of God? To stop short in the investigation of the science at the necessities of human nature which are the consequences of a cause, or at the attributes of acts and relations which are also the consequences of a cause, or at the suitability of one for the satisfaction of the other which is also the consequence of a cause, and to attempt to construct a science on these consequences without investigation of the cause and the relations which through their cause these consequences sustain to other consequences of the same cause, is not only illogical and irrational, but contrary to the very definition of science itself, which is essentially the investigation of things in their causes.

Felix qui potuit rerum cognoscere causas.

And there is little doubt that when men of thorough scientific training turn their attention to these sciences, and become the leaders of investigation and research, this false position will be universally abandoned, and Sociology and Economics claim for themselves, with Politics and Law, an impregnable foundation in the constitution of the universe and the supreme reason of God.

To retain the sciences of politics and law within their ancient channels and to bring Sociology and Economics into their proper position in the retinue of sciences, human and divine, is the purpose for which the School of Social Sciences in this University has been established. Of the importance of this work, after what I have said already, it is scarcely necessary to speak another word. It is no derogation of all other sciences to say that their discoveries and achievements find their entire application to human needs, and consequently their entire practical value only through the social sciences; that without society properly organized and conditioned psychology and mathematics, chemistry, geology or botany, art and letters, though subjects for individual study and enjoyment, could confer no practical benefit upon mankind, and therefore that the progress of the world and the development of the human race depend more than upon any other sphere of human effort upon a clear conception and a wise application of the principles on which the social sciences are based. While, therefore, in this University, which has so much of promise for the world, all sciences are cultivated, it is our hope and purpose here to offer opportunities for the study of the social sciences second to none within the reach of men. Whatever of eminence in learning, whatever of efficiency in teaching, our professors may possess, will not surpass our wishes and ambitions; and through the methods of instruction we have chosen we look for such devotion in our students as shall enable them to become wise and sagacious workers in the future evolution of Sociology and Economics, Politics and Law.

These are, indeed, high words for us as we stand here to-day, a little band of teachers and perhaps even a smaller group of scholars. But we are men of faith. We know the rock of truth on which the structure that we wish to build is founded. We know whose work we undertake to do. We know that the Captain of our cohort is also our commissary general, and have no fear but that as He has already provided us with this magnificent shelter

through the generosity of one of His honored servants, so He will, through others, furnish us with arms and ammunition and supplies. In this faith we go forward, certain that He will accomplish through us all that He desires and will sustain us till His purposes shall be fulfilled.

Discourse of Cardinal Gibbons.

The exercises were concluded with the following address of the Cardinal-Chancellor:

It was fully in keeping with the origin and growth of the Catholic University that the first words spoken on this occasion should be those of our founder and chief teacher, Leo XIII. It is also a source of real pleasure to us that to-day, as so often before, His Excellency, the Apostolic Delegate, has manifested the deepest interest in our institution. Nor can I, as Chancellor of the University, more fittingly close these inaugural solemnities, than by recalling to your minds, in the language of the Sovereign Pontiff himself, the scope which he has given to this institution, the spirit with which he animates its work, and the zeal for its success which he seeks to arouse in the Catholics of America. So that as his venerable features are constantly before our eyes in this home of learning, his counsels may ever dwell in our hearts and his teachings in our minds.

The purpose for which the University was founded, and consequently the place which it was meant to fill in the midst of so many long established and flourishing schools, you, doubtless know. But a few months since, Pope Leo declared in the Encyclical *Longinqua Oceani Spatia*: "Though there already existed many universities, and those of the first order, we, nevertheless, thought it advisable that there should be one established by authority of the Apostolic See and endowed by us with all suitable powers, wherein Catholic professors might instruct those devoted to the pursuit of knowledge, at first in philosophy and theology, and afterwards, as means and circumstances would allow, in other branches, those particularly which our age has brought forth or brought to perfection."

The intention of the Pontiff, so clearly expressed in these words, was that this institution should acquire in due course the full development of a university complete in all its departments. At the same time it was his will that theological studies of a postgraduate character should hold the first place, and accordingly the School of Divinity was opened in 1889. That the Faculty of Theology during these six years has responded to the wishes of Pope Leo, is evident from the words of approbation contained in the Encyclical just quoted, for the distinguished teachers "whose repute for ability and learning is crowned by their loyalty and devotion to the Apostolic See." We congratulate the pioneer Faculty upon the work which has deserved this tribute from the highest source, and we are confident that with such encouragement they will maintain for theology the place of honor, as well as of seniority, in the University.

With the Pontiff likewise, we rejoice not only at the abundance of good fruit which these years have produced, but also in the fact that steps are now taken towards reaping a still richer harvest. To-day we enter upon the *ampliora coepta*, the wider field of activity, which we have had steadily in

view from the beginning. For we realize that "in the swift race of intellect, in the widespread passion for knowledge, noble and praiseworthy as it is, Catholics must lead, not follow; must be adepts in all the refinements of learning and apply themselves strenuously to the search after truth and the investigation, so far as may be, of nature's entire domain." It is this admonition that both urges and encourages us to open these Schools of Philosophy, Letters and Social Sciences. We feel, and all Catholics must feel, that scientific research in every line is not merely a matter of inclination or simply a luxury for us; it is our bounden duty, the express command of the Holy Father—*oportet*.

To fulfil this duty in a manner worthy alike of Catholic tradition and of the actual state of knowledge is a many-sided task. The very name, *University*, implying an assemblage of all the sciences, suggests also a multitude of requirements. Not the least important of these, even for our oldest institutions, is the necessity of buildings properly constructed and equipped,—laboratories fitted up in such a way as to afford every facility for research, museums that shall serve for instruction rather than for exhibition, libraries in which the student may find the literature bearing on his subject,—in one word, a workshop with all the implements for specialized investigation in each branch. This is but the beginning, yet an essential beginning of the task which the modern university undertakes. How far this first requirement has been met you may judge as you pass from hall to hall of this building. It is not too much to say that it is admirably adapted for instruction in those branches which are permanently located here; while sufficient provision has been made for other departments, which, as they develop, must be removed to separate buildings.

But a far more important and more delicate task is the selection of the teachers who are to impart instruction in this hall, initiate our students in the methods of personal research, and by their own scientific labors contribute to the advance of knowledge. If the rapid differentiation of the sciences in these latter times has widened out the field of investigation, it has also, by a natural consequence, circumscribed the area in which the individual worker can claim to be master. The very specialization that makes one man perfect requires that others shall toil at his side. And thus from the combined results of various lines of research,—from the co-operation of many minds,—there is built up gradually a vast edifice of fact and theory and law. The builders cannot be too many; it is a work not for one race nor for one time, but for all men and for all times. We have sought to do our share by bringing together a body of professors whose experience and ability make us hopeful of success. Some have spent long years in the service of science; others have been trained in the best schools of America or of Europe, and have their career before them. All, we are assured, will strive earnestly to attain what the Sovereign Pontiff so confidently expects,—*nobili proposito consentaneum exitum*.

Buildings, equipment, and men presuppose means. Advance as it may science cannot escape from the rigid law by which all things human are governed. On the contrary, the maintenance of scientific institutions becomes more costly in proportion to the increase of knowledge. Yet we do not regret the outlay, for we are certain that it is more than repaid, not only by the progress of science itself and the spread of education, but also by the increase

of that material prosperity from which our institutions must draw their support. No surer index of the intelligence of our people could be given than their appreciation of these economical facts, and no stronger proof of their generosity could be asked than the readiness with which they place their wealth at the service of science. Rightly, therefore, did the Holy Father declare, at the very outset of the University, "We confidently expect that the faithful of America, in their great-hearted generosity, will second your efforts to carry out on a grand scale the work that you have begun." His confidence has not been misplaced. For as the liberality of two noble women laid the foundations of our Divinity School, and led other Catholics of means to endow its chairs, so, when the time was ripe, a generous priest came forward to provide for these new schools. Leo XIII. has honored him in a special manner, and has pointed him out as an example for imitation. And I am happy, on this occasion, to offer Mgr. McMahon the heartfelt thanks of the Church in this country, and to express the hope that he may for many years to come, not only enjoy the sight of this splendid edifice, but be gladdened also by the good work that shall be carried on within these walls. His example has already been followed by other large-minded donors. Several chairs have been endowed and others have been promised. Much more, it is true, will be needed in order to place these schools on a sound financial basis; but we have every reason to hope that our American Catholics, who have ever shown an open-handed liberality in the cause of religion, will make this great work a success, and prove themselves the generous rivals of their non-Catholic fellow-citizens to whom our universities are so deeply indebted.

It is this manifestation of good-will and the hope of awakening still greater interest in the University that has doubtless sustained those who are most directly concerned in the organization of these schools, and in particular has lent courage to the Rector, Bishop Keane. The tireless zeal which he has shown, and the eloquent appeals which he has made, in the cause of higher education, are too well known to need any comment here. He has simply spent himself in the work, and I congratulate him upon the success which has crowned his efforts. The opening of these schools lays upon him a heavier burden of care; but I am confident that with the hearty co-operation of the episcopate, clergy and laity, he will bring to perfection what he has so well begun. Another source of encouragement for him and for us all is the appreciation of our endeavors by those who are charged with the education of Catholic youth and are eager that their students shall receive the best possible scientific training. The seminaries of the country have co-operated with us by sending their graduates hither, and especially by raising their standards of instruction. Various religious orders have affiliated themselves with the University and established their houses of study in its neighborhood, as did their predecessors at Oxford and Paris. From many of the colleges where the laity chiefly are educated, young men are coming to us, anxious to profit by the opportunity for personal research which is offered them here. All this is in keeping with the desire of the Holy Father, expressed in the brief which has been read to you. "Let the colleges," he says, "send to the University their ablest graduates, their men of brightest promise." For the Pontiff evidently means that our educational institutions shall be united into one great system, all laboring for the one great purpose. The better our schools, so much more

efficient will be the work of our colleges; and the higher the standard adopted by college and seminary, the greater will be the profit derived by their graduates from the courses they follow and the investigations they carry on in the University.

And now, turning with a loving heart to you, young men of the clergy and laity, who are the first to enter these schools, I welcome you, in the name of the Directors and in the name of your professors. As students here, you will find at your disposal every means for cultivating those qualities of mind and heart which go to make the true scientist and the true man. You will be trained not only in the methods of research, but also in the practices of Christian morality which, as you already know, are the best guides to an upright life, and which your parents and guardians have fostered with anxious care. To combine the highest intellectual development with the most solid virtue and manliness, is a duty imposed upon us by the Holy Father. A duty, too, which we shall conscientiously fulfil with your generous co-operation.

That your number at the outset is small need not be a matter of surprise, and much less of regret. There can be no isolation where men are joined in the pursuit of the noblest aims. Rather I should say that each will receive from his teachers a special direction and an amount of solicitude which large numbers often render impossible. Remember, I beg you, that the work of the University and its good name are largely in your hands. Strive earnestly that every hour you spend in McMahon Hall may be marked by an advance in knowledge and by assiduous application to your work. The results of your labors, your contributions to science, your efforts in the cause of truth will be the source of purest satisfaction to yourself and of highest honor to the Catholic University. Thereby you will realize the heartfelt wish of Leo XIII: *praestet, vigeat, floreat*, the bulwark and glory of country and religion alike.

UNIVERSITY CHRONICLE.

Gift of Mrs. Judge O'Connor.—Mrs. Judge O'Connor, of San José, Cal., has donated the sum of \$10,000 to the University, for which noble act she has the profound gratitude of all connected with our institution.

Gift of Mrs. Bellamy Storer.—Mrs. Bellamy Storer, wife of ex-Congressman Bellamy Storer, of Cincinnati, has presented the University with an equal sum of \$10,000. To her also we return sincere thanks for her splendid generosity.

Gift to the Observatory.—A generous benefactor, residing in New York City, but who desires his name kept secret, has presented to the Observatory through Father Searle, C. S. P., professor of higher mathematics and director of the Observatory, a meridian circle valued at \$1,200. Professors and students are extremely grateful to their unknown benefactor for this valuable addition to their instruments of labor.

Our Old Students.—Rev. James O'Neill, of the archdiocese of Chicago, a former theological student of the University ('95), has accepted the position of professor of fundamental moral theology in St. Mary's Seminary, Baltimore. Rev. Thomas E. Shields, another theological student of the University ('94), after passing a brilliant examination at Johns Hopkins University for the degree of doctor of philosophy, has been appointed professor of physics in the new Seminary of St. Paul. We wish them both a great success in their new careers.

Improvements at the University.—The old public lecture-room on the first floor of Divinity Hall has been divided into three rooms for the use of academies and the librarian.—The Divinity Building and St. Thomas' College are now lighted by the University's own electric plant, located in the basement of McMahon Hall.—Three large arc-lights will take the place of the numerous small lights that formerly illuminated the grounds at night.—For the benefit of the students living at Brookland a new board walk has been laid down from McMahon Hall to the Brookland entrance to the University grounds.—The Post-Office has been removed to the basement of McMahon Hall, and located in the office of the private secretary of the Rector.—The postal authorities have kindly placed letter-boxes in McMahon Hall and Divinity Hall, for which accommodation and other services they deserve the thanks of the University.

Treasurer of the University.—Thomas E. Waggaman, Esq., of Washington, D. C., a charter member of the Board of Trustees, has been chosen Treasurer of the University in place of the late Eugene Kelly, Esq., of New York. Mr. Waggaman has fitted up an office for the transaction of the financial business of the University at 917 F street, Washington.

New Member of the Board of Trustees.—Joseph Banigan, Esq., of Providence, R. I., has been chosen a member of the Board of Trustees to succeed the late Eugene Kelly, Esq., of New York.

Secretary of the Board of Trustees.—Rt. Rev. Bishop Horstmann, of Cleveland, was appointed Secretary of the Board of Trustees in place of Rev. Thomas Lee, who resigned his office.

Registrar of the University.—Mr. Philip N. Robinson has been appointed Registrar of the University. He will have charge of all matters pertaining to the registration and matriculation of students, tuition fees, etc.

Faculty Elections.—The officers of the various faculties for the ensuing two years are as follows: Faculty of Theology, Rev. Charles P. Grannan, D. D., Dean; Rev. Thomas Bouquillon, D. D., Vice-Dean; Rev. Thomas J. Shahan, D. D., Secretary. Faculty of Philosophy, Rev. Edward A. Pace, D. D., Dean; Edward Greene, Esq., Vice-Dean; Frank Cameron, Esq., Ph. D., Secretary. Faculty of the Social Sciences, William C. Robinson, LL. D., Dean.

New Professors.—Since the publication of the Year Book several new names have been added to the list of professors, as follows: Rev. Simon J. Carr, instructor in Oriental languages; Rev. Frederic Z. Rooker, Lecturer in Ethics; Albert F. Zahm, Esq., M. E., Associate Professor of Mechanical Engineering; Carroll D. Wright, Esq., United States Commissioner of Labor, Lecturer in Social Economics; George Melville Bolling, Instructor in Comparative Philology; Daniel C. Shea, Esq., Professor of Physics and Electrical Engineering; Maurice Francis Egan, Esq., Professor of English; Charles Neill, A. M., instructor in Political Sciences.

Matriculation of Students.—October 16, all the students of the University met in the great Aula of McMahon Hall for the purpose of matriculation. An earnest discourse was delivered by the Rt. Rev. Rector, in which he welcomed the new-comers, pointed out their duties, rights, and privileges as University students, and warned them against the various forms of temptation that beset the student's life.

Fathers of the Holy Cross.—We are glad to welcome to the University the students of the Congregation of the Holy Cross. Thirteen of them are residing as a community in Brookland under the direction of Fr. Franciscus, C. S. C., and attend lectures at Divinity and McMahon Halls. It is owing to the enlightened foresight of Fr. Français, the superior of the Congregation, and to the efforts of V. Rev. Fr. Corby and Rev. Dr. Zahm that this new institute has been opened at the University. We wish it long life and a successful issue.

The Paulist Fathers.—St. Thomas' College opened this year with a larger attendance than usual. Father Simmons, C. S. P., and Father Hopper, C. S. P., have charge of the community.

The Marist Fathers.—The Marist house of studies in Brookland has a new superior in the person of Father Legrand, S. M. The number of its students is also increasing.

Alumni Association.—Among the pleasant souvenirs of the opening of McMahon Hall was the formation of an Alumni Association. The question was taken up with enthusiasm at a meeting of the Alumni on the evening of October 1. Rev. William Fitzgerald, of Lambertville, was chosen president; Rev. William Fletcher, of Baltimore, vice-president; Rev. Simon J. Carr, of the University, secretary, and Rev. William Russell, of Baltimore, treasurer. It was decided to hold the first annual meeting at the University after Easter, the exact date to be duly announced.

MISCELLANEOUS QUESTIONS.

The Ambrosiana Library at Milan.

Many persons imagine that the admirable figure of Cardinal Frederic Borromeo, whom Manzoni introduces in the second chapter of the *Promessi Sposi*, is an imaginary portrait, worked in for the purpose of lending a certain romantic element to the tale. Such is not the case. Frederic Borromeo was, indeed, an admirable pastor of souls, scarcely inferior to his sainted cousin Charles, like him a marvel of charity and self-devotion. For his beloved people he gave up abundantly both life and wealth. He allied in a rare degree the passion of beneficence with a steady aspiration toward all things beautiful. He was all his life a public benefactor of the most enlightened type. No act of his shows better his love of the public utility and the generosity of his patrician nature than the establishment of the Ambrosiana Library, that monument more durable than solid brass, which even yet seeks its equal among the great book-treasures of the world, an imperishable witness to the far-reaching vision, as well as to the good taste and the fine culture of the great archbishop of Milan. We have nothing very new to say of this great enterprise, nothing that cannot be found in the works of Opicelli,¹ Boscha² Mabillon,³ and Tiraboschi;⁴ nevertheless a brief description of this foundation will perhaps not be unwelcome, since the Ambrosiana established by the Cardinal was not to be a mere collection of books and masterpieces of art, but over and above, was meant by him to include a *college of writers*, a *seminary of savants*, and a *school of fine arts*.

I.

The first step in the erection of this palace for letters and the fine arts was to choose a suitable site. A calm and sequestered spot was found near the centre of the city, and the plans were drawn up by the architect Fabio Mangone and the sculptor Dionigio Bussola. In 1609 the edifice was ready, with its gardens, spacious halls, fine marbles, and rare paintings. Whatever could be of use or ornament in this seat of the muses was provided, and nothing was wanting which could retain or recall the man of studious habits. The library was of course the special attraction. Its ample dimensions and elegant decoration, the fruitage and foliage of the great vaults, and the portraits of illustrious men above the cornices, were objects of universal admiration.⁵ To fill

¹Jac. Phil. Opicelli, *Monumenta bibliothecæ Ambrosianæ*; Mediolani, 1618.

²Petri Pauli Boschæ, *De origine et statu Bibliothecæ Ambrosianæ, libri V.*, in quibus de Bibliothecæ conditore, conservatoribus et Collegii Ambrosiani doctoribus, ut et de illustribus pictoribus, aliisque artificibus, et denique de redditibus ejusdem Bibliothecæ agitur (v. in *Thesaurο Antiquit. et Histor. Italiae*, tom. ix., p. vi.)

³*Museum Italicum*, tom. I., p. 11-14.

⁴*Storia della letteratura Italiana*, tom. viii., lib. 1.

⁵Mabillon says of it (op. cit.): "Sita est in urbis fere medietullo, prope ecclesiam Sancti Sepulchri. Post vestibulum sese offert vas amplissimum latum cubitus sexdecim, in longum quadraginta, in altum quinos vicanos habens, quod in laquear pictura variegatum desinit."

these splendid halls with every useful instrument for intellectual labor the Cardinal applied first to his friends—popes, cardinals, princes, priests, and religious. To their honor, be it said, they responded generously. The Benedictines of Bobbio sent him a great number of their most ancient manuscripts. The Cistercians of Sant' Ambrogio gave him a codex on Egyptian papyrus, containing the *Antiquitates Judaicae* of Flavius Josephus, which was supposed to be then thirteen hundred years of age, but that Mabillon dated a little after the death of Rufinus, about the middle of the fifth century. Count Galeazzo Arconati placed in his hands the autograph works, in twelve volumes, of Leonardo da Vinci, after having refused to give one to King James I. of England for 3,000 golden crowns of Spain.

The Cardinal himself sent agents abroad into different countries of Europe and the Orient. As early as 1607 his secretary Grazio Maria Grazi and his friend Guido Cavalcanti were exploring the cities of Italy, and had reached Calabria and Terra d'Otranto, whence they brought back great booty, notably the Pinelli library purchased at Naples for 3,400 pieces of gold, and which filled seventy cases. At the same time he sent Antonio Olgiati and the bookseller Pietro Bidelli to Germany, Belgium and France. We hear of them in Brescia, Trent, Innspruck, and Augsburg, where Mark Valser, the prefect of the city, received them courteously, and greatly aided them. Thence they went to Frankfort where they purchased a great deal, and to Antwerp, where Andreas Schott overloaded them with the peculiar wealth they were seeking, (*usque ad invidiam ditavit.*) They passed through Louvain and Brussels, and finally reached Paris (*urbis officina scientiarum*) where they made the acquaintance of such men as Labbe, Fronton du Duc, and de Thou. From Paris they reached Lyons and Avignon, entering Italy by way of Turin, and bringing back to Italy an ample store of books and manuscripts. Scarcely had they recovered from their fatigues when the Cardinal sent them once more abroad, to Germany again and to Venice. Later he sent Francesco Bernardino Ferrari to Spain, with directions to stop at Genoa for the purpose of acquiring the collection of Greek works made by Filippo Sauli, a task that Ferrari could not execute. He was luckier at Barcelona. Thence he visited Lerida, Saragossa, Alcalà, Toledo, and the Escorial, whose riches surpassed all his expectations. Bad health alone prevented him from visiting Andalusia and Portugal.

The Orient very soon attracted the Cardinal's attention. He sent thither Antonio Salmazia and Domenico de Jerusalem, a converted rabbi, with the mission to collect manuscripts through Egypt, Syria, and Mesopotamia. At Corfù Domenico abandoned his companion, through fear of the Turks. Salmazia persevered, heard of treasures to be had in Epirus, at Gallipoli and Janina, but was withheld by circumstances from reaching these places. He intended likewise to visit Crete, Mount Athos and Zante, when he was recalled to Italy, having managed to expedite from various points a number of cases of books, containing among other valuable treasures the works of St. John Climacus and a life in Turkish of Mohammed. The next agent of Frederic was Michael the Maronite, a man skilled in the manners and idioms of the Orient. He embarked at Venice well provided with money, and taking with him a great quantity of sacred vessels, chasubles, crosses and chains for those churches and bishops whom he intended to visit.

He stopped in Tripoli, in Syria, at Corfù and Zante, at Mount Libanus and Jerusalem, in all of which places he acquired Chaldean books, bibles, treatises of astronomy and mathematics, manuscripts in Turkish, Persian, Armenian and Abyssinian. His purchases and acquisitions were expedited by means of Franciscan monks returning to Italy. Michael underwent many dangers and died at last of the pest in Aleppo, after having collected thousands of printed books and manuscripts, and spent in the service of the Cardinal more money than any monarch had yet given for such an enterprise. With Olgiati, Salamazia, and Ferrari, the Maronite might have addressed to the Cardinal the words of Fausto Sabeo to Leo X :

Ipse tuli pro te discrimina, damna, labores
Et varios casus barbarie in media,
Carcere ut eriperem et vinclis et funere libros
Qui te conspicerent et patriam reduces.

Though the Ambrosiana could not rival the Vatican nor the Laurentiana at Florence, nor the Marciana at Venice, the Cardinal was able to win for it a popularity which those great collections never enjoyed. They were open only to curious investigators, to those who sought personally the privilege of working amid such treasures. But Frederic threw his collection open to all students, without distinction. It was in those days a rare and unheard of thing that a private individual should collect books almost entirely at his own expense, expose them to the general view, have them brought to the first caller, and cause writing materials to be placed at his disposal. Elsewhere the books were hidden away carefully, and no facilities for reading or note-taking were even thought of. The savants of the day were loud in their praises of this generosity,¹ and twenty years after Gabriel Naudé wrote with enthusiasm in his *Avis pour dresser une bibliothèque* of the facilities accorded to the student at the Ambrosiana.² The Cardinal's example was soon followed in the Bodleiana at Oxford, the Angelica at Rome, and later on in the Mazarine and the Bibliothèque Royale at Paris.

Attached to the library, but separated from it by a garden, was the museum, which contained in two large halls the finest specimens of painting and sculpture which the Cardinal could collect for the pleasure and instruction of his visitors.

II.

Still more novel was the *Collegium Ambrosianum*, or body of learned doctors, which Frederic established in connection with his library. Originally meant to be sixteen, they were never more than nine. The librarian was chosen from among them. They were expected to devote themselves to those

¹Eryci Puteani, *Oratio de usufructu librorum Bibliothecæ Ambrosianæ ad Cardinalem Borromeum*.

²"N'est ce pas une chose en tout extraordinaire qu' un chacun y puisse entrer à toute heure presque, si cela bon lui semble, y demeurer tant qu' il lui plaist, soit lire, extraire tel auteur qu' il aura agréable, avoir tous les moyens et commodités de ce faire, soit en public ou en particulier, et ce, sans autre peine que de s'y transporter les jours et heures ordinaires, se placer dans les chaires destinées pour cet effet, et demander les livres qu' il voudra feuilleter au bibliothécaire ou à trois de ses serviteurs qui sont fort bien stipendiés et entretenus tant pour servir à la bibliothèque qu' à tous ceux qui viennent tous les jours étudier en icelle."

special studies for which they were best fitted, and to publish a work every three years. A printing press, fitted up with fonts of Oriental types, was placed at their disposition.

Frederic did all in his power to honor these men publicly. He obtained for them from Paul V. the costume of violet and red worn by the canons of the ancient basilica of St. Ambrose, with the privilege of walking after them in public processions. The day of the inauguration of the library he hung around the neck of each member of this college a golden medal, with the figure of the Blessed Virgin on the front, and on the reverse the significant device, "Singuli Singula." Among the first doctors were Olgiati, Salmazia, and Ferrari, already mentioned as collectors and travelers for the library. Ripamonti, Giggeo, Rivola, Collio, and Visconti were also among the first doctors. Olgiati, a learned theologian, linguist, and litterateur, was the first librarian. Salmazia was deeply skilled in patrology, and Ferrari, who succeeded Olgiati as librarian, is yet universally appreciated for his erudite works: "*De antiquo epistolarum ecclesiasticarum genere*" (Milan, 1612), "*De ritu sacramentorum Ecclesiae Catholicae concionum*" (Milan, 1620), and often reprinted in Holland, France, and elsewhere; "*De Veterum acclamationibus et plausu*" (Milan, 1627). Ferrari left many manuscript works, which are mentioned in Argelati's *Bibliotheca Scriptorum Medislan.* (vol. I., pp. 2, 262). Ripamonti wrote a history of the diocese of Milan to the episcopate of St. Charles. A somewhat bombastic style and a dearth of critical insight are said to detract from the value of this work. Antonio Giggeo profited so well by the teaching of Michael the Maronite that he published in 1620 a Latin translation of the Hebrew commentaries of Rasi, Aben Esra, and Leon Gerson, and in 1632 won fame by his great Dictionary of Arabic, in four volumes. Rivola devoted himself to Armenian, and published a Dictionary of Armenian in 1613, and a grammar in 1624. Both were republished at Paris in 1635. Francesco Collio was a very erudite theologian. He published at Milan, in 1622, a learned work on a difficult subject, "*De salute paganorum.*" Ten years previously he had written a well-known book, "*De Sanguine Christi.*" We have also from his pen a work entitled "*Conclusiones Theologicae.*" Visconti was a very learned archæologist, well known by his treatises, "*Observationes Ecclesiasticae de antiquis baptismi ritibus ac caeremoniis*" (1615), "*De ritibus confirmationis*" (1618), "*De antiquis missae ritibus*" and "*De missae apparatu*" (1626).

This great literary activity was shared by Frederic himself. In spite of his public cares and responsibilities, he published sixty-three Latin and eight Italian works. He left behind, moreover, seventeen Latin and twenty-nine Italian manuscripts, a sum total of seventy-one printed books and forty-six manuscripts. The catalogue which Frederic himself, in his *Meditamenta Litteraria*, has divided into twenty-two sections, can be seen in Argelati. Imperfect style, the recondite nature of the subjects, their great number and a suspicion that some are not authentic, have contributed to relegate to oblivion this great mass of the Cardinal's writings.

As the museum was attached to the library, so three professors of painting, sculpture, and architecture were attached to the museum in the same quality as the doctors of the Library.

III.

How to recruit this learned college was the next question. Before beginning the great work Frederic had gone into his seminaries and selected young men of talent whom he required to make still profounder with poetry, history, philosophy and theology. He gave them a special course of three years in these matters, and every week required public account of their labors. He was very anxious to form excellent scholars in the Oriental languages. For Arabic and Persian he obtained the aid of a certain Abdala and a certain Simon. They did not please him, and were succeeded by Michael the Maronite, to whose care and skill he owed the formation of Giggeo. For Armenian the priest Bartolommeo Abagara and Fra Paolo Copus were his teachers. He sought much for a teacher of Abyssinian, but could not procure one. Later on the Cardinal founded higher schools of philosophy and theology, over which he placed the learned Puricelli. In this seminary of special students the most important questions in each special science were discussed, discourses and dissertations were read, candidates were heard, and their compositions submitted to the public. It was a nursery of great scholars who, later on, found their way into the Ambrosiana. Frederic established another college, called the Trilingual, for Greek, Latin and Italian, into which he introduced the same system of study, compositions, examination, and concursus. Moreover, Olgiati had permission to take the best students wherever he could find them. Thus philosophy and theology, Oriental languages, history, antiquities, and the classic tongues could be and were studied with the greatest advantage and under select masters in this model library.

He might with justice have written his name over the doors of this institution, but he choose to imitate his cousin Charles, who had replaced the arms of the Borromei by the image of St. Ambrose. He called the library after the great bishop of Milan, St. Ambrose. A special administration was created for it; two canons of the Cathedral, two priests of the city, the prefect of the Oblates of St. Charles, one of the sixty municipal decurions, a jurisconsult, and a physician. He gave no place in this council to any member of his family, but Urban VIII. insisted that one of the Borromei should be among the administrators, in order that the conduct of the great work should not be left entirely in the hands of strangers, to the exclusion of a family which had done so much for the Church, for science, and for art.

Frederic died September 30, 1631. Some years after it was proposed to erect a statue in memory of his good deeds, but the project was not realized until 1865. His image now stands before the gates of the Ambrosiana as a lasting evidence of municipal gratitude. It bears the following simple but heartfelt inscription:

AL CARDINAL FEDERICO BORROMEO
I SUOI CONCITTADINI
MDCCCLXV.

On one side of the pedestal is a phrase from Manzoni's *Promessi Sposi*:
"He was one of those men rare in every age, who employed extraordinary intelligence, the resources of an opulent condition, the advantages of privi-

leged stations, and an unflinching will in the search and practice of higher and better things."¹ On the other side are the words: "He conceived the plan of the Ambrosiana Library, which he built at great expense, and organized in 1609 with an equal activity and prudence."²

THOMAS BOUQUILLON.

St. Patrick and Palladius.

A biography of St. Patrick presents many difficulties. From his autobiography but few historical points may be gleaned, and the other lives of St. Patrick are all of so late a date and contain so much that is improbable, as to render the sifting of them a very difficult task. It will no doubt take a long time before historians will agree in determining his place of birth and other events of his life. It is not the purpose of the present article, however, to touch upon these difficulties; it shall only briefly show how the account of the conversion of Ireland, contained in the Confession of St. Patrick, differs from that given in the Chronicon of Prosper of Aquitaine. The former claims that the conversion of the Irish was, if not entirely, at least in great part, the result of his own missionary labor among them. The latter speaks of a certain Palladius who is said to have accomplished the same task. Which one of these is correct? This is the question proposed in the present short article.

We must, first of all, examine the two statements made by St. Patrick and Prosper. The former relates, in the course of his "Confessio," how the "Hiberions," formerly addicted to idolatry, have received the grace of conversion. "Unde autem Hiberionae, qui nunquam notitiam Dei habuerunt, nisi idola et immunda usque nunc semper coluerunt; quomodo nuper facta est plebs Domini et filii Dei nuncupantur."¹ According to what St. Patrick here states, the Hiberions, or Irish, became a "people of the Lord and children of God;" in other words, they were converted to the Christian faith. Furthermore, he expressly adds that these people, before his time, had no knowledge of the true God, and that they were worshippers of idols and impure things. From this it seems quite clear that before the time of St. Patrick no general conversion at least could have taken place, and hence that no missionary, if there were any before him, could rightly be called the Apostle of Ireland. The almost miraculous conversion of which the Saint speaks in his "Confessio" can be traced to no one but to himself and his companions, as he writes only about himself, without making even the slightest allusion to anyone who could be placed on a par with him in this undertaking. He says expressly that he himself baptized thousands of people, ordained priests to look after the spiritual wants of the people, etc., statements which

¹Fu degli uomini rari in qualunque tempo che abbiano impegnato un ingenio egregio, tutti i mezzi d' una grande opulenza, tutti i vantaggi d' una condizione privilegiata, un intento continuo, nella ricerca e nell' esecuzione del meglio. Manzoni.

²La Bibliotheca Ambrosiana ideò con animosa contezza, ed eresse con grande dispendio da' fondamenti, MDCIX.

³Confessio S. Patritii ch. xviii. Migne PL. LIII, 810. Tripartite Life of Saint Patrick edited by Whitley Stokes D. C. L., LL. D. London, 1887, vol. II, p. 369.

can refer only to himself.¹ What, therefore, St. Patrick says of himself is clear enough, namely, that the Irish people were converted by him to the Christian faith.

But what has Prosper of Aquitaine to say about the conversion of Ireland? Prosper of Aquitaine in Southern Gaul, an ardent defender of the Augustinian theory on Grace, writes in his *Chronicon*, ad an. 431 ("Basso et Antiocho consulibus"), that Pope Celestine ordained a certain Palladius and sent him to the Scots (Irish) as their first bishop.² Prosper makes a similar statement in his book "*Contra Collatorem*," (Cassianus,) where, speaking of Celestine, he says that this Pope sent as bishop to the Scots Palladius, who converted the "barbarian" island (Hibernia) after having saved the faith in the Roman island (Britannia)³ "*Ordinato Scottis episcopo*" (viz. Palladio), dum Romanam insulam studet servare catholicam, fecit etiam barbaram (i. e., not Romanized) Christianam.⁴

Prosper's statement in regard to the conversion of Ireland, then amounts to this: A certain Palladius was, by Pope Celestine, consecrated bishop and sent to the Irish, for the Irish were formerly called Scots.

The conclusion of what has been said is that the two statements, made by St. Patrick and Prosper, contradict one another. Which of the two is correct? Is it perhaps possible to show that one of the accounts is not trustworthy? As far as the "*Confessio*," of St. Patrick is concerned, it certainly contains nothing that would create suspicion. We do not speak here of its authenticity, as this seems to be beyond question. But that St. Patrick should have exaggerated, and laid claim to an honor which not was his, we can not believe. For his "*Confessio*" seems to prove him to be a man of true Christian humility and sincerity, whose first care was the honor of God and the good of his neighbor. In the very beginning of his "*Confessio*" he styles himself a sinner, mentions the aberrations of his youth, for which he considers his imprisonment a just punishment. He expressly declares his intention of stating the plain truth. The only motive he mentions for going to convert Ireland, was that the voice of God and that of the yet heathen Irish people, heard by him in his sleep, invited him to come and convert this people. He speaks with great humility and forbearance of his accusers, who reproached him with wrongs which he had long ago repaired. This conversion of so many people to Christianity, in which he was instrumental; he ascribes exclusively to God, and considers it as a great grace that he himself had served as a means in the hands of God to accomplish this great work. A man who speaks thus about himself, his labors, and his persecutors, seems to be sincerity itself, and we have, therefore, no reason to suppose that vanity would prompt him to claim the honor of having converted Ireland, if he had not really done so. We are then fully justified in accepting as true St. Patrick's statement, that he converted if not the entire, at least the greater part of the Irish people, and hence, that he is truly the Apostle of Ireland.

Has Prosper, then, related an historical falsehood? This cannot be

¹Cf. "*Confessio*" ce. xvi, xvii, xxii, et al.

²"Ad Scotos in Christum credentes ordinatur a papa Celestino Palladius et primus episcopus mittitur." Migne PL. LI., 595.

³Namely, by sending Bishop Germanus of Auxerre to stem the tide of Pelagianism in Britannia.

⁴Migne PL. LI., 271.

maintained without some restrictions. The circumstances of time, place, and events are of such a nature as to make it very probable that Prosper could be informed in regard to them. He was himself born in southern Gaul, but being engaged in the Pelagian controversy, in which he defended the Augustinian doctrine, he was no doubt well acquainted with Germanus of Auxerre, who, according to the *Chronicon ad an. 424* (cfr., page 3, note 3), was sent by Pope Celestine to Britannia to oppose the heresy of Pelagius. From this Germanus Prosper could easily have learned of the condition of Britannia and of the neighboring island of Hibernia. Prosper was also well known in Rome, and enjoyed the friendship of Pope Celestine, who is said to have sent Palladius to the Scots. From this pope, Prosper obtained in the year 431 letters to the bishops of Gaul against the Semipelagians, in opposition to whom he so ardently defended the Augustinian doctrine. He went for this purpose in person to Rome, accompanied by his friend Hilarius, also a warm supporter of Augustine.¹ Later on Prosper was called to Rome by Pope Leo I. to become his secretary.² Prosper had therefore the best opportunities to be well informed as to Pope Celestine's actions in regard to Ireland. And hence from two different sources he could have known about Palladius' mission; and for this reason we are not permitted to ignore his statement.

But how, then, explain the contradiction between the statements of St. Patrick and of Prosper? One solution would be to suppose that St. Patrick and Prosper both speak of the same person, and that Prosper in some way got the names mixed; in other words, that Palladius and Patritius are one and the same man, and thus both authors would be in the right. The similarity in names might lend some color to this supposition, and yet such a theory places some difficulties in our way. For in the first place the similarity in the names is, after all, not so great as to make such a confounding of them very probable, and secondly, after what we know of Prosper's sources of information, it does not seem likely that he should have committed such a mistake; and furthermore, if we examine the particulars mentioned about the two persons, the possibility of an identification seems to be out of the question. Prosper represents his Irish missionary as ordained by Pope Celestine, and sent by him to the Scots directly from Rome. In St. Patrick's autobiography no trace of such an ordination and direct mission from Rome can be found; it seems rather excluded from it.

For although he does not expressly say anything about the place of his ordination or his mission, even where he speaks of his ecclesiastical "*seniores*" (ch. xi, xiii, very likely "*superiors*"), still the way in which the events of his life are enumerated seems to make it improbable that he could have been ordained in Rome by Pope Celestine and sent from there to Ireland; for, after having undergone in his youth an imprisonment of several years, it appears that he remained for a long time in his native country, Britannia, and from there came direct to "*Hiberio*." Again, when he speaks of being calumniated by the one who induced him to become a bishop, he says that the latter held a synod against him in Britannia (ch. xiii). This seems to show clearly that the same person had jurisdiction over Britannia and over St. Patrick.

¹Cf. Ep. XXI. Coelistini, Jaffé Reg. RR. PP., 381; Migne, PL. LI., 528.

²Cf. Gennadius, *de viris illustribus* in Migne PL. LVIII., 1108; and Marcellinus, in *Chronico ad an. 463*, Migne PL. LI., 930.

Very likely, then, he was consecrated in Britannia, and sent from there to 'Hiberio.'¹ Reading his "Confessio" would at least seem to give us that idea. Again, as Dr. George Stokes,² after Dr. Todd, remarks, this fact alone of his episcopal consecration and mission from Rome would, if it were true, be sufficient to protect him against all persecutions from other bishops. It is, therefore, very strange that St. Patrick should not have appealed to it. Finally, Prosper, in his *Chronicon*, represents Palladius as a Roman deacon, who had induced Pope Celestine to send St. Germanus of Auxerre to Britannia to combat the Pelagians.³ Whatever relations St. Patrick may have held with St. Germanus or Rome, it would do violence to all the facts in the case to suppose that he was a Roman deacon, for he was born in Britannia, and there, in all likelihood, consecrated bishop, which makes it difficult to see how he could have been a Roman deacon. For these reasons we may conclude that St. Patrick and Prosper do not speak of the same man, but of two different persons.

But what then? Both writers are well informed on the matter they treat; both seem to speak the truth; each one speaks of a different person, to whom the same actions and the same success is attributed. How, then are we to solve the riddle? Only one solution seems to remain for discussion. When we remarked above that it would not be easy to suppose that Prosper was incorrect, we meant this to refer not to the whole of his statement, but only to that part of it where he speaks of Palladius' consecration and mission from Pope Celestine; and it is evident that this statement of Prosper does not necessarily clash with St. Patrick's account; for they might both have gone to the Scots to bring to them the light of the Gospel; the one does not exclude the other. But the difficulty would be in supposing that the one as well as the other converted the entire people; and this is what St. Patrick claims for himself and Prosper for Palladius. That the one was the other's companion is anything but likely, for they were both bishops and had the highest ecclesiastical authority over the people. There seems, therefore, to be nothing else left but to suppose that Prosper was deceived in the second point. We have no reason to attack St. Patrick's account, as he wrote in the country itself, after about thirty years of apostolic labor. Besides, he writes about things of which he himself was an eye witness and the main factor. That Palladius also went to the Scots is very probable, as Prosper's information seems to be reliable on this point. But it is not likely that he worked there to any extent; for the "Confessio Patricii" does not say a word about him, and we know that St. Patrick traveled through the entire island.

Prosper may in later years have heard of the progress the Christian religion had made among the Scots, and wrongly attributed this to Palladius, of whom he knew for a certainty that he was sent by Pope Celestine to Ireland. As Palladius was unacquainted with the language and the customs of the Irish people, it is very probable that he soon left the country, and Prosper may never have been informed as to these facts; or he may have written this before he received any news as to Palladius' success. This is also the view

¹The Bollandists suppose that Germanus of Auxerre was the consecrator, which seems to be very probable.

²Ireland and the Celtic Church, 3d ed., London, 1892, p. 47.

³Migne, PL. LI., 594.

taken by the "Annals of the Four Masters." By quoting them in this connection we merely wish to show that the solution of the question in regard to Patrick and Palladius, which is here given, has appeared also to others as the best one. The said "Annals" state: "The age of Christ 430. In this year Pope Coelestinus the First sent Palladius to Ireland to propagate the faith among the Irish. . . . Palladius on his returning back to Rome (as he did not receive respect in Ireland) contracted a disease in the country of Cruithnigh, and died thereof."¹

After what has been said, it seems to be beyond doubt that St. Patrick is in the true sense of the word the Apostle of Ireland; and that Palladius, who must be distinguished from St. Patrick, was sent by Pope Celestine to the Irish, but did not accomplish much there, Prosper to the contrary notwithstanding.

F. SCHAEFER.

Seminary of St. Paul, Minn.

¹Annals of the Four Masters. Edited and translated by John O'Donnovan. Dublin, 1851. Vol. 1, p. 129. The place named here is according to the translator in North Britain.

BOOK REVIEWS.

A History of the Roman Catholic Church in the United States. By Thomas O'Gorman, Professor of Church History in the Catholic University of America. I. vol., 8vo, pp. viii. 515, New York. The Christian Literature Co., 1895. (Vol. IX. of the American Church History Series, consisting of a series of denominational histories published under the auspices of the American Society of Church History.)

This latest of the histories of the Roman Catholic Church in the United States is divided into two books, the first of which relates in eighteen chapters the history of the Missionary Period as far as 1790, and the second brings before us in eleven chapters the Organized Church as far as 1893. The first book is divided into three parts, the first of which includes the history of the Spanish mission in Florida (1513-1762), in New Mexico (1539-1848), in Arizona, Texas, and California. The second part contains the narrative of the French missions in Canada, Maine, New York, the Northwest, Illinois, and Indiana, while the third part is taken up with the fate of the English mission in Maryland. The second work is divided into four parts. The first is concerned with the episcopate of Archbishop Carroll, the origins of the province of Baltimore, and the church in the Southwest and Northwest as far as the year 1829, when the first provincial council of Baltimore was held.

The second part includes the period from 1829 to 1852, the date of the First Plenary Council of Baltimore, and is taken up with the history of the provinces of Baltimore, New York, Cincinnati, New Orleans, and St. Louis. In the third part, from the First to the Second Plenary Council of Baltimore, are told the vicissitudes of the Church in the South and the North (1852-1866), and in the fourth a summary conspectus of her actual condition is laid before us. A lengthy bibliography, following the order of subjects treated, and a quite exhaustive index add to the merits of this work, which is gotten out in a very tasty octavo form, and is printed on well-toned paper in an almost faultless style.

The first book of Dr. O'Gorman's history reads like a romance, so full is it of high deeds of spiritual daring, and passionate love of souls. Together with the French missions in the North, these Spanish missions form the chivalric period of the American Church, when men like Juan of Padilla, Mark of Nizza, Junipero Serra, carried on the work of the gospel in the spirit of Montesinos and Las Casas, when Jogues and Lallemand, Bressani and Brebeuf and Allouez rivalled in the North and the Northwest their Spanish colleagues, and the wide rivers and vast wildernesses saw yearly new bands of holy men in search of the dusky savage, not for greed, but for Christ's sweet sake. There is sufficient historical detail in Dr. O'Gorman's pen-pictures of these two centuries of missionary labor to fix the outlines clearly in our mind, but there is still more,—the power to limn each situation largely, to correlate it with its causes and consequences, to distribute the shadows and the light in

good proportion, to relate the essential and sufficient in a style so simple and pleasing, yet so felicitous and dignified, that one reads along unsuspectingly, as though borne on the bosom of some strong current whose calmness belies its speed.

The second book relates the history of the Church constituted under the hierarchy. Truly a marvelous century when the Church has seemed to renew her youth, and to display some of that splendid vigor that she once put forth in the assimilation of the Wandering Nations and the tribes and peoples of Northern Europe. We are yet so close to the foundations; so many yet linger on who have done the good work; so many of the brave and faithful generation which underwent much cruel suffering for its faith are still with us, that we cannot appreciate this blossoming of the tree of faith. A large perspective is needed before the figures of the Catholic men and women of this period can be seen in a certain vagueness, a suitable setting free from every personal and familiar element, without which the most heroic lives and sacrifices seem commonplace. Dr. O'Gorman follows the development of the hierarchy, that strong *charpente* of the Catholic Church, and outlines for us step by step the lines of the great network of ecclesiastical administration, as it develops from Baltimore as its first centre, and creates in every direction fresh nuclei from which it draws new life, and spreads ever farther until it covers all the fair expanse of the United States.

There are drawbacks and shadows, imperfections and errors, no doubt, in this movement. Dr. O'Gorman does not hide them, nor gloss them over; but he has the skill born of a liberal culture and a varied experience which enables him to put such painful episodes in their proper light, and to draw from them wise counsel for the future. Dr. O'Gorman has wisely understood that while history has the duty of telling the truth, it has also another duty—that of edification, and that it is better to "praise the good deeds of men of renown" than to chase after unsavory scandals.

It is no easy task to compress into the space of five hundred pages the varied history of so great an institution as the Catholic Church in America. It has been often attempted before, but never by so capable a hand. There are here and there some small blemishes, which will disappear in future editions. Taken all in all, it is an ideal compendium of our history, reliable, attractive written so that the least educated may understand, yet furnishing food for reflection at every page. It ought to be in the hands of every Catholic who loves his Church, and cares to know what a wonderful career she has had in this great land. Every school and convent should possess a copy of so compact and trustworthy a history of the Church, and every Catholic ought to place it in the hands of those excellent people, who, though not of the faith, are yet irresistibly drawn to it. The Church has but to let her light shine to be known and loved.

T. J. S.

Die Internationale Katholische Universitaet Freiburg, i. d. Schweiz. Von Camille Morel, Kanzler der Universitaat. (Translation of the 2d French edition.) Herder, Freiburg im Breisgau. 1895.

In this brief pamphlet of about eighty pages we have an historical account of the origin and life-history of the new Catholic University of Freiburg, in Switzerland. Its creation is an astonishing phenomenon of the tena-

city, self-sacrifice, and daring of the Catholic people of Switzerland, and in particular of the little canton of Freiburg. Illustrations of the quaint old mediæval town, the bulwark of Catholicism in many a dark and dreary hour, portraits of the professors and directors, and official documents of Roman origin add a special value to this brochure destined to make known in broader circles this new international school of higher education, conducted under Catholic auspices. We wish the University of Freiburg long life and ever greater popularity. We have the same ideals and the same purposes, perhaps, too, the same trials and obstacles. But it was not without a reason that Providence facilitated at the same time the erection of two great schools of higher learning under direct papal influence, at Freiburg and at Washington, the first in the most ancient European centre of popular freedom, and the second in that city which is forevermore the pledge of an enlightened, progressive, and Christian democracy.

T. J. S.

Sancti Gregorii Theologi Liber Carminum Iambicorum. Versio Syriaca Antiquissima e Cod. Vat. CV. Pars prima. Edit P. J. Bollig, S. J., Beryti: Typographia Catholica. 1895.

Under this title the "Imprimerie Catholique" of Beyrouth has published a rare ancient manuscript that has remained untouched in the Vatican Library for more than a century. Orientalists have endeavored in vain to discover who it was that translated these poems of St. Gregory Nazianzen from the original Greek into Syriac. The attempt to ascribe it to some few well-known authors has been mere guess-work. The work itself, however, is an elegant witness that its author was a master of pure classic Syriac.

In the opinion of worthy critical authority, notably Assemani, this codex was written about the beginning of the seventh century. In the year 932 Moses of Nisiis brought it from Mesopotamia to a monastery in the Egyptian desert of Scete, whence Assemani in the eighteenth century secured it for the Vatican Library. Father Bollig, second custodian of the Vatican Library, lately deceased, took upon himself the task of editing it. In accord with the MS., the work is printed in the Estranghelo character, and without vowel points. No translation is given, nor any critical notes. The publishers inform us that they have had new type made specially for this work and the result is worthy of their expensive painstaking. The print is large and clear, well spaced, and far less taxing on the eye of the student than the sharp-angled letters of most works in the Estranghelo character.

The book is a large volume of 187 pages. Through the aid of photolithography, we have a specimen leaf of the MS. Then follows a very useful index, in which we are referred to the exact place in the Paris edition of Migne (1862) where the corresponding Greek text of each Syriac poem may be found. This was rendered necessary, in a measure, by the fact that the Syriac translation does not follow the order of St. Gregory's poems as given in the Greek editions. Neither does it contain all of his poems. The longer ones in the present work are in the nature of moral discourses, whose principal themes are: virtue, virginity, patience, the spiritual life, anger, habitual swearing, the love of riches. Many are dogmatic in character, treating chiefly

of the providence of God, the genealogy of Christ, His miracles and parables, and a defense against Apollinarius of His Incarnation.

There are a score of shorter poems concerning his own ill-health, and nearly as many on each of the following subjects: On himself, On the close of life, To the evil one, Against the spoilers of graves. The work closes with a beautiful poem about his mother Norma.

St. Gregory's genius for poetry ranks so high that some have been willing to replace his title of "The Theologian" with that of the "Poet of the Eastern Church." His lines breathe the faith which filled his heart; they are far superior to those artificial imitations in which Christian literature sought to seize and impose upon religious subjects the forms of the older idiom of the muses. It must be admitted that when, in the course of his longer didactic poems, he falls into dogmatic polemics or a discussive moralizing strain most of the claim to poetry disappears. But this great Doctor of the Church, always bore in mind that his first and highest mission was to teach the truth; and he himself is fully conscious that he is sacrificing form to substance, and beauty to necessity. In his shorter compositions, those especially concerning himself and his ill-health, his poetic genius makes itself known. In the severe charm which they possess, he seems to have anticipated the finest inspirations of our own melancholy age,—an age that delights in the poetry of reflection and reverie, which enters into the human heart, and describes its inmost thoughts and vague desires.

The book under consideration is only the first part of the intended work. Father Gismondi, S. J., so well known to Orientalists through his Syriac publications, volunteered, after the death of Father Bollig, to give us the second part, also to annotate the whole work. He purposes to, moreover, edit a Syriac manuscript of the British Museum, which, like the present one contains a translation of the poems of St. Gregory. Critics feel sure that they are both the work of the same author. As we have no access to the original manuscript, it is impossible to say how faithfully it has been reproduced in the present work. The book, however, is admirably gotten up, and reflects honor on the establishment from which it has issued.

With deep pleasure we welcome each new issue from the Beyrouth press. Its managers have already established themselves in the front rank as publishers of Oriental works. Their edition of the Arabic Bible, unrivalled in typographical beauty, would alone warrant the position. So, too, the collection known as the "*Majâne*," in 6 vols., containing the choicest selections from the writings of classical Arabic authors, which has gained unstinted praise from all Oriental scholars. They are doing creditable work also for other Oriental languages, particularly for the Syriac, several excellent dictionaries of which, Father Gismondi's edition and Latin translation of some select poems of Ebed-jesu and the present work, are noteworthy instances. When one considers the diligent study and painstaking accuracy which are required to put these works at the disposal of scholars, too much praise cannot be bestowed upon the Jesuit Fathers of Beyrouth, who by their publications have done so much for the advancement of Oriental studies.

S. J. C.

Trumbull, Henry Clay.—Studies in oriental social life; gleams from the East on the Sacred Page. Philadelphia: Wattles & Co., 1894, xviii, 437 p. 8°. (With illustrations from photographs, a topical and a scriptural index.) Price, \$2.50.

This book, the author informs us, is not a mere narrative of personal travel and observation, nor is it a miscellaneous collection of Oriental illustrations of Bible truths; books of that description are many, and some of them are very good as such. There is no doubt that the Bible, read in the light of the manners and customs of the East, gains in clearness and depth of meaning. For the East of to-day is the East of all days. To note the Oriental social life of the present is to read the history of the Bible in the vividness of reality. For that purpose, however, it is not enough to gather and examine a certain number of *facts* of the Oriental social life; it is imperative to ascertain how those facts are viewed by the changeless Oriental mind, instead of looking at them merely as they would present themselves to the mind of a practical and progressive Occidental, because, thus alone, they can be to us a source of light. For this one must have an aptitude of mind for Oriental methods of thought and life, as well as a knowledge of the ways of the Orientals. To create, or rather to develop this aptitude, the author has undertaken what he calls "a classified treatment of certain phases of Oriental life and methods of thought vivified by personal experiences in the East." In other words, he has done for Palestine what Lane and Klunziger have done for Egypt, Mrs. Burton for Syria. There is, we think, no better way of saying that Mr. Trumbull's book must needs be of a very useful description to the many who look towards the Orient for assistance in reading the Bible. The best way to acquire that aptitude of mind for Oriental methods of thought of which our author speaks is, undoubtedly, to go and live with the Orientals. The Oriental life we might say is like a monument, the different parts of which are harmoniously fitted together. Whoever but enters that monument, if he is an intelligent observer, will soon detect and appreciate its style of beauty. But alas! how many have been and forever will be denied that privilege! They must thank Mr. Trumbull for having given them the best substitute for personal experience in the Oriental life. His book will show them not the individual elements of that life as they are to be found in the miscellaneous collections of facts, but the *ensemble* of that great living monument as it stands in reality. We do not hesitate to recommend the book as one of the few guides for the right understanding of the Holy Scripture.

The author has carried out very successfully the rather difficult plan he had proposed to himself. He has treated his subject, if not exhaustively, at least completely enough in its essential features, (weddings, funerals, prayer, hospitality, etc., etc.) to give the reader a satisfactory idea in general of the Oriental social life. The descriptions are remarkable for their vividness and graphic character, and show that the author is as keen an observer as he is an able writer. Unlike so many travelers, he gives nothing of his own personal experiences but what is necessary to give authority to the argument or piquancy to the expression. The "gleams from the East on the Sacred Page," promised in the title, are generally to the point, and, in a fair proportion, bear the mark of originality in their conception, and are often com-

pletely novel. The illustrations are good, and with the excellent bibliography contribute to make the volume as pleasant to the eye as it is interesting and useful to the mind.

Here and there among so many good features we find a few immaterial defects, especially where the author tries to philosophize. I confess he flies rather too high for me when, in his introductory chapter, he speaks of the "history written on the pages of the air." I do not think he is happy when he tries to see in the funeral and wedding processions "a recognition of the pilgrim nature of human life." Finally I entirely fail to comprehend how Mr. Trumbull manages to crowd in one class, as devoting themselves to *religious ceremonials*, the Oriental darweeshes, the Pharisees of old, and the friars of modern Romanism. He may have thought it amusing, but is it scientific?

H. H.

Memoir of Mother Mary Rose Columba Adams, O. P. By the Right Rev. W. R. Brownlow, D. D., Bishop of Clifton. Burns & Oates, London, 1895.

The subject of this memoir was not only a Dominican religious, but also a foundress, and that in Australia. She was the first to commence at the antipodes the work of the Perpetual Adoration of Our Lord in the Blessed Sacrament. Born on March 21, 1832, at Tower House, Woodchester, Gloucestershire, England, she became a Catholic in 1851, a member of the nuns of the third order of St. Dominic in 1856. After having lived as subject and superior in various houses of the order in England up to the year 1883, she volunteered at that date to go to Adelaide, Australia, with six other nuns, to found a home in that new and prosperous portion of the Lord's vineyard. The work she was destined to inaugurate and was allowed to begin was the Perpetual Adoration of the Blessed Sacrament. There are, we believe, two such establishments of the same order with the same purpose in the United States—one in the diocese of New York and one in the diocese of Newark. The foundress did not live long after she began her noble and meritorious work. She died December 30, 1891.

"We are sure," says the writer of this memoir, "that her name will never be forgotten by the community at Adelaide. We have tried in these pages to place on record some of her beautiful words and some features of her still more beautiful life. The great lesson of that life is best summed up in the words of her own glorious patroness, St. Rose of Lima: 'If you would win heaven you must be generous, and labor hard and suffer much. For the rewards which God hath promised are exceeding great.'"

Synopsis Theologiae Dogmaticae Specialis, Tomus Secundus. De Deo Sanctificante et Remuneratore seu de Gratia, de Sacramentis et de Novissimis, auctore Ad. Tanquerey, S. S. Editio altera aucta et emendata. Tournay, Desclèe, Lefebvre et Cie; New York, Benziger Brothers, and St. Mary's Seminary, Baltimore, 1895., pp. xi-727.

We have received a second edition of Dr. Tanquerey's *Synopsis of Special Dogmatic Theology*. We have already expressed our opinion of so very useful and compact a compendium of theology, (*BULLETIN*, Vol. I, No. 2, April, 1895.) This second edition contains several desirable additions, and

will, therefore, be much sought after. Its subject-matter is of the highest importance,—grace, free-will, predestination, divine foreknowledge, justification, virtue and merit, the sacraments in general and in particular, the four last things, death, judgment, heaven and hell. On all these points Dr. Tanqueray has collected the Catholic doctrine, and illustrated it with brief, but sufficient and methodical argument. He follows, it is true, the beaten track of our great theologians, but he lends to his work a strong personal tinge by the collection of authorities, the choice of later literature, and a certain moderation and fairness in the allotment of space to the different questions. It is a text-book worthy of a place not alone in the library of a seminarian, its original destination, but among the more useful books which every priest and well-educated layman loves to keep near him.

T. J. S.

Outlines of Dogmatic Theology, by Sylvester Joseph Hunter, S. J. Vol. II. New York, Benziger Bros, 1895. Pp. xi.-596.

In this second volume of his *Outlines* Father Hunter presents us with five treatises on the One God, the Blessed Trinity, the Creation and Angels, Man Created and Fallen, the Incarnation, and the Blessed Virgin Mary. Though only the more important questions of these theological tracts are treated, the exposition of each point treated is full without diffuseness and clear without tedious repetition. These volumes are of great use not only to ecclesiastics, but also to that great world of cultured men and women who desire some authoritative orientation on the fundamentals of Catholic belief. They will find food for reflection and light for the intellect in these neat volumes, which usually avoid the areas of disputation and choose for their topics the commonly-accepted truths of our Catholic belief.

T. J. S.

Introduction to the Sacred Scriptures, by Rev. John MacDevitt, D. D., late professor of the introduction to Scripture, Ecclesiastical History, etc., All Hallows Foreign Missionary College, Dublin. Sealy, Bryers & Walker; New York, Benziger Bros., 1894. Second edition, pp. xiv.-305.

This little hand-book contains in the first part a general introduction to the Scriptures, and in the second a special introduction to the books of the Old and those of the New Testament. The official imprimatur shows that it is a safe statement of Catholic doctrine with regard to the Scriptures. There is nothing new in the treatment of that doctrine, either as to the method or material, if we except the use which the writer makes of the authorized translation of the Encyclical *Providentissimus Deus*. It would have been less confusing if he had put the pertinent passages and parallels in notes at the foot of each page, or in a special appendix with appropriate references in the text. The author need not have excused himself at this day for using the English tongue in the treatment of Scriptures. So great is the volume of atheistic, or anti-Christian English literature in this department that we must hide our heads for shame when we count up the writers who have opposed themselves to this army of adversaries. The hand-book is otherwise a useful one, and can be recommended to beginners in theology for the elementary instructions it contains.

T. J. S.

A Brief Text-Book of Moral Philosophy. By Rev. Charles Coppens, S. J.
New York: Catholic School Book Co., 1895.

This manual aims at presenting a brief, but clear, outline of Christian ethics rather than a profound or specialized study of any of the problems which are now so freely discussed. It is divided into three books, which treat respectively of the "direction of human acts," "individual rights and duties" and "social rights and duties." Under these headings the author touches upon questions of actual importance, applying those moral principles with which every student of Catholic philosophy is familiar, but which are often lost sight of in modern discussion. To understand them properly is the first indispensable step towards the study of the social sciences. Catholics must take part in the development of these sciences, and it is essential that our young men should be acquainted as early as possible in their courses of studies with the moral doctrines upon which so many issues depend. As a preliminary survey, Father Coppens' little book will be found useful. The divisions are orderly, the print is clear, and the main ideas are thrown into relief by the use of bolder type.

E. A. P.

The Origin of Law; The Present Condition of Practical Jurisprudence.—

Two lectures delivered at the Catholic Summer School in Plattsburgh, 1894, by Prof. W. C. Robinson. The Cathedral Library Association, New York, 1895.

These discourses, which are evidently the outcome of experience and reflection, contain a brief but forceful exposition of matters that must interest the public at large no less than the specialist. The first traces the development of Law from those earliest stages when men were ruled by custom to the complex forms of modern legislation. The second points out serious defects in the actual administration of justice, and suggests a remedy. We quote the concluding paragraph of this timely study:

"The hope of the future lies in the careful study by our people of the social sciences. It has been taken for granted in the past that society had no organic life, that its history was a succession of unpreventable catastrophes with intervals of brief repose, and that its future was alike beyond human knowledge and control. But students of these latter days are well aware that our race has not only an individual but a collective life, that social organisms are born and grow and die in strict obedience to organic laws, that social convulsions and composures are due to antecedent causes which unerringly produce their natural effects, and that each generation by its acts and methods creates the character and environment of that which is to come. Seed time and harvest do not bear a closer relation to each other than our social institutions do to those of our descendants, and inasmuch as it is impossible for us to improve our institutions except by gradual and appropriate alterations, they will inevitably inherit all the evils under which we labor unless our own energies are wisely exercised in their removal. No rash or unskilful treatment of these evils can be tolerated. There is no room for the butcher at the surgeon's operating table. A thorough study of the laws of social life, of the significance of social phenomena, of the causes of social diseases, of the remedies which have been or may be successfully applied, and then their most cautious and watchful application,—this is the only method in which we can expect to

deliver ourselves from these defects, and transmit to our children a social order higher and purer and more perfect than our own.

"It is one of the most encouraging signs of the times that on every side an intense interest has been awakened in these important questions; that the study of the social sciences has been imported into the curricula of nearly all our colleges; and that the young men and women who are soon to take our places will bring to the discussion and solution of these problems a learning and experience which their fathers never knew. On this work the fate of this republic and of all civilized society depends, and that they may be fitted for their work by being led to see the past in its true light, by being grounded in sound principles of divine and human law, by being trained in practical contact with the institutions through which our social life is most intensely manifested, has the Catholic University of America laid the foundations of its School of Social Sciences upon the broadest plane of scientific inquiry, and at the very centre of the civilization of our age."

E. A. P.

BOOKS RECEIVED.

Acknowledgment under this heading does not preclude further notice.

Les Assemblées Provinciales de la Gaule Romaine, par Ernest Carrette. Paris, Picard, 1895.

L'Europe et le Saint Siège a l'Epoque Carolingienne par A. Lapôtre, S. J. Première partie, *Le Pape Jean VIII. (872-882)*. Paris, Picard, 1885.

How to Escape Purgatory, by a Missionary Priest. Dublin, 1895; Benziger Bros., New York.

The Sacramentals of the Holy Catholic Church, by Rev. A. A. Lambing, LL. D. New York, Benziger Bros., 1895.

La Salette, par I. Bertrand. Paris, Blond et Barral, 1895.

NECROLOGIES.

LÉON MEURIN, apologist, archbishop of Port Louis (Ile Maurice), where he died June 1. Born at Berlin June 23, 1825, he joined the Society of Jesus in 1855, and was successively vicar-apostolic of Bombay and archbishop of Port Louis. He published "The Use of Holy Images," Bombay, 1866; "God and Brahm," ib. 1865; "Monumenta quaedam causam Honori papae spectantia," Rome, 1870; "Purity of the Roman Catholic Faith," Bombay, 1879; "Zoroaster and Christ," ibid. 1891; "Ethics," Port Louis, 1891; "La Franc-Maçonnerie Synagogue de Satan," Paris, 1893; besides many letters and articles in *Die Katholische Missionen*, the *Croix*, pastoral letters and conferences.

FRANÇOIS LAGRANGE, bishop of Chartres, historian and apologist, died June 23. He was born in 1827, made doctor of theology in 1856, was for a time the secretary of Mgr. Dupanloup, and in 1889 was made bishop of Chartres. His principal writings are: "La raison et la Foi, ou étude sur la controverse entre Celse et Origène," 1 vol. (doctorate thesis); "St. Jérôme et les dames Romaines au quatrième siècle," 1 vol.; "Histoire de Sainte Paule," 1 vol.; "Histoire de St. Paulin de Nole"; "Vie de Mgr. Dupanloup," 3 vols.; "Lettres choisies de Mgr. Dupanloup," 3 vols.

HENRI ERNEST BAILLON, botanist, died at Paris, July 19. He was born in Calais in 1827, and since 1863 was professor of medical botany in the Paris Faculty of Medicine. He also filled the chair of natural history, as applied to industries, in the Central School of Arts and Manufactures. His principal works are: "Etude générale du groupe des Euphorbiacées, 1 v.;" "Monographie des Buxacées et des Stylocerées, 1 v.;" "Recherches organogéniques sur la fleur femelle des Conifères, 1 v.;" "Recherches sur l'organisation, le développement et l'anatomie des Caprifoliacées, 1 v.;" "Adansonia, Recueil périodique d'observations botaniques (10 vols.);" "Traité de botanique médicale phanérogamique, 1 v.;" "Dictionnaire de Botanique;" "Iconographie de la flore française (publiée par séries de 100 planches);" "Histoire des Plantes."

RUDOLPH GNEIST, jurist and historian, died July 24. He was born at Berlin in 1816, and educated for the law at the University of that city. He applied himself closely from youth to historical studies of a legal nature, and acquired a merited reputation for his erudition and insight in questions concerning the origin of European law and constitutions. The Roman civil law, German criminal and constitution law were the usual subjects of his writings. He is best known, however, for his great works on the Origins and History of the English Constitution (1881) and the history of the English Parliament from the ninth to the nineteenth century. His views often differed from the received opinions of English writers on the same subjects, but he defended them with skill. Gneist, like von Sybel, was an ardent politician and a fierce Kulturkaempfer.

JAMES C. PILLING, ethnologist and bibliographer, died July 26. He was born in Washington, D. C., November 16, 1846, and was a graduate of Gonzaga College. He spent several years in the West, engaged in tabulating vocabularies of the Indian tribes and collecting their folk-lore and mythology. Among his works are bibliographies of the Siouan, Eskimo, Iroquoian, Muskogean, Athabaskan, Wakeshan, Salishan, Chinookan and Algonquin languages. The latter work is regarded as very valuable, and the portion of it published separately and devoted to Eliot's Indian bible is highly appreciated by scholars. At the time of his death he had completed a bibliography of the ancient Mexican language, which, it is said, will soon be published.

JOSEPH DERENBOURG, Hebraist, died at Ems, July 30. He was born at Mayence in 1810, and was taught Hebrew by his father. He became so proficient in many Oriental tongues that he was appointed proof-reader of Oriental texts at the *Impremierie Imperiale* of Paris. He was elected in 1871 to the *Académie des Inscriptions et Belles Lettres*, and in 1877 professor of Hebrew at the *École des Hautes Études*. Besides his contributions to the *Revue Critique* and the *Journal Asiatique*, he produced several works of value to Oriental scholars, such as his essay on the history and geography of Palestine, according to the Talmud (1869), essays on the Book of Kallilâh and Demnâh (1881-1889), opuscula and treatises of Abou'l Walid Mervan Ibn, Djanah of Cardova, and other Arabic texts.

FRIEDRICH ENGELS, socialistic writer and internationalist, died at London, August 7. He was born at Barmen, in Prussia, in 1819, of a family in comfortable circumstances. In 1842 he made a journey to England which exercised a great influence on his future career. Since 1844 he was a co-laborer on the *Deutsch-franzoesische Jahrbuecher* of Ruge and Marx. In union with the latter he produced in 1847 "Die heilige Familie," and the famous manifesto to the proletariat of the world. He was a very active propagandist for the Internationale, of which he was one of the founders. He was also secretary of the central commission, located first at London, and later at Brussels. He contributed largely to the socialistic review *Vorwaerts*, and condensed his theories in "Der Ursprung der Familie, des Privateigenthums, und des Staats." He was, moreover, the editor of the second volume of Karl Marx's "Das Kapital, Kritik der politischen Oeconomie." His latest writings were "Die Entwicklung des Sozialismus von der Utopie zur Wissenschaft," (Berlin, 1891,) and (ib. 1894); "Internationales aus dem Volkesstaat."

HEINRICH VON SYBEL, historian, died August 7th, at Marburg. He was born December 2, 1817, studied at Berlin under Von Ranke, taught at Bonn as privat docent and extraordinary professor, and in 1845 was appointed ordinary professor of history at Marburg, taught also at Munich, where he founded the *Historische Zeitschrift*, was called again to Marburg, where he remained until 1874, when the Prussian government made him director of the State Archives at Berlin. Von Sybel was also a politician of an extreme anti-Catholic type, and by pen and deed contributed no little to the unhappy struggle of the Kulturkampf. For sixty years he was one of the most prolific of the remarkable school of historians formed by Von Ranke. The crusaders, the origin and vicissitudes of the Holy Roman Empire of the German nation, the history and administration of German universities, biography,

polemics against Catholics and Socialists, were in turn the subjects of many volumes, written in a charming style, with great erudition and method, but never devoid of certain profound and intense prejudices. The relations of Germany and France were the chief objects of his historical labors. He began his career by a *History of the First Crusade* (Duesseldorf, 1841; Leipzig, 1881) and a work on the *Origin of the German Kingdom* (Frankfort, 1844; 2d ed., 1881). He finished it with a great work on the *Foundation of the German Empire*, of which the seventh volume appeared shortly before his death. It relates in minutest detail, but from the conqueror's point of view, the vicissitudes of the fateful years that followed the declaration of war between France and Germany (July 15, 1870). His *History of Europe during the French Revolution (1789-1795)*, published at Duesseldorf (1853-1879) in five volumes, has been translated into French (1870-1887) in six volumes, and is perhaps his masterpiece. He was a very active member of the commissions for the publication of the mediæval historical authorities for German history, and exercised a wide influence as a professor in the formation of historical teachers and writers. With him passes away another of that great race of historical writers and thinkers who have made the schools of Germany famous in our century. Curtius and Mommsen live yet, but Ranke, Waitz, Pertz, Boehmer, Goerres, Hefele, Doellinger, Hergenroether, Janssens, and many others have passed away. To all of them, friends and foes, the Catholic Church, and the papacy in particular, was an object of intensest interest, and their studies ever brought them up before that most inexplicable event of history,—the persistence and endless renaissance of the authority of Peter. Von Sybel was one of the little band of skilled historical lawyers who thought one moment that the occasion for its overthrow had arrived, but lived to look on with astonishment at a fresh reassertion of the power which has built states, healed societies, broken kings, uplifted peoples, founded civilizations, encouraged cultures, and works beneficently on through the ages, unharmed by, though not unmindful nor disdainful of, the tremendous efforts put forth to overwhelm it by misdirected learning and energy.

AUGUSTE GEFFROY, historian, died at Bièvres (Seine-et-Oise), August 16. He was born at Paris, April 21, 1820; entered the *École Normale* in 1840, and after teaching at Dijon and Clermont, was made professor of history at Bordeaux. In 1872 he was promoted to be *maitre de conférences* at the *École Normale* of Paris, and professor of history in the Faculty of Letters. He succeeded Augustin Thierry in 1874 in the *Académie des Sciences Morales et Politiques*, and the same year was appointed doctor of a new national foundation for historical and archæological studies, the *École de Rome*. He remained at the head of this establishment until last year, when he was succeeded by the Abbé Duchesne. He was a voluminous writer on many subjects, especially on the history, literature, art, archæology, and folk-lore of the Northern Kingdoms; on the correspondence of Marie Antoinette and Madame de Maintenon, and on mediæval France. His reports from Rome to the *Académie des Inscriptions* and his contributions to the *Séances et Travaux* of the *Académie des Sciences Morales et Politiques* deserve special mention, as well as his share in the *Mélanges d'archéologie et d'histoire*, the brilliant organ of the French Historical School of Rome. M. Geffroy was a good specimen of a certain fine historical scholarship, very common in France,

which unites breadth of view and sympathy to absence of prejudice and exquisite perfection of style. Perhaps history was never narrated with such consummate skill and so great a profusion of literary charms.

LOUIS PASTEUR, chemist and biologist, died September 28, 1895. He was born at Dôle in the Jura, December 27, 1822; studied at the College of Besançon, and subsequently entered the École Normale. In 1848 he became professor of physics in the College of Dijon, and shortly after was appointed to a similar position in the University of Strassburg. He organized the Faculty of Sciences at Lille in 1854, and in 1857 assumed the direction of scientific studies at the École Normale. In 1867 he was made professor of chemistry at the Sorbonne, where he remained until 1875. During his career as a teacher, Pasteur pursued those researches which deserved the highest honors that France could bestow, and obtained a seat in the Academy in 1882. Pasteur united in himself the highest qualities of the scientist, humanitarian and Christian. As an investigator, he was thorough, painstaking and vigorous; and the results which he obtained were of the highest importance both practical and theoretical. The experiments by which he proved that there is no such thing as spontaneous generation threw light upon the fundamental problem of biology. But they were also the key to those brilliant investigations which made Pasteur the founder of bacteriology, conferring immediate benefit upon his fellow-men and opening a wide field to future research. Such was his work upon fermentation which he traced to microscopic organisms, his diagnosis of the silk-worm disease of which he discovered the parasite, and especially his treatment of anthrax, hydrophobia and cholera. His publications on these subjects covered a period of forty years, and generally took the form of communications to the *Compte Rendu* and other scientific journals. The fame which they procured did not make their author less earnest in his religious convictions. His great achievements were crowned by loyalty to faith, and his life's work—the career of a believing savant—is not the least of the lessons that he taught his age.

ANALECTA.

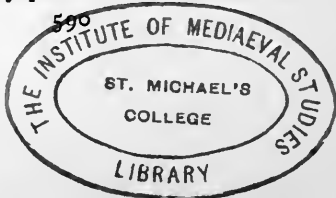
ARCHAEOLOGICAL :—In *L'Anthropologie* for 1894 there is begun a series of articles by M. Solomon Reinach, on Sculpture in Europe before Græco-Roman Influence. It is an attempt to classify the first attempts of native European plastic art, its primitive sculptures in stone, terra-cotta and metal, dispersed in museums under the vague title of Celtic, Gallo-Roman, Etruscan or Barbarian. M. Reinach believes in particular that the Gallo-Roman art is of Egyptian or Alexandrine origin, and that it made its way into Gaul by the ports of Marseilles, Narbonne and Nîmes. This ought to bring him to a detailed study of the objects of ancient Irish art, whose Oriental origin, both in Pagan and Christian times, has been often insisted on.

Among the most curious and precious remnants of Græco-Roman antiquity are the specimens of the toreutic art, ornamental reliefs or intaglios on metal, carvings in ivory, in gold, repoussé, and filigree, chased or carved work, especially in vases, mirror frames, bronzes, and cups. Their origin has been much disputed, some claiming that they were manufactured chiefly at Rome, while others have sustained that they came from the hands of Alexandrine goldsmiths. In his work on "Die Alexandrinische Toreutik," Leipzig, 1894, Theodor Schreiber maintains, on the strength of monuments, literary references, cycle of images, etc., the Ptolemaic origin of this art. Pliny tells us (xxxiii. 157) that the art had declined at Rome in his time, and we learn from him and from Juvenal (I., 76) that old gold and silverware was highly appreciated at Rome. Solomon Reinach, in the *Revue Critique* (Oct. 7, 1895, p. 202), rather agrees with the conclusions of M. Schreiber. The artists of the Portland Vase and the Vienna Cameo could certainly do such work, and Rome was already wont to borrow much from Egypt in matters of administration, legislation, literature, and religion.

The friends of Christian Archæology will be glad to know that the "Bullettino" of De Rossi is to be continued. MM. Henry Stevenson, Stefano de Rossi, Mariano Armellini, and Orazio Marucchi will have charge of the publication, which will be entitled "Nuovo Bullettino di Archeologia Christiana," and will be open to contributions from all archæologists devoted to Christian antiquities.

We read with satisfaction in the *American Journal of Archaeology*, (April-June, 1895, p. 277), of the work of Father Grisar, S. J., in exposing the falsity of a collection of so-called early Christian objects. The symbolism, it would seem, is that of the early Christian period; but there are features "due to a vivid modern fancy, while the style is an imitation of the eighth and ninth centuries of barbaric Lombard character."

We are also indebted to Father Grisar for an account in the *Roemische Quartalschrift* (1895, Nos. 2-3, p. 237) of a very ancient sketch of the façade of the ancient basilica of St. Peter at Rome. Hitherto the drawings of Gimaldi and Tasselli, of the early part of the seventeenth century, were our



only guides to a knowledge of the exterior of this remarkable monument. Father Grisar makes public, after Middleton and De Rossi's announcements, a sketch of the basilica taken from an eleventh century manuscript that once belonged to the Sabine monastery of Farfa, and is now in library of Eton College. The sketch is evidently done by one who was familiar with the external appearance of the basilica, and adds a new page to the sources for its thrilling history.

The *Archæologia Cambrensis* (October, 1895) contains an account of the most important inscribed stone of the early Christian period yet found in Wales. It is the sepulchral monument of Vortipore, the Prince of Demetia, whom Gildas so severely rebukes in his "De Excidio Britanniae," written about 560 A. D. "The stone," says *The Reliquary*, "a rude pillar, 5 feet 6 inches high and 2 feet 6 inches wide, stands in one of a series of park-like fields in front of Gwarneswydd House, about a quarter of a mile from Llanfallteg station, on the line from Whitland to Cardigan. On the left side of the stone there is the name of Vortipore in Ogham letters."

We regret to announce the death of Prof. George Stephens, the author of "The Old Northern Runic Monuments of Scandinavia and England," three volumes of which have appeared since 1866. He was an authority on all subjects connected with the Runes, and his "Studies in Northern Mythology" was the means of directing attention to the mixed pagan and Christian symbolisms of certain monuments in the north of England. The work of publishing the Runic memorials is going on at present under the direction of the Royal Society of Antiquaries of Denmark. Professor Wimmer has just published the first part of a great work, "Die Danske Runemindesmarker," which will contain in four tomes all the Runic monuments known.

ANTHROPOLOGICAL:—A note in *Public Opinion* (March 7, 1895, p. 235) calls attention to the English translation of Professor Quatrefague's work, "The Pygmies": "From the days of the Homeric poems and of Aristotle pygmies and dwarfs have had a rôle to play in folk-lore and poetry. It is even hinted that the conception of 'Little People' under various names had its origin in the stories about dwarfish races in distant countries. Though the true knowledge of the size of the earth has put the tribes having short stature farther away, still the old authors knew pretty well in what direction they lived. In point of fact, there are races of short stature—five feet and less. Some of the Eskimo, the Lapps, the Basques, and others of white and yellow type belong to them. But Professor de Quatrefages speaks of them and of the fairy folk only incidentally. This work relates to the negroid pygmies. There are two sets of them, namely, the African or Continental pygmies or Negrillos and the interoceanic pygmies or Negritos. The Negrillos, or little men of Africa, are, on the West Coast, called M'Boulous, Baboukas, Akouas; on the East Coast, Cincalles, Mazo and Maleas; but those best known to the readers of this review are the Akkas or Tiki-Tiki on the Welle. The Negritos or Eastern Pygmies are separate from the Papuan Negroids and seem to be in Java, in Malacca, in Andaman and India, always crowded into the suburbs of the culture areas. Now, it is a great puzzle how two kinds or sets of Negroids got to be the one in Middle Africa, the other in Malaysia. But the distinguished professor in the Musée l'Histoire Naturelle and his young colleague, M. Hamy, have set themselves to solve the mystery and to set forth the bio-

logical, technic, artistic, social, intellectual and religious attributes and status of the Negroid Pygmies."

In connection with this interesting subject we would call attention to the article of Prof. Van den Gheyn, S. J., in the *Revue des Questions Scientifiques* (January, 1895, pp. 31-51), in which an excellent summary of the work of M. de Quatrefages is given. By studying the remnants of ancient art, literature and tradition, M. Paul Monceaux has traced in the *Revue Historique* (Sept., Oct., 1891, pp. 1-64) the descent of the African Negrillos from the Pygmies of the Iliad, Herodotus and Pliny, and shown us that the knowledge of the ancients concerning these diminutive races was anything but a collection of fables. Whoever desires to pursue farther this curious study will find much material in the principal ethnological, anthropological and geographical reviews. Since 1887 the circle of our knowledge concerning the Pygmies has been much enlarged by the labors of Flower, Blumentritt, Terrien de Lacouperie, Henri Cordier, Haliburton, Stuart Glennie, Meakin, Schweinfurth, Stanley, the Sarasins, Hahn, Man and others. (Cf. Van den Gheyn, l. c. p. 49.) The latter savant rightly contests the position of the Sarasins (*Die Urbewohner von Ceylon und die sie umgebenden Voelkerschaften*, Wiesbaden, 1892-'93), viz., that the Veddahs of Ceylon resemble most closely, from an osteological point of view, the anthropoid apes, and notably the chimpanzee. In spite of certain physical malformations they are men in the strictest sense of the term. Their history is yet unknown, and therefore it is impossible to say that to them belongs the priority of origin among the races of men. As to their civilization and intellectual outline they are not beneath the level of many other inferior races. The study of Father Van den Gheyn is reprinted in the *Compte Rendu* of the Third International Scientific Congress of Catholics, sect. VIII., pp. 213-226, Brussels, 1895.

We call attention to the valuable papers on anthropological subjects contributed to this Congress, and printed in the same *Compte Rendu*. They are sixteen in number, and treat of The Scientific and Metaphysical Certainties in Anthropology; The Rudimentary Language attributed to Apes; The Theory of Common Ancestors; Man and the Animal; Problems in Prehistoric Antiquity; The Intellectual Life of Primitive Populations; The Lake Dwellers of Europe; The Prehistoric Times in Belgium and the Valley of the Méhaigne; The Origins of the Neolithic Age; The Age of the Burials in the Grottoes of Baoussé-Roussé; The Prehistoric Conditions of the Southern Jura; The Origin of the Dwarfs of the Valley of the Ribas in Catalonia; The Pygmies; The Hybrids among Wild Birds and Mammifera; The Indigenous Element in the Moorish Civilization of Granada; Popular Stories and their Origin.

The latter subject has furnished M. Emmanuel Cosquin with the material for a very entertaining paper on the sources whence come our popular tales. There are few more attractive studies than those of Folk-Lore—that wonderful collection of popular traditions, beliefs, practices, stories, superstitions, proverbs, and the like, in which there was once no system looked for, but which since the days of the Grimm brothers has become a recognized science, with principles, methods and subject-matter, votaries and a vast literature. We know now that the popular stories of European peoples are no invention of the domestic mind from century to century, but the echoes, combined or

transformed, of still older tales, and that, e.g., there is the closest historical relationship between the only popular tale of Latin antiquity known to us,—the *Amor and Psyche* of Apuleius,—and the tales of *Cinderella* or *Puss-in-Boots*, the story of *Urvasi* as told in the Indian drama *Vikramorvasi*, and the fairy mechanism of the *Midsummer Night's Dream*. Thus the nursery-tale is a part of that great world-literature which is older than any nation or civilization or history, and in the children's games as in the domestic saws and spells, we may listen to the last reverberations of old philosophies, and the faint voices of peoples who were decaying when our Greek civilization was a-forming. M. Cosquin examines in particular the geographical origin of the popular stories. He rejects the thesis that they are the popular dress of meteorological phenomena, the vicissitudes of the heavens and the light, the dawn and the sun, fire, wind, water, clouds, earth, darkness and the strange under and outer world of being (cf. Cox's "Introduction to the Science of Comparative Mythology and Folk-Lore," London, 1883). He rejects likewise the theory of Andrew Lang, the president of the Society for Psychical Research, that all this mass of tales, so like itself in every specimen from Brittany to China, and from Siberia to the depths of India, are only the identical imaginations of primitive or savage man. M. Cosquin maintains that the popular stories of European peoples are of Hindoo origin. He finds them wherever Islam and Buddhism have penetrated, in North Africa, in Syria, Mesopotamia, Beloochistan, Armenia, Persia, even in Cambodia and Annam. There can be no doubt that many mediæval tales are of Hindoo origin, come down by manuscript tradition, (see Gaston Paris' "Littérature Française au Moyen Age," Paris, 1895), like the famous story of the Husband of Two Wives, which has been falsely fathered off on the Roman Church, after the manner of the Popess Joan. Oral tradition, however, is the great highway by which, at a date long previous to the utter break-up of the great Aryan world, all its tales were made common property and wandered to the East and to the West with those primitive folk-armies who penetrated India on one side and wandered over Europe on the other. M. Cosquin traces the original stamp of Buddhist doctrines in several of these tales—pre-occupation for the animal world, belief in metempsychosis, the gratitude of animals compared with the ingratitude of men, an occult wisdom hidden from man and possessed by the beasts,—the struggles between the power of light and darkness,—all postulates of Oriental philosophy. Perhaps this theory of transmission, as enunciated by M. Cosquin, may find a confirmation in the Celtic mythology, the oldest fruitage of the European mind, as far as its workings are known to us. There is the "salmon of wisdom," with the eagle and the wren, infinitely old and infinitely wise, the genii and the fairies of good and evil propensities, the poetical personifications of the forces of nature, the passionate love of all being, sympathy with the suffering animal world, the sense that there is no difference of species, but only of degree, between man and the beast, the metempsychosis, the final reintegration of the broken order of things, and a certain airy grace which bespeaks a natural and original conception of man and the world. For this reason the collection of Celtic folklore, and of the Irish, in particular, is of supreme importance.

HISTORICAL:—In the same volume of the *Compte Rendu* there are several valuable historical contributions. A brief communication from the facile and witty pen of the Abbé Duchesne treats of the origin of the legends con-

cerning the Apostles. From the earliest times the Christian curiosity was much exercised concerning the persons and labors of the Twelve Apostles; what the inspired page of the New Testament related was not enough. The ecclesiastical traditions collected by Origen, Eusebius, and Rufinus present few details, more or less well authenticated, concerning the first disciples of Jesus. But, besides the New Testament and the ecclesiastical traditions, there were at an early date other sources of information—heretical biographies, Gnostic legends—from which the heretical poison was generally extirpated when the books were not destroyed, as was frequently the case in the Christian Orient. The Manichæans of the fourth century had a Greek collection of apostolic biographies of SS. Peter, Paul, Andrew, John, and Thomas, attributed to a certain Leucius Charinus, known to ecclesiastical antiquity as *filius diaboli*. A second collection, which has exercised much influence on the traditional legends of the Apostles is that of the Pseudo-Abdias, a supposed bishop of Babylon. It appears as early as the latter half of the sixth century in the circle of Gallican ecclesiastics, to which belonged Gregory of Tours, Venantius Fortunatus, and the reviser of the Martyrologium Hieronymianum. There are, moreover, certain Greek catalogues of the Apostles and the seventy-two disciples, made up from Leucius and from ecclesiastical traditions, but whose influence has been much less than that of Abdias. In Oriental countries there exist many later traditions in Syriac, Coptic, and Armenian, but they are outside of the Græco-Latin sources, and worthy of consideration only as they represent the work of local imagination and adaptation.

The Situation of Paganism in the middle of the fourth century, by M. Allard, brings us before the workings of the conversion of Constantine. That event precipitated the fall of Gentilism in the Empire, but with varying rapidity, according as we look upon the Orient or the Occident. In the latter the Italian or Gallic peasant was the real *paganus*; he remained in many places unconverted from his idols late into the fifth century. But in the great cities the movement toward Christianity was rapid and well defined from the middle of the third century. Rome, Alexandria, and Antioch had large Christian populations before the conversion of Constantine. The agricultural districts of the Orient were much more quickly conquered by the Christian teaching than those of the West. "To explain the earlier disappearance of paganism in the Orient, we must admit," says M. Allard, "that the Oriental peasant had a more subtle wit, a greater facility for assimilating novel ideas than were owned by his Western brother. The men of the Orient were not then fixed in that immovable and hieratic majesty which characterizes them at a later date, owing to Byzantine and Mahomedan influences. The Greek genius, even in the remote country districts, where Armenian and Syriac were yet unspoken, was still an open one, thirsting for light and progress, and capable of appreciating the depth and the verity of the Christian doctrine."

The Pagan Associations in Ancient Rome furnish M. Waltzing with the text for a scientific study of these religious, funereal, and industrial corporations. Did they practice or promote the virtue of charity, or even of mutual aid? They flourished during the early imperial times, yet beyond their frequent banquets and the promotion of fraternity, they never pretended to give bread to the poor, to take care of the orphan, or to shelter the aged.

Even Julian the Apostate could not point to them when he attributed the success of the hated Galileans to their care of the sick and the poor. The pagan associations were organized for burial or religious or industrial purposes, but they did not pretend to aid their members when in want. They disappeared in the course of the fourth and fifth centuries. Only the industrial associations lingered on, real prisons in which the son was obliged to succeed his father. The Church took up none of this ancient framework of societies, but created for herself an entirely new system, orphanotrophia, xeno dochia, ptochotrophia, and the like, which were endowed with a civil entity by the Emperors.

Students of Church history know how remarkable a figure is that of Saint Apollonius, an illustrious Roman—perhaps a senator. He was accused of being a Christian A. D. 186, delivered in full senate an apology for the faith, and was beheaded for his persistency in confessing the Christian doctrine. His acts were known to Eusebius (H. E. V. 2), but were long supposed to be lost to us. The Apology is looked upon as of special value in these days of profound studies on the persecutions and the relations of the pagan state to primitive Christianity. In 1874 the Mechitarists of Venice published an Armenian translation of the Acts of Apollonius, which was rendered into English by F. C. Conybeare in 1893, and learnedly commented on since then by Harnack, Mommsen, Seeberg, Hilgenfeld, Hardy, and other critics of such documents. The Greek original is eagerly sought after, the work from which Eusebius drew his information. This year the Bollandists (*Analecta Bollandiana*, tome XIV, fasc. III, p. 285) discovered a Greek text of these Acts in the "Bibliothèque Nationale" at Paris (No. 1219, fol. 58), but which they judge inferior to the Armenian translation that, the Mechitarists claim, was done in the fifth century.

In two thoughtful articles of Innsbruck *Zeitschrift fuer Katholische Theologie* (vol. xix., pp. 273, 589), Fr. Kroess, S. J., deals with the subject of the Church and Slavery in the Middle Ages. He shows conclusively that the mediæval church never abandoned the principles of the earlier days; that slavery was not to be abolished at one blow, but by the refinement of manners and the interpenetration of all human life with Christian views and principles, a position admirably developed by Leo XIII. in his Encyclical of November 20, 1890. The mediæval law, under the influence of the Church, recognized a fundamental right among men as such, whereas the more technically elaborate civil law of Rome recognized the fulness of right to the citizen alone. The idea of a common humanity, the subject of rights universal and imprescriptible, is the creation of the Catholic Church. That she could not or did not always insist on the realization of her ideal must not be laid to her teachings or spirit, but to circumstances, which necessarily condition the action of the Church, as well as of individuals, to the absence or weakness of public opinion, the imperfections of the state, the customs of society, the conditions of industry. To the work of Margraf, "Kirche und Sklaverei seit der Entdeckung Amerikas," quoted by Fr. Kroess, we would add as useful references M. Allard's work, "Les Esclaves Chrétiens," Paris, 1876, and "Esclaves, Serfs et Mainmortables," Paris, 1884, the latter being a valuable history of the mediæval institution of serfdom.



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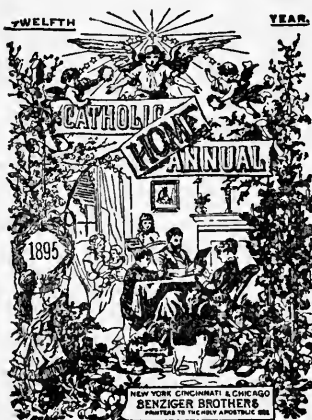
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BCZ-0780**

